

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

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## Poetry.

LOSSES.

BY MRS. ADDY.

"In all losses I would have a double prospect, I would consider what I have lost, and I would have regard to what I have left. It may be in my loss I may find a benefit; I may be rid with it of a trouble, a snare, or a danger."—*Ocean Fishman.*

What hast thou lost? the early spring of youth,  
The season of rash wishes, feverish dreams,  
Vain follies, ending in regret and pain,  
Joys and afflictions known in wild extremes.  
What hast thou gained? the feelings calm and sage,  
The tranquil hours of mature age;  
Thy bark of life no more is tempest-tossed,  
Then weep not for the phantoms thou hast lost.

What hast thou lost? thy stores of shining gold,  
To mock thy ears with gay pomp thy eyes,  
And cheat thy senses with proud luxuries.  
Earth's glittering baubles lay at thy control,  
Yet wert thou slowly perishing thy soul;  
Now vanished is thy wealth—thy projects crossed—  
Thy power to tread temptation's maze is lost.

What hast thou lost? the guests whose wit beguiled  
Thy mirthful hours, whose presence crowned the feast,  
Who sought and praised thee while thy fortunes smiled,  
And left thee when their fitful blaze had ceased.  
True friendship rests not on the drossy board—  
It seeks the lowly roof, the frugal board—  
Now hast thou purchased wisdom at cheap cost,  
Thy friends thou hast regained—thy flatterers lost.

What hast thou lost? oh! can't thou ever lose  
The boon that long ago for thee was won?  
Turn thee from life's poor vanities, and muse  
On the dear mercies of God's blessed Son.  
Not in the guise of power on earth He came—  
He dwelt in poverty, neglect, and shame;  
Oh! were thy rebel thoughts by Him engrossed,  
Could'st thou thus mourn the nothings thou hast lost?

Thy youth has passed with all its idle mirth—  
Thy wealth—with all its anxious cares has flown,  
False sceptanths no more profane thy heart,  
The calm of holy quiet is thy own.  
And thou shalt rise each earthly ill above,  
Dwelling alone upon thy Saviour's love,  
Who left the starry skies and heavenly host,  
To save the sinful and redeem the lost!

## CHURCH PRINCIPLES.\*

You have invited me to an amicable discussion of the doctrines contained in Dr. Pusey's letter, and in the Tracts for the Times. My language, I fear, must have been indistinct, if it failed to explain that such an undertaking would be a direct compromise of the very principle for which I was contending. Clergymen in England who advocate what are called Church principles, on the authority of the formularies and standard divines of their church, and who approve generally of the Tracts for the Times, on account of their general accordance with the same standards, could scarcely permit themselves to be drawn into a defence of the tracts, in place of simply maintaining their own principles, without much mischief following. It would necessarily lead others to suppose that they were disciples or followers of the tracts, and wished others to recognize them as authoritative. And when a theological controversy has once been allowed to slide from general truths into the merits of particular writers, especially of a collective body, however small, it must sink into party spirit, and forgetfulness of the true authority appointed for the decision of theological questions, perhaps into personality and acrimony. The history of past controversies in the church, may surely warn us against mixing up the names of individuals with the discussion of doctrines.

As Churchmen, we are comparatively little concerned with the opinions of Dr. Pusey or Mr. Newman. Those who think them erroneous are bound to point out their errors in the spirit of Christian love; and the authors must undertake their own defence. But a bystander, no way connected with their teaching, is not called on to come forward in its behalf; he may not accurately understand the opinions themselves, nor the precise grounds for them in the minds of the authors; and he does as much as is either necessary or safe, when he delivers his own humble testimony to the general character of the writings attacked. This I have never hesitated to do. And, loaded as the authors in question have been with the most unmerited obloquy, I should be ashamed not to express my conviction, that if they have erred in minor points, they have revived, under God's blessing, most important and essential truths—that the tenor of their teaching is, like their lives, humble, holy, and consistent with the Word of God, and the spirit of Christians, and that no men have lived since the seventeenth century, who have contributed more than they have to the Church of England, and to the diffusion of the truths of the Gospel. This may be perfectly compatible with the occurrences of indistinct or inaccurate statements, even with a tendency to one extreme of opinion, while they are retreating from another. But it is the part of Christians to judge men by their general efforts and intentions, not by incidental aberrations. Those who dislike the whole tendency of their writings, who object to the recognition of any authority in the Church, to any divine title for the appointment of its ministers, to any deep and awful views of the sacraments, any real of men's minds from a luxurious, self-indulgent, licentious spirit, to self denial, obedience, and discipline, will, of course, condemn them as a mass of errors. But those who believe and value the fundamental principles of their teaching, will guard carefully against a general censure, even when lamenting or opposing particular faults. They will speak as men engaged in the same good cause, kindly, respectfully, as admonishing rather than condemning—never finding fault without acknowledging excellencies, and guarding, as much as possible, against permitting their own exceptions to be confounded with a popular clamor.

This is the spirit in which we ought to speak of the tracts of the times, and none is more likely to promote the real interests of truth.

It was not, however, my intention to have said even this much on the subject; and I should also be reluctant to add an explanation on a remark in your letter personal to myself, but I have been told that it is required.

You speak of my attempting to admonish and instruct the Irish clergy. Had you known the feelings with which I erased a sentence that had fallen from me, expressing an admiration of their character, which must be felt by every Christian who knows what within the last twenty years they have done and suffered, you would not think me to be guilty of such a presumption. I erased it, because I felt that for men preaching the

Gospel in ease and comfort to stand by as spectators and even to praise their brethren who are preaching it at the hazard of their lives, is a presumption. Not till the English clergy have gone through the same fire of persecution, and have come out of it as pure, shall we be competent to praise, and how much less to censure you. I did, indeed, venture to say, thinking of England fully as much as of Ireland, that certain things seemed to me likely to give efficiency to the labours of the Church. This opinion was not formed at Oxford, nor from the information of any single individual; but on the very spots to which you referred me, after a careful study into the present progress of conversion as carried on upon various principles, and from the testimony of the clergymen themselves who are most actively engaged in it. I do think that discipline, organization, opportunities for reading, and the hearty co-operation of the two branches of the Church with each other are needed—that they have not, in England, at least, been promoted as they should be—that they are beginning, under God's blessing, to revive—and that they will produce the happiest effect both in England and Ireland. England was as much in my mind as Ireland, when these advantages were suggested. Where we love and respect sincerely, we speak freely and carelessly, and, therefore, I never took the trouble to guard my expressions against the suspicion of intending disrespect to the Irish clergy, or of presuming to instruct them. And yet, if an English clergyman did offer suggestions to his Irish brethren, and did warn them by our experience in England of the evils of dissent, as you may properly warn us of the evils of Popery, it would scarcely be presumption. We are one Church, have one work before us, must stand or fall on the one and the same ground, must act in one spirit. Is it presumption, when the whole body is suffering, for each member to suffer likewise? Has not every English clergyman a right to feel an interest, and to raise a voice, even if it be officious, in behalf of the Irish Church?

And here our correspondence might naturally close, and yet the continuation, in the public mind, of the same misconceptions which induced me to publish my former letter, makes me desirous of adding something further, if you will permit me to take this opportunity of doing so, without supposing that I impute to yourself what I lament in others. Many circumstances have recently come to my knowledge, which render it imperative on those who are considered advocates of Church principles, to take every fair opportunity of publicly explaining their real opinions, especially in Ireland. And there is no one, to whom, after your own declaration of the importance of such explanations, and of your willingness to meet them in a calm discussion, they could be addressed with more propriety than yourself. The publications of the day seem comparatively little circulated in Ireland, and thus the public mind is left exposed to the mis-statements, and misconceptions, and idle rumours, and party denunciations, so prevalent in the popular prints. While this is the case, what hope can be entertained of confidence or peace being restored to the Church? Thus to speak generally of those to whom I allude in my last letter, without reference to the Tracts for the Times, one writer asserts the authority of the Church, and he is charged with substituting the Church in the place of Christ. Another traces up the creeds and the Scriptures of the Church to apostolical tradition, and the word tradition is immediately seized on as symbolizing with the human traditions of Popery. A third happens to preach on the "wonderful order" and "services of angels in heaven," and he is introducing the worship of angels. A fourth declares that faith without works is dead, and this means justification by works. Another doubts if the prophecies of Antichrist are strictly applicable to Popery, and the most violent clamours are raised, as if this was a defence of Popery. Another is bound by his office to promote the study of heathen philosophy, and notwithstanding the most careful declaration to the contrary, he is charged with wishing, as a part of the new so-called Oxford teaching, to substitute philosophy for Christianity. Candles are found placed upon the communion tables in the English Churches, and those who are not aware that the practice is in England no more a novelty than the use of the surplice, are startled at it, as a step to reviving the doctrine of transubstantiation. These are the kind of mistakes—are they not more than mistakes? are Christians justified without the strongest proof in promulgating or believing such charges against each other?—which do indeed require to be rectified. And if, after declining the discussion which you proposed on the merits of the Tracts for the Times, you would allow me on some future occasion to state to you what really seem to be the opinions generally understood in England under the name of Church principles; and if, as a calm, dispassionate observer, whose services both to literature and the Church are appreciated by all parties, you would add any remarks of your own, this perhaps might be an opportunity, which ought not to be neglected, of explaining the real state of things, and deriving benefit from a new opening of the inquiry.

No form of controversy is so peaceable, so short, and satisfactory, as a positive distinct declaration of our own several opinions; and the present controversy is not so much what is truth, and what is error, (for the doctrines usually denounced in Ireland, with few exceptions, would be equally denounced in England,) but whether such and such errors are held and promulgated by particular parties.

Now all clergymen, whether in England or Ireland, whatever be the degree in which they value Church principles, use the same prayer book, are pledged to the same articles, receive their ordination through the same Episcopal authority, and are bound by the same principles of ecclesiastical law. Surely when we come to explain ourselves, either there cannot be any other difference between us than the wise discretion of our Church allows, for the purpose of giving a fair latitude to the variety of human characters; or if there be any greater difference, one party or the other must be highly criminal—criminal of professing what it does not believe, of denouncing as errors what it has engaged to teach, and of receiving the emolument of the service of the Church, while denying and undermining her authority. But such a degree of criminality is, we may hope, not chargeable either on those who advocate Church principles, and whose general characters have not been calumniated, nor on those who express such alarm at them, but who, in Ireland especially, are so zealously devoting themselves to their duties. If therefore, we differ, it must be chiefly as misunderstanding each of us the principles of the other; and that which is principally wanted is explanation.

I had the happiness of meeting many of the Irish clergy, the most opposed to what they considered the new doctrines emanating from Oxford, and yet, I scarcely found one who did not profess some allegiance to his Church; who was willing to abandon the title of Catholic; who did not value his prayer book, and recognize the importance of unity, and the propriety of order; who did not mourn bitterly over the suppression of the Irish bishoprics, and long for their restoration; and who did not profess himself desirous to show respect and obedience to his ecclesiastical superiors, even when exposed to the heavy trials of important differences of opinion. I found the celebration of the Lord's Supper more frequent than in England, the importance acknowledged of Episcopal ordination, and therefore, of that which is implied in it, apostolical succession; and the necessity perceived of employing as auxiliary to the reading of the Scriptures, human teachers, teaching not their own doctrines, but the doctrines of their communion, and that communion deriving its doctrines through the channel of historical testimony, from a Primitive, Catholic, Apostolical Church. This spirit, I was informed by the same clergymen, had sprung up to a great degree within these few years, and was still spreading. I was struck also by a remarkable difference between the general tone of mind of the Irish clergy, who expressed themselves afraid of Church principles, and the English clergy, by whom those principles have been directly opposed. There seemed in Ireland comparatively little of a sectarian and self-willed spirit. It seemed not a love for dissent, and a disregard to the Church, but a fear of Popery, and a love for the Church, which drove them into opinions, certainly not in accordance with what are called in England Church principles. I feel the difficulty of speaking of such things, and if I am wrong you will correct me; but if such be the case, we have the testimony of the Irish clergy themselves to the value of Church principles, so far as they are yet recognised, and hopes to encourage us for the future, that a still closer approximation to each other may be made by what are now unhappily considered two parties within one Church.

And if English clergymen must rejoice to see that what they regard as the greatest bulwark against dissent and heresy, and as the best means of winning over their Roman Catholic brethren, is beginning to be appreciated more and more in Ireland, would not Irish clergymen also rejoice to learn that there is no disposition in England to place human authority before divine, to value the forms of religion except as they cherish the spirit, to raise up new sects, or to substitute anything for the truth, and faith, and love of that Lord and Saviour, who must be to us all in all. If the advocates of Church principles in England venerate and love their Church, it is as the body of Christ. If they strive to maintain her unity, it is because Christ has enjoined it. If we recognize her authority, it is as witnessing to the revelation of Christ, enforcing the precepts of Christ, edifying the children of Christ. If they appeal to the historical testimony on which both creeds and Scriptures have been transmitted to us, it is lest human inventions should be interpolated into the Word of Christ. They value sacraments, as appointments of Christ, making us members of himself, and feeding us with his body and blood. They encourage learning that it may be dedicated to His service. They inculcate works, but they are the works of Christ, working within us. And if any question has been raised on the doctrine of justification by faith, the object has been to recal men's minds from trusting to a mere passing emotion or a cold intellectual belief, and to fix them on that real union with Christ through his Holy Spirit, without which all will acknowledge, that faith is an empty name. Such I sincerely believe to be the nature and object of that new teaching, (new only to ourselves, because we had permitted it to be forgotten,) which is now spreading in England under the name of Church principles; and at which so large a portion of the Irish clergy have been led to feel such unmitigated alarm. If any other rises up among us, building on any foundation but the name of Christ, any which would rashly disturb the constitution of the Church, and throw us back for a new reformation upon a period, and on teachers whom we are at present scarcely competent to judge, or would raise up a new standard of doctrine, distinct from that which God almost miraculously has preserved to us in the prayer book, the catechisms, and the articles of the Church, of which we are the pledged ministers, let us denounce it as an evil thing, and put it from us. But let us beware of confounding a seeming tendency to such evil (seeming perhaps only in our own eyes) with a direct aim at it. Let us not suspect and misinterpret incidental expressions, to mean what the authors declare that they were not intended to mean. Warn, remonstrate, object, correct, but let it be done to those, whose object must be one with ourselves, in Christian charity and equity, not as condemning criminals, but as advising brothers.

With these impressions on my mind, will you, will the Irish clergy think it presumption if I venture on another occasion to explain what seem to me, as an individual, according to the best means I have of judging, to be meant and held generally in England under the name of Church principles?

Every such statement must require many qualifications from the reader, and must be necessarily very imperfect; but under God's blessing, it may not be wholly incorrect, and therefore not wholly useless; and one advantage will be derived from it, if it may induce you to undertake a task to which you have expressed yourself so reluctant, and to devote the energies of an intellect, neither failing, I trust, nor likely to fail for many years, to aid us in an inquiry, in which we can have but one object—Truth.

I will not trespass further on your patience; but joining most cordially with yourself in the belief, that "the Church of England is the religious hope, not only of England and the Empire, but of the whole world;" and feeling more and more convinced every day, from a most anxious and careful examination into the circumstances of both countries, that "if the Church of England be the fortress," that of Ireland is the main outward; and that Ireland cannot fall without dragging down England in its ruins; and that the whole missionary exertions of England, its money, its intellect, its prayers, might well and wisely be directed to act at this crisis to aid the efforts of the Irish brethren, in bringing a noble people into the bosom of a holy Church, I have ventured to say thus much, and to ask your permission to consider myself no longer as your antagonist, but as an inquirer, ready to receive your suggestions and corrections, into the exact extent and form of those principles, the foundation of which, there is every reason to believe, we hold in common.

## LAST WORDS OF THE DYING.

From the Christian Remembrancer.

Among the last acts of that distinguished "martyr for the Church and King," as Earl Strafford has been justly designated, was one which is too apt to be overlooked in history, but which, intrinsically perhaps, reflects great honour upon his character as any of his more prominent political deeds; we allude to the beautiful and pathetic epistle to his son a few days before his execution, an epistle which cannot be read without interest, and may justly be considered as belonging to the "last words of the dying."

MY DEAREST WILL:—These are the last lines that you are to receive from a father who tenderly loves you. I wish there were a greater leisure to impart my mind unto you; but our merciful God will supply all things by his grace, and guide and protect you in all your ways; to whose infinite goodness I bequeath you; and therefore be not discouraged, but serve him, and trust in him, and he will preserve and prosper you in all things. Be sure you give all respect to my wife, that hath ever had a great love unto you, and therefore will be well-becoming you. Never be wanting in your love and care to your sisters, but let them ever be most dear unto you; for this will give others cause to esteem and respect you for it, and is a duty that you owe them in the memory of your excellent mother and myself. Therefore your care and affection to them must be the very same that you are to have of yourself, and the like regard must you have to your youngest sister; for indeed you owe it her also, both for her father and mother's sake.

Sweet Will, be careful to take the advice of those friends which are by me desired to advise you for your education. Serve God diligently morning and evening; and recommend yourself unto him, and have him before your eyes in all your ways. With patience hear the instruction of those friends I leave with you, and diligently follow their counsel; for till you come by time to have experience in the world, it will be far more safe to trust to their judgment than your own.

Love not the time of your youth, but gather those seeds of virtue and knowledge which may be of use to yourself, and comfort to your friends, for the rest of your life. And that this may be the better effected, attend thereunto with patience, and be sure to correct and refrain yourself from anger. Suffer not sorrow to cast you down, but with cheerfulness and good courage go on the race you have to run, in all sobriety and truth. Be sure, with a hallooed care, to have respect to all the commandments of God, and give not yourself to neglect them in the least things, lest by degrees you come to forget them in the greatest; for the heart of man is deceitful above all things. And in all your duties and devotions towards God, rather perform them joyfully than pensively; for God loves a cheerful giver. For your religion, let it be directed according to that which shall be taught by those which are in God's Church, the proper teachers therefore, rather than that you ever either fancy one to yourself, or be led by men that are singular in their own opinions, and delight to go in ways of their own finding out: for you will certainly find soberness and truth in the one, and much unsteadiness and vanity in the other.

The King, I trust, will deal graciously with you, restore you those honours and that fortune which a distempored time hath deprived you of, together with the life of your father; which I rather advise might be by a new gift and creation from himself than by other means, to the end you may pay the thanks to him, without having obligation to any other.

Be sure to avoid, as much as you can, to inquire after those that have been sharp in their judgment towards me; and I charge you never to suffer thought of revenge to enter your heart. But be careful to be informed who were my friends in this prosecution, and to them apply yourself to make them your friends also; and on such you may rely, and bestow much of your conversation amongst them. And God Almighty, of his infinite goodness, bless you and your children's children; and his same goodness bless your sisters in like manner, perfect you in every good work, and give you right understanding in all things. Amen.

Your most loving Father,

T. WESTWORTH.

Tower, May 11, 1641.

P. S.—You must not fail to behave yourself towards my Lady Clare, your grandmother, with all duty and obedience; for most tenderly doth she love you, and hath been passing kind unto me. God reward her charity for it! And both in this and all the rest, the same that I counsel you, the same do I direct also to your sisters, that so the same may be observed by you all. And once more do I, from my very soul, beseech our gracious God, to bless and govern you in all, to the saving you in the day of his visitation, and join us again in the communion of his blessed saints, where is fulness of joy and bliss for evermore. Amen, amen.

## THE LATE EVENTS IN SYRIA AND PALESTINE.

(Extract of a letter from the Chaplain of one of her Majesty's ships engaged in the operations.)

In answer to your inquiries respecting Syria and Palestine, I can state, as my decided opinion, that the present crisis promises peculiar facilities for the diffusion of the light of the Gospel in those most interesting countries, through the instrumentality of the Church of England; under the good providence of God. And here I hope I may not be presumptuous in saying that the whole train of events from the day I reached Beyruth in July last, "when the rage of the oppressor was like a storm against the wall," up to the 24th of Nov., when "the rod of his power was broken" at Acre (Acre), impressed me with the persuasion that we were only weak instruments in the hands of a directing and overruling Providence, interposing almost as visibly as when the pillars of fire and cloud directed and covered the movements of the camp of Israel.

I will state to you the most obvious of the reasons which have led me to consider the present time favourable to the introduction of the Church of England and the spread of the Gospel in Syria and Palestine. I might briefly comprehend them all in the statement that the late important events have signally tended, in those countries, to weaken the influence of Rome, to humble the pride and destroy the fanaticism of the Moslem, and direct the eyes of the Jews to England as the instrument by which "the captivity of Judah and the captivity of Israel shall return and be builded up as at the first."

To enter a little more at large into the effect which late events have had on the influence of the Church of Rome in Syria, I need not state to you who have visited that country the considerable progress she has made, not only among the Maronites of Mount Lebanon, but the Syrian Christians generally. You know how that, to gain their allegiance, she modifies her discipline in some important particulars, such as marriage of the clergy, language of the liturgy, &c. leaving these things, to which they were attached, as she found them, under the regulations of what she calls the Schismatic Greek Church. There is reason, however, to believe that, by discountenancing these privileges among an ignorant population, she would have gradually rendered them suspected, then odious, and finally would have found herself sufficiently strong to repeal by authority this standing proof of the want of unity in her discipline and of pliancy in her principles. We should stretch a hand to save them from this spiritual, as we lately have saved them from temporal bondage. And this could be done most effectually when the power of Rome has received such a shock from

the perfidy of France, whom identity of interests had made her natural ally. France, by her profession of Catholicity, had recommended herself to the confidence of the Maronites; whilst the hope of conciliating her powerful protection recommended the Church whose religion she espoused, to the acceptance of all the Christians of Syria. In this manner the interests of Rome and of France were identical, and their support mutual. Thus, by her religious professions and liberal promises, France had acquired an immense influence in Syria and Palestine. To her, even more than to England, they looked for deliverance from Egyptian bondage; but this hope, the natural consequence of her promises of protection, was inconsistent with her design of placing the keys of Judea in the hands of a dependent sovereign, a creature of her own. She soothed the Syrians, however, till the last with promises; but the insurrection in the mountains, and the decided part taken by England, forced her to unmask, and convinced the people whom she had pretended to protect, that in fact she had been all along the only obstacle to their freedom. They now believed themselves not only deceived by her, but sold and betrayed; affection was changed into hatred, the name of Frenchman execrated, and Rome, which still remained her faithful ally, came in for a share of the discredit into which she was fallen. Hence the Jesuits which were dispatched through Archa into Lebanon to employ the influence of religion in keeping the Maronites from joining the standard of the Sultan, for once found their power gone and their mission fruitless. On the other hand, the good faith of England did not fail to recommend the religion out of which that good faith had sprung. A most unprecedented desire arose among the Maronites of obtaining from the American missionaries at Beyruth the books containing the religion of England. After the Bible, the Book of Common Prayer would have been gratified their wishes; but that the Americans, being dissenters, could not supply. Nor are the Americans, through want of a visible church, able to foster this newborn zeal, nor prevent the Church of Rome regaining by her usual address, her lost power. The teaching of the American dissenters, however much it may enlighten, has the tendency of weakening the bonds of Church discipline, and therefore is at once in opposition to the clergy of all persuasions. This effect of their teaching I had an opportunity of witnessing in the neighbourhood of Smyrna, where it had placed an impediment in the way of the English Church, which unhappily is identified with them in places where it is not well known. Would it not therefore be wise, whilst the affections of the Syrian Christians are still warm in our favour, to place before them a pure model of the ancient faith and discipline, —our English Catholic Church? To conciliate the affection and overcome the prejudice of the Moslem, no church presents qualities better adapted than that of England, uniting good order and purity without the semblance of idolatry: nor has there ever yet been such an opportunity of labouring for the conversion of the Moslems. The fanaticism of the Government at the Porte has disappeared, and so has that of the Moslem people of Turkey to a great extent. The flame which was fanned by conquest, and nourished by prosperity, has now sunk, but the glow of religious devotion still remains, and may yet kindle the incense of a purer altar. The greatest danger is, that if the ground be not advantageously cultivated, it may soon harden into atheism, or produce (as it has done in Persia) some crop of fantastic deity. Abhorrent as they are of idolatry, neither the Greek nor Roman Church can present them acceptably with the truth as it is in Jesus. What hope, then, remains for them if we will not extend a hand to assist them? They regard us also as their friends without any political jealousy; whilst the character of the English for truth, which places them high all over the world, does so pre-eminently among the Mohammedans, who consider faithfulness the first of virtues. It is a common saying among them, that "an Englishman cannot tell a falsehood." "Will you give me the word of an Englishman?" is considered in Syria as a request superseding the necessity of legal obligation, and implying the last degree of faithfulness in commercial engagements. His character for truth must also pre-engage to a considerable extent the attention of the Moslem to instruction from the lips of an Englishman.

Of the Druzes also I think I may say that their professed indifference, which would seem to make them an easy conquest for Rome, forms in fact her greatest difficulty in accomplishing that end. They would for the smallest consideration war her livery, but with the same indifference would lay it down. The same may be said of them in respect to the Greek Church. In fact they need that instruction which will reach the heart, enlighten the mind, and put truth in the inward parts.

Of the two heathen tribes north of Tripoli, the Anzevrys and Isamylys, who know not God, I can say nothing from observation; but all accounts agree in representing their condition as loudly calling for assistance.

I have alluded to the influence of our late achievements and present position as likely to aid us in the work of imparting religious instruction to the different tribes of Syria and Palestine through the instrumentality of our Church. The converse of the proposition is true, and we may safely assert that religious instruction through the instrumentality of the Church of England would be the very best means, as it is the most natural, of preserving our influence in those countries by at the same time introducing English feelings, and preparing them for a higher degree of civilization than they now possess. Our Government ought to consider seriously and embrace the natural means of introducing and preserving good order in those countries, otherwise our late successes will be only the forerunners of constant expense and trouble, and in all probability of ultimate defeat. Detesting, as the Arabs do, both the nation and government of the Turks, they will always look to England as their protector, and, except through her constant interference in securing them from oppression, they will never be kept under the dominion of the Sultan. As the real trouble, then, of governing those countries, with which, as being the threshold of India, we must always be so intimately connected, will devolve upon our Government, I think it would be their wisdom to establish there Christian institutions to instruct the people in the principles of good order and obedience to the laws, and set before them an example of both. I would not be understood, by what I have said on this head, to recommend that our religion should be made political, but rather that our policy should be made religious. England has almost universally neglected the cause of religion in her colonies and dependencies, and through the want of this natural cement of society, some have become disaffected, in spite of her mild government, and a source of weakness instead of strength. Moreover the presence of a well-ordered English society, such as would naturally accompany a Church establishment, would act as a check upon our people generally, as well as upon the agents of Government, who, finding themselves out of reach of the opinion of their countrymen, sometimes lay aside English habits, take up the worst of those they find, and imitating the natives only in their vices, lower the character of their country, and consequently its influence in the eyes of foreigners.

When we contemplate the present condition of Palestine compared with what it once was, we may be ready to exclaim, "Surely the land has had her Sabbaths!" In fact the order of civilization in those once favoured countries is reversed, or rather it has fallen back into its early elements. The mountains (as affording security) are cultivated and thickly inhabited, whilst the rich plains which once supported an immense population are lying desolate.

\* From Professor Sewell's Letter to the Rev. Dr. Miller.

—so many commons, in fact, where the wandering tribes of Kurds, Turkomans, and Bedouin Arabs feed their flocks, contending with each other for the mastery like the herdsmen of Abraham and Lot when "the Canaanite was still in the land." Should the incursions of these predatory hordes be checked, which is the first step towards civilization, and which had been done to some extent by the Pasha of Egypt, still the land will be idle through want of hands, industry, and capital. It would be the advantage of England to colonize it, but except by the ancient people, such a step would cause unbounded jealousy.

I have thus endeavoured to submit to you some of my poor thoughts on what these countries have reason to expect from the English Church, and the English Government in connection with it. I have abstained from making any remarks in regard to what might be a proper plan of proceeding in carrying out these designs, which is a subsequent consideration to the subject of your inquiry, and besides might be so much better done by others.

THE CHURCH.

TORONTO, SATURDAY, MAY 8, 1841.

We have lately been favoured with a pamphlet from the pen of the Rev. E. M. Johnson, Rector of St. John's Church, Brooklyn, Long Island, entitled "DUTY TO THE CHURCH," being an "Address to those persons residing in Brooklyn and its vicinity, who have heretofore belonged to the Church in any part of the British dominions."—In this plain and excellent Address are many truths and admonitions which have more than a local application,—which are not by any means confined in their bearing to towns and congregations in the United States, but are as valuable in the Colonial possessions of Great Britain as in the spot to whose inhabitants they were more peculiarly designed to be profitable.

There are various causes for which natives of Great Britain and Ireland become exiles from their father-land. Misfortunes in many cases arise, which reduce to indigence those who once were wealthy; and although these are vicissitudes peculiar to no nation or clime, but the appointment of an all-wise Providence every where, it is not easy in a country thickly peopled,—with every trade and profession filled, with every avenue to wealth and honour, as it were, closed up,—it is not easy, we repeat, in such circumstances, to retrieve the shattered fortune, or build up again the declining influence of a once respectable family. Much less easy is it, where the homestead is abridged of its wonted comforts, and penury has found its way to the domestic fireside, to provide for the young and helpless members of a family: their settlement in life cannot, in an old and populous country, be effected without the substantial means of pushing them forward; and degeneracy lower and deeper, unless some providential improvement took place, must certainly be the lot of coming generations.

Happy then is it for our mother-land that she is possessed of homes for her reduced children beyond the Atlantic or Indian wave,—abodes for them in many a region blessed by a genial soil and climate; where millions of acres are still unreclaimed from the forest; and where, although the luxuries and enjoyments of former days may be wanting, the log-cabin is sure to afford a freehold home, and an abundant though homely meal to crown the board. These, too, are possessions which will be enlarged and comforts which will be increased as years pass on and generations rise; and the narrow clearing and humble tenement will, after a few years of frugal and patient industry, be exchanged for the broad and fertile domain and the substantial and even elegant mansion.

We could easily believe that to those who have been induced to leave their native land in order to better their fortunes, or with the laudable desire of ensuring a future provision for their rising families, nothing would prove more gratifying and delightful,—that nothing would be better calculated to reconcile them to the temporal privations they may have to endure,—than haply to find, in this new country of their pilgrimage, that they are not debarred from the privileges of the sanctuary and the consolations of religion. It is natural that they should have a lively recollection of those inappreciable spiritual joys which they have forsaken, and that they would regard it as the best solace of the pilgrim life before them that such are still within their reach. While we might suppose the descendants of the rude pioneers of the Colonial forest, unused to the services of the sanctuary, to be therefore indifferent to the blessedness of religious privileges, it would be natural to believe that those who are fresh, as it were, from the altars of their father-land, and who might be thought even to bear about them the odour of holiness which is wafted thence over all the land, would hail with joy the sight of a temple of religion, however rude, in the wilderness, and take the lead in testifying their thankfulness for this perhaps unexpected blessing.

Alas! how often are we pained to observe quite a different aspect of things! How often do we find that those from whose example so much would antecedently be expected, evince an utter indifference to these privileges, and regard them even with greater unconcern than do the untutored descendants of a race who settled in the wilderness without any opportunity for a predilection for the blessings which others so little value even when they are placed before them! How often is the fact thus stated in the Address before us, substantiated by our own personal experience!

"It grieves me, however, to say, and I trust I shall not be considered less your friend for saying so, that I am compelled to believe a change of country has, on the whole, an injurious effect upon the religious character and frequently the moral habits. How frequently has it been said to me by the sick or dying penitent, 'Oh! how have I neglected my God and Saviour! how have I neglected the Church and her ordinances! When 'at home,' I never was absent from Church, since I have been here, I never have attended at all.' This is not the language of a solitary individual; it is language that is repeated time and time over again. When I have been called to perform occasional offices of the Church, such as at funerals, or marriages, or baptism of children, I have found persons who it was evident had been educated in the Church and accustomed to its services, by the manner in which they joined in its responsive parts. Of such, I have frequently made the inquiry where they attended Church! In a vast many instances, I have been answered, 'Since I have been in this country, I have never attended church at all—'at home, I never was absent.'

"I think, my friends, that those of you who have not neglected your duty in the particular above referred to in this address, must have been continued from your own observation, that it is true of great numbers, and especially of younger persons, and those who are employed among the commercial and laborious classes, there is great inattention to the Church and means of grace. I know you will not impute to me any other motives in making this declaration, than the desire to promote your own temporal and eternal good, if in this address I attempt to lay before you, as the result of my own reflections and observation, some of the causes to which this declension may be imputed, and to suggest some remedies, which, if adopted, would go far to obviate this acknowledged evil.

There can be no doubt but the breaking up of family, and domestic and social relations, almost universally affected by a change of country, is attended with injurious effects. You have left your family circle, your father's house, your mother's care, your brethren and kindred with whom you took sweet counsel, your parish Church, your pastor, who perhaps admitted you by baptism into the fold of Christ, and by whom you have been taught the rudiments of religion. You are comparatively among strangers—those restraints which at home kept you from irregularity, if not vice, are here no longer binding. Some of you may have fallen into the society of the dishonest, the prodigal, the abandoned; if not, you perhaps found your first acquaintances much like yourselves, loosed from the restraints of their family and paro-

chial circle. It would be marvellous, if under all such untoward circumstances you had retained all your regular habits and devout practices."

Some of the causes of this melancholy truth are here forcibly explained; and their development feelingly confirms to us the humiliating and appalling fact of the hardness and impetuosity of the unsanctified human heart,—that, in such a case, spiritual blessings and privileges are esteemed not for their intrinsic value, but because they have derived a species of importance and a claim to respect from the general testimony of public opinion; and against this testimony, habit as well as self-interest dissuades them from rebelling. But in a new country, where the force of public opinion is not so powerful, general, or decided, that restraint ceases, and the native promptings of the depraved and uncorrected heart are obeyed. With the transition, in the exterior circumstances of life, from refinement and elegance to simplicity and rudeness, it is too often thought that there should be a corresponding transition in the moral and religious habits,—in many cases alas, from sobriety of conduct and the form at least of religion, to a most irregular and dissolute course of life, to an open and systematic desecration of the sabbath-day, and an utter contempt for the ordinances and rules of Christianity. It is a relief to feel assured, however, that this extreme of degradation forms rather the exception than the rule, and that the melancholy signs of this degeneracy are more usually to be observed in an intermediate and softened grade; still their prevalence is sufficiently extensive and alarming to cause every community to put forth the remains of its moral might, to check at least the spread of the blighting evil. And if in an old country it is discovered that the most vigorous exertion of the voluntary principle would fail to supply more than a very inconsiderable share of the religious wants of a nation, how strongly do the facts we have adduced go to demonstrate its utter inefficiency in new and thinly peopled colonies; and how powerfully do they urge upon the philanthropist and the Christian, in the contemplation of any scheme of emigration, to include prominently amongst their benevolent plans a competent provision for the religious instruction of the settlers! It is, indeed, a monstrous inconsistency, and one which more than anything else bears overwhelming testimony to the degeneracy of the times, that while Government provides for its colonies a full provision for the administration of justice, and amply supplies the means of defence from external foes, not a movement is made towards the erection of that ecclesiastical machinery to which the Mother Country owes her greatness, and which, indeed, can form the only lasting surety for the reciprocation of the benefits she is conferring.—If the remarks, in the succeeding paragraph, upon the claim of the Episcopal Church in the United States to the reverence and affection of real Church of England Christians every where, are not to be controverted, they will undoubtedly apply in even stronger force to the case of the Church in the Colonies:—

"The history of the earlier measures adopted by the Church in England to plant a branch of her own vine in these then colonies in America, is exceedingly interesting; but it is principally to the fact that the Bishops of the Church of England, after the separation of these states from the mother country, consecrated Bishops and committed to their charge the congregations and individual Christians, who had before been spiritually subjected to them. This was done with all due regularity, and by this means the Bishops and Clergy of the Church in America are the successors of the Bishops in Great Britain, and all are in a direct line of succession from St. Austin, if not, as is possible, from the Bishops of England in the first century. The fact that the spiritual charge over the Church in the United States was thus transferred, shows that as to spiritual matters they are but one Church. The same submission therefore is due to the spiritual authority of the Chief Pastors from individuals belonging to either Church, resident in the country of the other, whether they be natives of Great Britain residing in the United States, or whether of the United States residing in Great Britain. At about the same time that this regular Apostolical succession was obtained, the Liturgy of the Church was adapted to the form of government established here, and some other alterations were made, not affecting the mode or order of public worship. The Thirty Nine Articles, and the Book of Homilies, were received as containing Scriptural doctrines and prescribing Christian duties. Thus the Church in this country is one with the Church to which you belonged before you came here, as to discipline, doctrine, and practice. She has the same claim to your regard, to your obedience and to your submission, that the Church in England had. To separate from this one Church was schism here, is schism here. In the days of the Apostles it was said to members of the Church, 'Let there be no schism in the body of Christ,' and they were to 'mark them that caused divisions, (schisms)'. It is, however, now scarcely ever really considered that schism is a sin, and that it is forbidden by the word of God. Almost every one thinks he has a right to withdraw from the Church and join any class of schismatics he may choose. But, my friends, it is schismatical, and therefore sinful to do so. I am persuaded that of those who forsake the communion of the Church, the greater part do so more from want of information and consideration than from any design to despise this Apostolical precept."

In the following extract, we are struck with the force of the passage which we have marked in italics. Assuredly, where the minister of religion is wholly or mainly paid by a stipend from Government, it is, we had almost said, fraudulent to deprive the poor of the privilege of attending the services of the sanctuary. Yet while it often happens,—through some mismanagement or defect of system, we are willing to term it,—that the poor are almost debarred from this privilege, it is too frequently the case that no effort is made by that class to secure it for themselves in situations where it is to a great extent available.—

"You are told that you cannot go to church here unless you hire a pew, and that you and your families would not be accommodated if you were to make the attempt. I am aware that a difference of practice in regard to the manner of supporting the Clergy prevails here, from that which exists 'at home.' There, the Clergy and Church being supported by Government, it is, or ought to be, so, that every one has a seat in Church. But that seat is not without charge, only it is paid for by tax, collected by the officers of state. Here you are entirely exempt from this as a tax; you pay for the support of the Gospel Ministry, either what you voluntarily agree to do, or what you are charged as a rent for your seat. Though from necessity, the support for the Minister is thus ordinarily obtained, there are few churches in which sittings cannot be gratuitously obtained by application at the door. I do not believe an instance can be pointed out, where a person or family has been compelled to leave the communion, and absent themselves from the services of the Church, for want of seats, if they have made any exertion to obtain one; but I do know that many have done so because they were told that the effort would be fruitless."

But there are causes from without, as well as defects from within, to aid in this estrangement of the poorer classes from the Church of their fathers, as the reverend author of this Address very clearly and faithfully portrays:—

"Another very common and very effectual method used to draw you away from your Church, will be found in the unceasing efforts of sectarian Sunday School visitors, to induce you to place your children under their charge. They tell you the Sunday School cause is a good one—that the children are only taught what is good—there is no sectarianism—it is perhaps a 'Union School'; you are pleased with this show of kindness and attention, and you consent, without thinking of the consequences, to send your children. In this school they are introduced to a method of worship new to them—they hear many crude and heretical doctrines—they are taken to the meeting-house or chapel, and soon they forget the Church at whose altar you yourself dedicated them to the Lord, and where you promised that they should be instructed in the catechism, and order and doctrines of the Church, and 'brought to the Bishop to be confirmed by him.' And by and by, you accompany your children on the Lord's day, and after a little time you find yourself, without

ever intending to be so, indeed dissenters from your Church, and violating your most express and covenant engagements. I am sure this is the case of many families, resident at present in this city."

"Others of you have been drawn away from the Church by the enticements held out to go and hear some roving, popular, sectarian, revival preacher. It is said it can do no harm to go and hear. If you refuse, you are said to be bigoted. You have acquiesced. Perhaps you have become temporarily excited,—carried away for the time by some new doctrine or new device, and in an unguarded moment have handed in your name as a candidate for admission into this sectarian society. Some of you may have done this without thinking how you have, by so doing, trampled under foot the Church of Christ, and set yourselves off from that holy fellowship into which, at your baptism, you were introduced. By heeding such like schemes and advice, many of you have been drawn away from the Church, and for a while have been induced to 'walk with dissent.' After a while the novelty of this wears away; you have forgotten your Mother; your early habits have been broken up, you have adopted nothing substantial, and fall away into the hands of the destroyer. 'I speak what I do know, and testify what I have seen.'—(John iii. 2.) These are some of the causes of the spiritual and religious declension which we so much lament to see prevalent."

These are forcible truths, forcibly because familiarly put; and we would earnestly urge a careful consideration of them, and a corresponding action. But the consequent duty is so well expressed in the following and concluding paragraph of this Address, that we cannot withhold it from our readers:—

"Will you permit me to offer a few considerations, with a kind regard for your own eternal interests, as to the remedy of these acknowledged evils? Let every one of you, whether you be single or the head of a family, if you have heretofore, since you have been in this country, neglected the duties of religion, at once inquire for 'the old Church,' inquire for some clergyman to whom is committed the cure of souls; make known to him your whole case, whether it be that of a backslider or a desister of the Church; ask the privilege to become one of his flock, and leave your name with him. Let it be your business at once, to commence attendance on the Public Prayers and service of the Church. Go to your regular Church, aid, with your family, (if you have one), be known to your clergyman and to society, as a consistent churchman. If you have children, take them to a Sunday School, where the catechism of the Church, and the forms of the Church, and the doctrines of the Church are taught, and where the duties of the Church are in use, or new doctrines taught, and this redeem your 'vows unto the Lord.' In this way you will continue your connexion with a legitimate ministry of Apostolical succession; you will go where the true Christian sacrifice is offered, and the sacraments duly and lawfully administered. Permit not yourselves to be drawn aside by the persuasions of those who would strive to make you believe that 'one Church is as good as another;' of those who cry 'Lo! he is here, and lo! he is there; go not after them.' Wait you upon God in his holy Church, to which he hath promised his blessing, and in the use of those sacred rites and holy sacraments, you will assuredly find given to you his strengthening spirit. You have an especial duty to perform, to those who come here from time to time from your mother country; take them by the hand, lead them to the Church of their fathers, caution them against neglect of religious duty, to beware of 'seducing spirits,' and let such see, by your example and practice, that you are in 'the old paths.' Look especially after youth, and engage them at once in the service of God, before habits of spiritual indolence are formed. Remember that Christ established his Church, and has confirmed it in the world, for the 'perfecting of saints,' and that by the means offered you, through the Holy Ghost shed abroad in you, you may secure the eternal salvation of your souls; out of it, you have no promise of aid. We pray you, then, as God hath appointed, in His Church, seek for the graces of peace and obedience, and strive to discharge every work of faith and labour of love," and you shall find rest to your souls."

By the late arrivals from England we have been apprised of the final passage through the House of Commons of the Bill for removing the disabilities heretofore imposed on the Jews in regard to holding office. In another part of our impression will be found the Speech of Sir Robert Inglis, the member for the University of Oxford, against this concession, and the Speech of Lord John Russell in reply.

Sir Robert Inglis is one of the few members in the House of Commons who, according to the undeniable spirit of our unrevoked Constitution, views every question regarding the tenure of office, whether legislative or municipal, on religious grounds, and shapes his arguments according to those principles which originally dictated the coalition of Church and State. He contends for the application of the great truth for which we find the irrevocable anction in God's own word, that we cannot, as Christians, separate our civil polity from that religious influence and operation which we nationally own. Sir Robert Inglis, on this account,—for his unfashionable adherence to maxims of state and rules of government which our fathers of the Reformation bequeathed to us, and to the maintenance of which we owe our national happiness and distinction,—is styled a bigot and illiberal, and as holding doctrines which are only suited to the pulpit of the Vatican, or the cells of the Inquisition! It is often unfashionable to be politically honest, and on great public questions to speak out of the heart's convictions; but if we have public men left of sufficient virtue and courage to face the opposition to great public principles which the degeneracy of modern times is going fast to render obsolete, the country is to be congratulated as possessing within itself the seeds at least of that genuine Christianity and manly patriotism which may, in another generation, restore to England the moral and religious position which she sustained when Queen Elizabeth set her seal to the Reformation, and such giant theologians as Hooker stood forth to defend it.

As we have often observed, the Jews occupy a large space in the contemplations and the anxieties of the present generation of Christians;—and the means for their conversion to the faith of Jesus—according to the true and working principle of our blessed religion—are redoubling, as the time is believed to be drawing near when the restoration of that interesting people is about to be accomplished. It does not, however, strike us as any part of this Christian philanthropy towards that long afflicted and benighted people, to concede to them the peculiar and distinctive privileges of Christianity before they have felt the conviction of its truth or made profession of its faith. It is their darkened condition—their rejection of Christianity, which awakens the concern of the disciples of the cross, and impels them to labour on their behalf till they can discern and acknowledge the full light of evangelical truth. Humanly speaking, the very measure of political concession just made to them by the House of Commons,—after having been so long withheld on religious grounds,—must add another to existing impediments for the evangelization of this people. It tells the Jew that the religious scruples of the British Christian are losing their force, and he will naturally ascribe this abatement of concern for past restrictions to a growing belief in the nation that the Gospel system is not imperatively binding, and therefore that the Divine sanction which it was believed to hold is shaken in the national convictions. This natural inference from the late legislative boon on their behalf, must render them more doubtful than ever of the truth and efficacy of a creed which it is our hope and prayer that they should embrace.

At first sight it might be thought that the Repeal of the Corporation and Test Acts, and the grant of Romish Emancipation, rendered it invidious to exclude from

"I have been told that in order to deter persons ignorant of our customs from bringing their children to Holy Baptism, as they were wont to do 'at home,' they have been told, that the fee for Baptism was exorbitantly high. I have never known a charge of any kind made or demanded by any clergyman of the Church in this country."

parallel privileges a class so meritorious, in many cases, as the Jews of Great Britain. We do not deny that concessions so inconsistent as those we have named with the religious frame-work of our Constitution have, as was always anticipated, opened the door for others more fatal still to our national Christianity. An erroneous or unconstitutional concession in the first instance is always likely to be followed by an early demand for further license, rather than to experience correction from the wisdom of coming generations. The very error involved in the grant engenders that state of society which makes the eradication of the evil the greater impossibility the longer it exists. Yet in the persons affected by the public measures we have mentioned, we discovered at least the professors of our common Christianity; and they did not involve the necessity of abrogating what, in the case of the Jews, must be dispensed with, the declaration—"ON THE TRUE FAITH OF A CHRISTIAN." Nor should it be forgotten, that to a real and conscientious Jew the exclusion from the honours and emoluments of office, in any Christian land, can scarcely be felt as a grievance,—for the simple fact so ably and clearly adduced by Sir Robert Inglis, that they own no distinct country; that they regard themselves as sojourners in, and not denizens of, the land in which Providence has allotted them an abode; and that the only country which they recognize with the feelings of citizens and of children, is their own desolate Judea,—the land which their fathers dwelt in and from which their fathers were driven,—the land into which they hope once more to enter, there to become a greater, more distinguished, more favoured people than ever.

We cannot say that we admire the spirit of liberal concession which characterizes the reply of Lord John Russell,—much less the sneers which followed the expression of the honest and constitutional opinions of Sir Robert Inglis. We know not what fate awaits this measure in the House of Lords, which has been so freely conceded by the Commons: there, at least, we may anticipate a more general and a more thorough discussion of its bearing upon the great principles of the National faith; and certainly we may conclude that the defence of our public Christianity, if it will appear to be assailed by this Bill, will not therefore be left almost to a solitary champion.

This morning, between the hours of two and three, the inhabitants of this city were roused from their slumbers by an alarm of fire, to witness one of the most fearful conflagrations—as regards the number of buildings destroyed—which Toronto has ever experienced. The fire originated, as far as we can learn, in the Foundry situated on Yonge Street, directly behind the large brick store of Messrs. Ridout & Co.; consuming nearly all the houses in rear of King Street, in the square which has for its sides King Street, Newgate Street, Yonge Street, and the production of Upper George Street in a direct line. It was a providential circumstance that the weather was perfectly calm; for, had it happened otherwise, the destruction of many valuable buildings on King Street would have been inevitable. The Fire Companies acted, on this disastrous occasion, with their characteristic promptitude, courage, and perseverance.

On Wednesday last a Bazaar, formed by the Ladies of Toronto with the praiseworthy intention of contributing to the support of the House of Industry, was held in this city at the buildings formerly appropriated to the Parliamentary sessions. We ourselves were present, and experienced much gratification from the evidences we beheld of the laudable zeal displayed in striving to awaken general feelings of benevolence. We understand that about £180 were collected on the occasion. The Institution whose extension was contemplated in this charitable work has ever been remarkably instrumental in affording relief to the distressed, and we need not, therefore, express the satisfaction we derive from the conviction that its services in the cause of charity are fully appreciated. It is devoutly to be hoped that it will always meet with the same assistance, and continue to diffuse its genial influence among the destitute and miserable.

We regret that in the account of the late Ordination held by the Lord Bishop of the Diocese in this city, on Sunday the 25th of April, there was an omission unfortunately made of the name of Mr. James Coleman, admitted to the order of DEACON.

This gentleman is appointed to the Mission of Warpole Island and Sombra, on the river St. Clair.

Our contemporaries, who have given publicity to the previous statement, will confer a favour on us by concurring an insertion to this correction.

COMMUNICATIONS.

To the Editor of the Church.

Thornhill, Yonge Street, 2d May, 1841.

REV. AND DEAR SIR,—Knowing the deep interest which both you and many of your readers take in all the doings of our Church, I hope it will afford you and them some gratification to learn that the second meeting of the Home District Clerical Association took place on Wednesday and Thursday last, at the Rev. H. J. Grasset's, Toronto. The various discussions were carried on with considerable pleasure and profit; indeed the meeting was another striking proof, added to the many that have gone before, that these social interviews not only tighten the bonds of friendship between the clergy, but that also by giving them a more intimate acquaintance with each other's labours, they enable them mutually to strengthen one another's hands in their important and often discouraging duties. The attendance of the brethren belonging to the district was in a very fair proportion to our entire numbers, namely, the Rev. Mr. Grasset, the Rev. Dr. Phillips, the Rev. Messrs. Mortimer, Meyerhoffer, Matthews, Ostler, Taylor, Scadding, Gibson, Townley; we were also highly favoured in having the company of a number of our clerical brethren from other districts, namely, the Rev. Messrs. Geddes, Mortimer, junr., Welby, Pine, Hobson.

Believe me, Rev. and dear Sir, Your's faithfully,

ADAM TOWNLEY,

Secretary H. D. C. A.

For the Church.

TRAFALGAR MISSION AND PARTS ADJACENT.

REV. GEORGE GRAHAM, MISSIONARY.

The baptisms, marriages and burials in this Mission, from the commencement of the year 1836 to the close of the year 1840, respectively, are as follow:—

Table with 3 columns: Year, Baptisms, Marriages, Burials. Data for years 1836-1840.

There are at present five stations in the Mission, three of these are in the Township of Trafalgar, one in the Township of Esquimaux, and the other in the Township of Chinguacousy, where divine service is generally performed in rotation at two of these stations every Sunday, with the exception of a Sunday occasionally, when the service is performed in another part of the Township of Esquimaux or in the Township of Erin. The communicants in this Mission are on an average, at the several stations, about sixteen. In the month of October, in the year 1838, there were about eighty persons confirmed by the Lord Bishop of Montreal, belonging to this Mission, several of whom were advanced in years. Divine service is likewise frequently performed on a week day in different parts of the Township. One acre of land has been granted for a site for a Protestant Episcopal Church and burying ground in the Township of Trafalgar, by Mr. John Cowen, and which said church is now in process of erection. Mr. Cowen has also liberally contributed towards the church both by subscription and

Trafalgar, April 13, 1841.

ECCLIASTICAL INTELLIGENCE.

PRESENTATION OF A GOWN TO THE REV. J. SHORTT.

On Friday evening, the ladies of the congregation of St. John's Church, Port Hope, presented the clergyman of that parish with a handsome gown, bands and gloves, accompanied by the following note:—

"The ladies of Mr. Shortt's congregation beg his acceptance of a gown, as a slight token of their esteem and regard. Port Hope, Friday, 30th April."

To which the following reply was returned:—

MY DEAR FRIENDS,—To the Minister who anxiously desires that salvation of his souls, especially of those committed to his charge, there are many seasons of depression and discouragement, when he mourns over the apparent inefficiency of his ministrations, and the neglect and coldness which so many evince towards that "by which alone we can obtain remission of our sins, and be made partakers of the kingdom of heaven."

At such times it often pleases the Sovereign Ruler of the universe, "in whose rule and governance are the hearts of all," to incline his people to the manifestation of some public mark of the respect and esteem with which they regard his servant, who is thus led to "thank God and take courage," with increased energy and with a warmer zeal to renew his labours, and "go on his way, especially of those committed to his charge, there are many seasons of depression and discouragement, when he mourns over the apparent inefficiency of his ministrations, and the neglect and coldness which so many evince towards that "by which alone we can obtain remission of our sins, and be made partakers of the kingdom of heaven."

With such feelings, my dear friends, I receive your very handsome present, and while expressing to you my most grateful thanks, I beg leave to take this opportunity of publicly acknowledging the great and uniform kindness which Mrs. Shortt and I have ever experienced from the inhabitants of Port Hope, and particularly from my own parishioners—kindness evidenced by substantial proofs.

In sincere appreciation of their benevolence, and with earnest prayers for their temporal and eternal welfare, in which you, my dear friends, are especially included, I remain,

Your affectionate Pastor, JONATHAN SHORTT.

Niagara, April 23.

This day (St. George's day) the corner stone of the new building to be added to St. Mark's Church, in this town, was laid with due solemnity, in the presence of a large assemblage of the inhabitants. The military also, who attend divine service at the English Church, were present on the occasion. The Rector was assisted by the Rev. Wm. Leeming, the Rev. J. Anderson, and the Rev. T. B. Fuller. After repeating these sentences of Scripture—"Except the Lord build the house, their labour is but lost that build it; except the Lord keep the city, the watchmen shall watch in vain." Of the same stone which the builders refused is become the head-stone in the corner. This is the Lord's doing, and it is marvellous in our eyes."

"O give thanks unto the Lord; for he is gracious, and his mercy endureth for ever."

The following introductory address was delivered:—"Friends and brethren,—Devout men of old, under the law and under the gospel, have erected houses for the public worship of Almighty God, and have separated them from common use, for the more decent celebration of the Christian ordinances, and to fill men's minds with greater reverence for God. We cannot doubt but such pious works are approved of by God. King David is commended for his desire to perform such a work, that 'it was in his heart to build God an house'; and we are informed that, though God did not allow him to carry that design into execution, yet he smiled with approbation upon the devout and grateful sentiment that prompted it. His son Solomon tells us, with a kind of filial pride, 'It was in the heart of David, my father, to build an house for the name of the Lord God of Israel. And the Lord said to David, my father, whereas it was in thy heart to build an house unto my name, thou didst well that it was in thine heart.'

"Nearly half a century has elapsed since it was 'in the heart' of those who first settled in this part of the province 'to build an house' to the honour of God, and to be dedicated to his holy worship, and to be administered for his of the word and sacraments therein. The good work was undertaken, and the pious design accomplished—that house still remains; and, in the good providence of God, the community of worshippers has gradually increased. Another generation has sprung up from the original stock, who have been here devoted to God in their infancy, and taught to walk in wisdom's ways, and have here solemnly ratified their baptismal engagements,—and, not a few from our father-land have been added to the number of those who, Sabbath after Sabbath, have here united in the Scriptural devotions of our pure, reformed, Apostolic Church, until it has become necessary to enlarge the boundaries of the Sanctuary, that all, who will, may be enabled to 'come into these hallowed courts of the Lord, and observe his ordinances.—And, by the blessing and good hand of our God upon us, it has been 'in our hearts' to engage in this holy enterprise; and we this day begin the good work, not merely for ourselves, but for our children and children's children, and for multitudes who will come to east in their lot with us; for many a passing stranger who will pause to refresh his spirit in the sanctuary; for generations yet unborn, who will assemble in these courts of the Lord's house, when we shall have passed away, and who will be indebted to us for the most precious privileges.

"Many, indeed, most of those, who laid the foundation of this venerable edifice, followed by early recollections and endeared by many associations, have been gathered to their fathers; and their ashes now repose in the dust around the spot where we now stand, until the morning of the resurrection. He,\* who first broke the bread of life in this place, and ministered in holy things among this people; who baptized many of you, and united you in the holy bands of matrimony, the accents of whose voice and his benignant countenance are yet familiar to the memory, has entered into his rest, and his remains will repose under the channel, the most appropriate place,—the place of our solemnities.—The occasion on which we are assembled is well calculated to impress upon our minds the serious thought and sad recollection, that 'one generation passeth away and another generation cometh,'—and that we, too, in our turn shall go the way of all the earth, and inspire us, at the same time, with the cheering assurance that "the word of the Lord, and the promises of the everlasting Gospel proclaimed in this place, endure for ever." And, while we lay this stone, which is God's house, we are permitted, ye invited to exult in the thought, and rejoice in the confidence, that "this God is our God for ever and ever; He will be our guide, even unto death;" and that, while here we assemble in his name, during the period that remains of our pilgrimage here on earth, He is "in the midst of us, to bless us, and help us onward in the right way, that leadeth to everlasting life.—We humbly trust that He will favourably accept of this our present purpose of laying, with suitable solemnities, the foundation of a structure to be added to the house already erected to the honour of his great Name, and dedicated to his holy worship. Let us then unite in asking his blessing upon this our undertaking."

The Lord's Prayer was offered and three appropriate Collects. Then the inscription on parchment, to be deposited under the stone, was read by Robert Dickson, Esq., which, with other deposits, was placed under the stone, and the stone laid, in the usual manner, by the Rector of the Parish, saying, at the same time, "In the name of the Father, and of the Son, and of the Holy Ghost, I lay this corner stone, as the foundation of a structure to be added to this house of prayer, and dedicated to the worship of Almighty God, according to the canons, and liturgy and usages of the United Church of England and Ireland.—Other foundations can no man lay than that on which standeth the house of God, which is the Church of the living God, the pillar and ground of truth: even the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone." Then was read the Lesson, taken from the 24th, 13th chapter, 8th, 9th, 10th and 11th verses, of Ezra, and three Psalms were read respectively, an appropriate hymn sung, and the service was concluded with prayer and the benediction; after which, the band of the 3d Battalion Incorporated Militia played "God save the Queen."

The new building, to be attached to the Church like the head of the letter T, is 80 feet by 40; and the whole Church, when completed, will be in the exact form of a cross.—Communicated.

Civil Intelligence.

SPEECH OF SIR ROBERT INGLIS ON THE JEWS' DECLARATION BILL, AND LORD JOHN RUSSELL'S REPLY.

SIR R. H. INGLIS said, that when he last addressed the house on the subject of this bill he had called it a bill to enable Mr. David Solomons to fill the office of Alderman of the city of London, and the speech just delivered by the hon. member for Kent fully bore him out in so denouncing it. The whole of the hon. member's argument was made to rest on the personal merits and qualifications of that gentleman. He stated that that illustration of the liberality of David Solomons, Esq., would prove nothing

\* The late Rev. Robert Addison, Missionary for nearly forty years of the venerable Society F. G. F. P.

more than this—that he was neither a Jew nor a Christian, ("Hear," and a laugh.) If he were a consistent Jew, he would not subscribe his money to assist any act of men in raising a temple to whom he must consider as an impostor; and if he were a Christian, he could not bear the name of a Jew. (A laugh.) He had heard of a similar instance of liberality occurring in America. A Presbyterian chapel in that country had fallen into difficulties. A Jew of the name of Toller bought the chapel and gave it back to the congregation. Now, was it possible that that man could believe in his own religion as a Jew, when he had made that gift, was it possible that he could remain longer a member of his religion? He contended that they were unchristianizing England, when, for the sake of benefiting a few individuals, they proceeded to expunge from the statute-book the declaration "on the true faith of a Christian." (A laugh.) In spirit of that sneer, he would repeat his assertion. He said that hitherto all offices in this country, whether legislative, judicial, or administrative, had been exercised by persons professing Christianity, and now for the sake of an individual who, though not specially named in the bill, was prominently intended by it, they were asked to expunge the declaration "on the true faith of a Christian." Caring little for the sneer with which his words had just been received, he would repeat once more that, as this act went, they were unchristianizing England by expunging from the statute-book that declaration which had hitherto limited all offices in England to persons professing Christianity. (Laughter and cries of "Hear.") He had stated on a former occasion, as a preliminary objection to this bill, that the Jews were a race, created, truly so called, at the dawn of the world. The time would come, and all good and pious Christians must earnestly desire its arrival,—the time, he repeated, would come, when every Jew would become a Christian; but, until that time did come, the Jew of Germany, of Portugal, and of England, derived his character not from the accidental spot in which he happened to be born, but from his parents and from his creed. He was a member not of the great German or English community, but of a people dispersed over every country on the face of the globe. You could not find any paper emanating from the Jews themselves in which allusion was not made to themselves as a distinct nation. A letter was in his possession, written by a Jew, a friend of the member for Tamworth, Secretary of the House of Commons, Jew residing at Montreal (we think Sir R. Inglis said the name of Hart), which in its very first sentence contained these words:—"As a member of a nation of oppressed people, I appeal to you." There were numerous addresses presented to the late Sir Robert Grant—an honourable and much lamented friend of his, from whom it was always a pain to him to differ, and with whom he delighted, whenever he could, to take counsel,—by the Jews of Germany and of Portugal, who considered that he (Sir R. Grant) was acting, not on behalf of the Jews of Great Britain alone, but of all the Jews in every quarter of the globe. He did not see his right hon. and learned friend the member for the Tower Hamlets in his place, but a few years ago, he, in a phrase escaped from the lips of his right hon. and learned friend, as judge of an ecclesiastical court, which showed the natural bias of his mind on this question. "If a Jew," said his right hon. and learned friend, "contract marriage according to the rights and customs of his own nation," then it is so and so. ("Hear," and a laugh.) He, therefore, defied the hon. gentlemen who were so prone to smiles to separate the Jew from his nation. ("Hear.") They were, therefore, naturalizing a people and a creed, whilst they were only proposing to give them civil and religious liberty. ("Hear.") This bill was short but sufficiently comprehensive. He had never seen a bill of the technicalities were simpler and more transparent. It did not contain more than seven or eight lines, and these to outward appearance were sufficient to insure its success. Yet it could not be denied that the object of the bill was to break down the line of distinction which admitted Christians to, and excluded Jews from, office. It had been said that the bill would admit one Jew, David Solomons, Esq., to the administration of municipal, and therefore to a certain extent of judicial functions. His noble friend who was now at the head of the Colonial Department had but a short time ago been at the head of the Home Department. Would the noble lord feel the same security, or would the country feel the same confidence, in the proper administration of municipal functions, supposing a Jew were alderman of London, as it did formerly when under the jurisdiction of Christian magistrates? A charge was brought against the worthy man, Carlisle, for exhibiting blasphemous prints and publications in the windows of his shop in Fleet-street. Those prints and those publications were blasphemous in the opinion of the noble lord—they were blasphemous in the opinion of the hon. member for Leicester, and indeed, of all members who were—he would not use the phrase he had in his mind when he commenced his sentence, but he would say at once, of all members then in the Legislature. He called upon hon. members to consider whether they were not placing the individual whom they now wished to qualify for municipal, and therefore for judicial functions, in an invidious position, when they placed him in an office in which he might be called to sit in judgment upon that which he would not consider blasphemous, but which all who heard him would consider so. ("Hear," and a laugh.) Hon. gentlemen opposite would, perhaps, tell him that this would be a case, and even an extreme case. It might be so; but he recollected that there were many persons then in the house, to whom he meant no disrespect by the allusion, who had been admitted into it drop by drop (a laugh), but whose admission he had ever regarded, and ever should regard, as one of the greatest evils that had ever befallen this country. He considered this bill as a kindred step to the admission into the house of Peases and Brahmins, which had been hinted at more than once by the hon. member for Kilkenny. He put it to the hon. member for Kilkenny whether he would not consent to admit the Peases of Oxford into the house? If he understood the hon. member rightly, he could have no objection to the admission of either Peases or Brahmins into the house, provided they discharged honestly their duties as citizens. Whatever might be the truth or falsehood of that doctrine—which for the present he would not say a word—as applied to a new state, there could be no doubt that it could not be applied to an old state, as, for instance, to England and her colonies, where Christianity, as by law established, was an integral part of the constitution. He therefore contended that they were not at liberty to hold this as an extreme case. If they deliberately expunged from the statute-book the declaration, "I do this on the true faith of a Christian," for the sake of admitting a single individual to the exercise of municipal functions, they would deliberately pave the way to the admission of all Jews to all our civil privileges, according to the increasing liberality of hon. members on both sides of the house. He looked upon the present case as a case by which more than two or three individuals could be benefited. But was the house aware that many Jews—nay, the nation of Jews objected to the boon that was now offered them? He was sure that the hon. member for Lambeth would remember that about five years ago he presented a petition from a Mr. Ebenezer—(mentioning a gentleman with an unspelling Hebrew name) praying the house not to pass a bill for the emancipation of the Jews, which was then before it, because it was at variance with the prophecies of the Old Testament. [Here the hon. baronet read an extract from the petition to that effect.] He had himself received at the time a communication to the same effect from an individual of the Jewish creed residing at Cambridge, the Rabbi Schrewh. That individual had addressed him privately by letter, and had afterwards addressed to the world the same sentiments in the shape of a pamphlet. The substance of both was the same. In the Rabbi's pamphlet, which was in answer to another advocating the emancipation of the Jews, he addressed his Jewish brethren in the following language: [Here the hon. member read an extract from the eighth page of this pamphlet, to the following effect:—"You are mistaken greatly—you are no Englishmen—though born in England, you are no more than foreigners—you have no home in this land or in any other—you are a Jew." In short, the Rabbi stated distinctly that no Jew would be at once an Englishman and a Jew. ("Hear," and a laugh.) He (Sir R. Inglis) appealed to every gentleman who heard him, and asked them whether the Jews were like any other foreigners who had sought shelter within the realm of England? For instance, they were not like the Protestants of France, who after the revocation of the edict of Nantes, flocked in numbers to our shores. In the course of two generations those refugees had merged into the great mass of the English community, but had that, or any thing like that, been the case with the Jews? Again, the real families of Bentinck, Keppel, and Yassit, who came over here with William III., were now as much English families as those which came over with William the Conqueror. ("Hear," and a laugh.) He considered this bill as an attempt to introduce first into our corporations, and ultimately into the Legislature, men who, of their own necessity, and beyond the reach of all human laws, were the citizens of a country with which they had, and could have, no alliance. He asked how many persons would be introduced into our corporations by this bill? Not more than two or three at most. When the question of emancipation was before the house, he distinctly said that if the claim were a claim of justice, he would not deny it, whether it was advanced by the poor or by the rich. In his mind a claim of justice was not affected by the numbers, be they great or small, of those who urged it. In this case the benefit was for the few, the injury for the many; because, there being that record on the statute-book that a declaration "on the true faith of a Christian" was a necessary preliminary to the admission into office, it was now proposed to expunge it for the benefit of a few wealthy and liberal individuals. He was not prepared to expunge that declaration, and he hoped that the house would not afford its sanction to any such change. ("Hear," and a laugh.) He begged leave to remind hon. gentlemen, who did not invite the Jews into England. Two centuries ago there was not a single Jew in England. They had come in gradually since, knowing the law under which they would have to live. They had come into a Christian country on condition of enjoying Christian hospitality and Christian protection, but not on a promise that we would alter for their advantage the character of the social condition under which we lived. They were entitled at present to the rights of property, but not to those of power; and he now asked the house, whether it would make the change now proposed, in

order invest them with that which they had not hitherto possessed—power? ("Hear," and a laugh.) One of these two religions must be false. Was the house prepared by its legislation of that night to declare that the alternative of its own religion was false? The Jew declared that He whom we revered and adored, was an impostor—that He, in whose name we hoped for salvation, was a deceiver. When the Jew came to your table, he must make that statement openly, publicly, solemnly. It was true that a measure for opening the door of the Legislature to the Jews was not now proposed, but it was equally true that it would not be long before that door would be opened to them, if this bill were passed. He had advised the house, on a former occasion, to take for its device the old proverb, *principis obsta*, and acting upon that advice, he now called upon them to oppose this bill, which, if carried, would compel them to legislate on behalf of the church and the Christianity of the empire. Under these circumstances his duty was very simple. He should now move that the bill be read a second time that day six months.

LORD J. RUSSELL observed, that he was glad to see that his hon. friend the representative of Oxford (he referred to a knight of Irish members) had reduced this question to a question of religious liberty on the one hand, and of religious intolerance on the other. (Cheers from the Ministerial benches.) His hon. friend had stated in different parts of his speech, and more especially towards its conclusion, that the house was called upon to consider this question—whether our religion was true, and that of the Jews false? and had there been declared, as the religion of the Jews was false, they were therefore entitled to the discharge of municipal offices. ("Hear," and a laugh.) He appealed to the hon. gentleman who had formerly argued against the admission, first of Protestant Dissenters and afterwards of Roman Catholics into Parliament, had ever put their argument upon such a ground. Those who had argued against the admission of Dissenters into Parliament had always been anxious to endeavour to place the question on some issue in which the state was concerned. With regard to the Protestant Dissenters, his hon. friend must be aware that the argument of Sherlock—and a very able argument he admitted it to be—went upon this principle, that those who were Dissenters could not have the same attachment to the state as those who belonged to the church; that the church and the state must be united together; and that those who belonged to the church must necessarily be more attached to the state by which that church was supported. That was an argument addressed to the state, endeavouring to persuade the state that the duties of civil offices could not be well or adequately performed by Dissenters from the church. That argument had been overruled by the Legislature, and the consequence had been that Protestant Dissenters were admitted into Parliament. (Cheers.) Then came the argument as applied to Roman Catholics. The opponents of Roman Catholic claims took good care not to say that the religion of the Roman Catholics was a false religion, and that, therefore, the professors of it must be excluded from Parliament. On the contrary, they argued that the Roman Catholics had another allegiance beside that which they professed to the Sovereign of this country—that they paid obedience to the Pope, and that in consequence the state could not rely upon their attachment to its institutions. That ground of objection was, however, overruled, and it could not thereupon be recognized as a principle held by the British House of Commons. ("Hear," and a laugh.) When, therefore, they came to the discussion of the question respecting the admission of Jews into civil offices, with this decision of the house before them, he saw no ground upon which to base an objection, except the bare and naked principle of intolerance, namely, that they differed with us in religious belief. ("Hear," and a laugh.) With respect, however, to admission to civil and municipal offices, it was his opinion that when the parties who sought the admission proved themselves to be politically and civilly trustworthy, and able to perform the duties annexed to the offices, there was no reasonable ground of religious objection to their holding a ground of objection. With respect to offices which had any connexion with the established church, it was clear that no person should be admitted to hold such offices unless such persons as were in communion with that church; but as regarded offices which were of a purely civil nature, he did not see what business or right the house had to inquire into the religious opinions of any person who desired to be made eligible to, or was a candidate for, such office (hear, hear), provided such duties attached to the office—if with respect to the duties which they owed to the sovereign, as well as with respect to the duties which they owed to Parliament, they proved their allegiance to the one, and their obedience to the other, and if, as regarded their fellow-subjects, they performed their duties towards them as they should towards all the other citizens of the state. Now, he would ask was not that the case with regard to the persons whose claims were then under the consideration of the house? He had presented a petition that evening, signed by Mr. Rothschild, Mr. Solomons, Sir Moses Montefiore, and others of the same standing, and though some of the parties had but lately come to this country, others of them had been long established here, were deeply interested in the welfare and prosperity of England, bore characters of the greatest respectability, and were above the possibility of reproach. Were these persons, the members of the house, to be admitted to the office of alderman or to trust with the functions of a common councilman? The hon. gentleman had in an objection against one gentleman of the Jewish persuasion, that he had, with great liberality, contributed to the erection of a chapel for the use of members of the established church. He (Lord J. Russell) did not expect to hear such an objection as that urged against the present measure. He would go further, and say that he could not even understand upon what principle such an objection could possibly be founded. Where there were two parties in one parish or locality, and whose two houses of worship were about to be erected, he could understand one of them saying, "I can't contribute to your church, for I find my means sufficiently taxed in paying the proportion for my own." This he could understand, but he had yet to learn that a person was at liberty to say, "My Christian neighbours are without a place of public worship, not only as it will be a benefit to them, but as it will tend to the general good of the community at large, for it is better that they should be good Christians than that they should have no religion at all." (Cheers.) Was there anything more in such a case than became a man of wisdom and a man of prudence? And was it not an evidence of a humane and well directed liberality? (Cheers.) The hon. baronet had stated, that it was a principle received in this country, and he also added in the colonies, that all official appointments should be vested in persons professing the Christian faith. Now with respect to our colonial possessions, he (Lord J. Russell) would state one exception. In Jamaica the Jews had been admitted by an act of Assembly, sanctioned by the Governor in Council, to all civil and municipal offices, and for his own part, he was willing to confess that he saw no danger to be apprehended from the concession. ("Hear," and cheers.) The hon. baronet in the course of the argument which he pursued had made this a mere religious question. He said that the Jews were separated from all the other nations of the earth by prophecy, and that to accede to the present motion would be to act in opposition to the declaration and interpretation of the Scriptures. ("Hear," and a laugh.) Now, he apprehended that such a course of argument would have but little political weight in that house. ("Hear," and a laugh.) For his own part, he did not hesitate to say that he considered the fulfilment of the prophecies alluded to by the hon. baronet quite compatible with the passing of a measure which would enable the Jews to hold civil and municipal offices. (Hear, and laughter.) He presumed that Providence would take care to carry out its wise intent with respect to the fulfilment of its prophecies without the assistance of that house. ("Hear.") He feared that his hon. friend the member for the University of Oxford did not see the absurdity to which his principle would lead, if fully carried out. But this question, in fact, had already been decided. In 1835 a law had passed through that house by general consent permitting the Jews to hold the office of Sheriff of London and Middlesex. If permission to hold the office of alderman was so strongly against the prophecies, the same argument would hold good with respect to the aldermanship, and consequently the evil which the hon. baronet so much dreaded had already been taken place. ("Hear," and a laugh.) The hon. gentleman should take the argument entirely as a reason for shutting out the Jews altogether from any eligibility, or else admit the whole principle at once. ("Hear.") The Jews at present could hold trusteeships with respect to trusts in some sort of a corporate nature. In Devonport a Jew held a trusteeship in a paving and police board for a twelvemonth, but he was eventually expelled in consequence of certain words in the Municipal Act. Had the town not been incorporated, he could not have been expelled. The exclusiveness insisted upon by the hon. member for the University of Oxford was very peculiar. He sought to narrow and limit the civil rights of the Jews, for the purpose, as he avowed, of carrying out the intentions of the Supreme Being, and yet the object of the hon. baronet would not still be effected, for the fact was, that the Jews now held civil offices in this country. With respect to the present measure, he would remind the house that when the repeal of the Test and Corporation Act was under consideration the right hon. baronet the member for Tamworth, whom he did not then see in his place, did not urge the insertion of the words "on the true faith of a Christian," which words were omitted from the bill as it passed through that house. They were, however, inserted when the bill went through the House of Lords, and on its return to that house they were allowed to remain, because of the desire on the part of the majority to carry the measure. If an objection had been taken the words would have been omitted, but the result would have been the loss of the bill. What words had been the practical effect of the introduction of those words? They had not the effect of altogether excluding the Jews from municipal appointments. The corporate bodies might, if they pleased, insist upon this test being taken by a Jew on his assumption of office, but if not insisted on the Jew might hold his office and eventually escape harmless by virtue of the Indemnity Act. In one case, which occurred in London, the test was put, and on inquiry being made it was found that the act was legal, but he

believed the putting of the test was not compulsory. More than one instance of its not having been put had occurred since the act came into operation. One of these cases occurred in Southampton, and the other in Birmingham, and these instances were sufficient to show, that where the declaration was not put the office might be held. The proposition, then, was not for the introduction of a new principle, but to give authority to what was already the practice. The last argument used by the hon. baronet was that the principle might be carried further, and that, concession being made on the present point, the Jews might ask for the privilege of holding seats in that house, and every other privilege to which British subjects asserted a claim. He (Lord J. Russell) did not know what the Jews might be disposed to do with respect to their rights as British subjects; but of this he was sure, that if they asked for the privilege of sitting in that house, he, for his part, would support the claim. (Loud cheers from the Ministerial benches.) He had no hesitation in saying, that the only right which he considered necessary to the exercise of civil power was that the person seeking it should possess the civil qualification. This test, and no other, was what he sought, and where he was sure it was possessed he was ready to grant admissibility to office. (Cheers.) He wished, however, to guard himself from being supposed to make the admission with respect to officers connected with the established church of the country; but as regarded all other civil offices which it was in the power of a British subject to attain, he was prepared to support this bill, and every other measure founded upon the principle of civil liberty. (Loud cheers from the Ministerial benches.)

GOVERNMENT HOUSE,  
Montreal, Jan. 26, 1841.

MY LORD,—I have the honour to transmit to your Lordship herewith, copies of the Annual Report of the Agent for Emigrants at Quebec, and of a Report from the Agent at Toronto, on the subject of emigration to these provinces during the year 1840. I have also the pleasure to enclose to you, in addition to the Report, several communications from the sub-agents, and other documents, containing the most detailed information which it has been possible to collect in regard to the numbers and description of the emigrants, their conduct, the capital they brought out, and the places to which they have settled. The general result of these reports I consider as highly satisfactory. The emigration during the past season, as I had anticipated, has greatly exceeded that of the last few years; the emigrants appear to have been universally well conducted, and several of them are possessed of considerable property. The great bulk have settled in these provinces, and there is every reason to expect that they will do well.

I avail myself also of the present opportunity to put your Lordship in possession of the views which I have been led to form upon the question of emigration to these provinces. Very erroneous ideas appear to prevail in England on the subject. It seems to be supposed that every individual in the station of a day-labourer, who can succeed in reaching the shores of North America, is at once amply provided for, and that every person, who with a few hundred pounds comes out and purchases land, whether they have any previous knowledge of agriculture or not, becomes at once a wealthy farmer. These extravagant ideas are of course disappointed, and great distress and misery have followed. It appears to me, therefore, of the highest importance that all visionary expectations of this nature should be dispelled. The sum of the views which I have formed upon the question of emigration to these provinces.

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Emigration to America holds at none of these brilliant prospects of rapid affluence; but at the same time it is, under proper management, and with the aid of equal capital, a more moderate capital may, by the same means, be enabled to place his family in a state of independence. But these results are not to be snatched as the prize of a fortunate speculation, they are to be attained as the reward of a course of perseverance, industry, and steadiness. This picture may appear to some discouraging, to my mind it is quite the reverse. By showing that every man's fortune is in his own hands, that to good conduct success is certain, and that scarcely anything is left to chance, it holds out, I think, the strongest inducements to all the laudable descriptions of emigrants. I have no fear that its general publication will have any other than a good effect.

I shall have pleasure to notice the direct means by which emigration should be encouraged, and in doing so I shall take occasion to advert to the reports made to your Lordship by the Colonial Land and Emigration Commissioners, of the general tenor of which I have had the satisfaction of expressing my approval. In the Reports addressed to your Lordship on the 21st April and 5th August last, the Commissioners entered on the question of granting assistance from the Imperial Treasury towards the passages of emigrants, and in the latter Report they throw out considerable doubts as to the expediency of applying in that way any sum that might be granted by Parliament for emigration. In these doubts I am not prepared to concur, and have no hesitation in pronouncing such a measure inexpedient. The sum of £100,000 obtained from Parliament, under any circumstances, is a considerable sum, and adequate, therefore, to the transport of a very large number of emigrants, but it would be attended with great difficulty, and would become the object of every description of jobbing, and at last it would probably be impossible to secure its appropriation to its legitimate purpose. But if not so appropriated, it would in reality be a boon, not to the emigrant, but to the landlord or parish, which, but for the grant, must have borne the expense. It would, besides, have a most injurious effect, since, by raising extravagant expectations, as to the future intentions of Government, it would paralyze all individual exertion.

For these reasons I am of opinion that it is not attempted should be made by Parliament to pay the passages of emigrants. The inducements to purchase and land should be sufficiently strong to make them undertake the burden, and if they are unable to do so, they should be left to their own resources. But I am not the less of opinion that Parliament may very fairly be expected to contribute towards the expense of emigration, and I shall now point out the several objects to which I think such a contribution should be principally directed.

From the weekly reports from time to time transmitted to your Lordship, from Mr. Buchanan's present report, and more than all, from the report of the medical superintendent at Grosse Ile, which accompanied my Despatch of the 26th ultimo, your Lordship will perceive the necessity of taking steps to ensure to emigrants more ample protection and assistance, both before and during their passage. This may, to a certain extent, be accomplished by amending their present Passengers' Act, and making some additional provision for its future enforcement; but other measures will likewise be necessary, to which I shall presently call your attention.

You will observe, that of the emigrants who proceed to Canada, a large proportion, even when they embark, are insufficiently provided with clothes, with bedding or provisions; that in many cases they have about them the seeds of disease, arising from the destitution and misery in which they have been living previous to their embarkation, and that as a necessary consequence great sickness and mortality occur on the voyage, and immediately after their arrival in Canada. Against destitution and, to a certain extent, disease, on the part of the poorer emigrants, it is impossible altogether to guard; but from the reports to which I have referred, it is evident that a great part of these evils are caused by the fraudulent practices of the part of passenger agents, by the rapacity of the ship charterers, and by misconduct of the officers during the voyage. Here, then, is the first object for which Government assistance is required; viz., to increase the efficiency of the Government agents at the ports, and to put down the system of kidnapping which is done and practised by travelling passenger agents. If this be said, and if the emigrant agents and custom-house officers do their duty, scenes such as those described by Dr. Douglas cannot recur. I am of opinion that for the purpose of guarding against the frauds practised by passenger agents; but if not, a provision should be introduced in the Passengers' Act, to that effect. Strict care should likewise be taken to see that every emigrant vessel is detained before the time appointed for her sailing to enforce the 14th clause of the existing Act, and to see that the master, the emigrant agents, by making it their practice to visit the places where emigrants are generally lodged when waiting for their passage, and by attentively observing the proceedings of the passenger vessels at their respective stations, might, I conceive, easily perform this duty. I would further suggest to your Lordship whether some steps might not be taken, either by the Government or in communication with the municipal authorities at Liverpool, to provide accommodation for emigrants resorting to that port to embark for America.

less by four than that allowed by the Passengers' Act. I must presume that it was from this circumstance only that the vessel was allowed by the emigrant agent at Glasgow to proceed to sea in so unseaworthy a state.

The third and fourth clauses of the Passengers' Act, if faithfully complied with, would appear sufficiently to regulate the provisioning of emigrant vessels.

The fifth clause imposes on the officers of customs the duty of seeing that the preceding clauses are obeyed, but I regret to state that this duty is notoriously neglected; and I am not aware that any censure has ever followed that neglect. In order, however, to ensure greater vigilance in future, I would suggest that at all ports where an emigrant agent is stationed the customs officers should be directed not to give a clearance to any vessel coming within the purview of the Passengers' Act, without having previously received from the agent a certificate that the provisions of that Act have been complied with.

I would further propose that besides the amount of food specified in the Act, emigrants should be required to bring on board with them clean bedding and sufficient clothes, and that the master of the vessel should be responsible for keeping the decks clean and healthy during the voyage.

But no law will be effectual to protect the emigrants during the voyage, unless some person clothed with sufficient authority to enforce it, be placed by Her Majesty's Government on board the emigrant vessels, or at least on board of those which carry the larger number of emigrants. Once at sea, the emigrants are necessarily at the mercy of the captain. Whatever extortion or oppression he may exercise towards them they have no power to resist, and from the difficulty of enforcing the penalties when they arrive at their destination, from the indisposition of the emigrants to be detained to prosecute him, and from his ignorance of their own rights, he may be tolerably confident of escaping with impunity. A Government agent on board, who might very properly combine in his person the duties of medical attendant, would prevent these evils, and he might also be charged with the custody of the emigrants' own provisions, so as to prevent the waste which is said now to prevail; and be armed with authority to enforce personal cleanliness among them. I would earnestly request that whatever may be granted by Parliament towards emigration, a portion of it might be applied to this important object.

The next object to which I would propose to devote a portion of any Parliamentary grant, would be to aid the funds of these provinces in providing relief and medical attendance for those who arrive destitute or in sickness on the shores, and in assisting the able-bodied to proceed to the districts where their labour may be available.

I had expected before this time to have informed your Lordship of the exact amount expended in this service during the year 1840, but difficulties have occurred in the settlement of some of the accounts which have made this impossible. I trust, however, that the sum will not much exceed the amount placed by your Lordship in my disposal.

The number who have been assisted to proceed to the Upper Province will appear to your Lordship to be very large, and no doubt many persons obtained such assistance, who were well able to pay for their passage. But in the height of the season, when perhaps several thousand emigrants arrive in the course of a few days, it is impossible for the emigrant agent to ascertain accurately the circumstances of each individual; and it is most important that emigrants should not be allowed to remain unemployed in the towns. The public works at Montreal when once commenced, afforded the means of testing the applications for relief of those who reached this city; and I trust that before next spring some similar works may be in progress in the vicinity of Quebec. Still much expense must be incurred to forward the stream of emigrants to those places where their labour may be most useful and productive, and where they may become permanent settlers. Its amount will probably be much reduced in future years, by the competition on the St. Lawrence of the new steam-boats, which are now building for the Government, and the conveyance of the mails, and by the formation of new forwarding companies on the Ottawa and Rideau. Heretofore the forwarding on those rivers and their canals has been a monopoly, the lock of St. Anne's Rapids being in the hands of a private company; but before the opening of the navigation in the spring, another lock will be completed at the public expense, and the forwarding business will be thrown open to general enterprise. The same cause will also, I trust, put an end to the inconvenience and suffering to which the emigrants are now exposed in their passage from Montreal to Bytown and Kingston, and will in so far diminish the causes of sickness and mortality.

My Despatch of the 14th inst. No. 214, and the documents which accompany it, will have fully explained to your Lordship the nature of the arrangements which I propose to make for settling on wild lands, either in connexion with some public works or otherwise, emigrants for whom employment cannot be found. This is another object to which I would propose to apply a portion of any grant from the Imperial Treasury, more especially in localities where, from political reasons, it may be important to encourage settlement, and to which in ordinary circumstances settlers would not resort. In Lower Canada, from the peculiarity of its original settlement, and from its subsequent political history, there are many such localities, exclusive of those great lines of communication between Quebec and the seaboard provinces, and between the St. Lawrence and the townships, in which the experience of encouraging settlement requires no argument. But this is an object which must be regarded as pertaining to imperial as much as to local interests, and there would be an evident inconvenience in applying to the local Legislature for assistance towards it.

Lastly, I would propose to apply such a grant towards the promotion of public works, in which must eventually be found the great means of employing those emigrants who are not absorbed by the existing demand for labour. Some of these works, such, for instance, as the establishment of a communication between Lakes Huron and Ontario, the improvement of the road between Quebec and Fredericton, and the opening a water communication between Mississipi Bay and the St. Lawrence, and the St. Lawrence, as being necessary to the military defence of the country in the event of a war. The establishment of one or more harbours on the shores of Lake Erie is another work of the most pressing necessity, and one which the province cannot be expected of itself to undertake. There are others, such as the Welland Canal, in which the Crown already possesses a large stake, and the completion of which is no less essential in a political than a commercial point of view. I more especially advert to the Welland Canal, because it is at this moment one of the most important works in Canada. During the last season the revenue derived from it was one-third greater than in any preceding year; and there is every prospect of our obtaining the passage through it of all the western trade. But if this canal were allowed to fall into the hands of the Americans who renew their favourite project of a canal on their side of the river, and would be encouraged to proceed in the works which they have already commenced for the enlargement of the Erie Canal.

The settlement of emigrants on wild lands, taken in connexion with the exertions which individual landowners are now prepared to make for the same purpose, and the prosecution of the great public works to which I have alluded, will absorb a very considerable number of emigrants. The municipal bodies also, which, under the ordinance recently passed by the Special Council, will at an early date be enabled, by undertaking in Lower Canada, may reasonably be expected, by undertaking public works, to create a considerable demand for labourers in this province; and I trust that those improvements which, in Upper Canada, have been commenced by individual enterprise, or from provincial resources, may to a great extent be resumed in the spring.

There is, moreover, a spirit of renewed activity and enterprise among the whole British population in both provinces, which affords ample security that no difficulty will arise in finding employment for well-conducted emigrants; and it will be my endeavour to turn these fortunate circumstances to the best advantage. With this view, I shall take all the means in my power, through the land agents distributed in the different sections of the province, and through other channels, to ascertain the wants and capabilities of each, the inducements which they hold out to the emigrant, and the facilities which they may afford for his permanent settlement. All the information which I can collect on these points will be communicated to the emigrant agents at Quebec and Montreal, so that the emigrant on his arrival may at once be enabled to decide to what point it will be most advantageous to him to proceed.

I have already directed that, to prevent the delay and expense to which purchasers of land have heretofore been exposed, every land agent in the province should for the future be furnished by the Commissioner of Crown Lands with diagrams and specifications of all crown lands for sale within his district.

To guard against double sales, the land agent must of course communicate with the central office before concluding a sale; but the delay thus caused will be comparatively unimportant.

I am convinced that this alteration will be received as a great boon by the inhabitants of these provinces.

With a view, also, to facilitate the settlement of the provinces, I further propose to invite individual proprietors, who may desire to sell their lands, to send in descriptions of them, with all necessary particulars, to the offices of the several crown lands agents. Those officers will not, however, act in any way as private agents, or undertake to sell private lands; they will merely afford the means of informing the public of the extent of lands to be sold in each district, the name of the owner, and the price demanded. Proprietors taking advantage of this arrangement would be required to pay a small fee for the custody of their charts and plans, the amount of which I shall settle with the Commissioners of Crown Lands.

It may be objected that such an arrangement will, for the present at least, tend to diminish the sales of land the property of the Crown, and to some extent this will probably be the case; but the settlement of the country in the most advantageous manner is so much more important for the public interests than the present amount of the land revenue, that I look upon this objection as of no importance.

Your Lordship will allow me to suggest, that every means should be taken to urge on intending emigrants the necessity of the navigation. The season is so short, that unless a settler is on his land by the beginning of June, there is no chance of his being able to make any provision for his subsistence before the weather precludes almost all out of door labour. It is likewise important to the health of the emigrants that they should arrive before the great heat of the summer commences.

I shall take an early opportunity of transmitting to your Lordship the answers to the questions prepared by the Colonial Land and Emigration Commissioners. I have caused them to be distributed very generally throughout all the provinces, and some delay has occurred in my receiving the answers—several, however, have now reached me, and as delay cannot but be inconvenient, I shall prefer sending the information I have already obtained to waiting till it shall be more perfect.

You will observe that in the preceding pages I have not referred to that part of the report of the Commissioners of the 21st April last which relates to the assistance of emigrants out of funds raised in the colony. As the whole revenue of the United Province, whether arising from the sale of land or any other source, are, after certain deductions, placed by the Union Act at the disposal of the Legislature, and as those revenues will probably for some years be not more than sufficient to defray the burthens now imposed on them and to provide for the public works, which must be continued, it has appeared to me unnecessary to enter on a subject which could lead to no practical result. But I must observe, in respect to the Canada and the British North American Companies, that the bargains which they originally made with the Crown would, under proper management, have been so advantageous that they appear to me to have no claim to any peculiar indulgence in the matter of emigration. In respect to the North American Colonial Association of Ireland, I can only state that their operations have been very much kept out of view in this country; but, as far as they are known, I should be sorry to see the Government in any way connected with or countenancing them. If the shareholders were to be alone the sufferers, it would be of little moment, but I anticipate serious consequences whenever the unfortunate persons who may have made purchases of land of this Company shall arrive to take possession of their property, if it has been acquired on the terms set forth in the prospectus, which has been published.

(Signed) SYDENHAM.  
The Right Hon. Lord John Russell,  
&c. &c. &c.

CANADA.  
SYDENHAM.

Province of }  
Canada }  
VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith,  
To our well beloved and faithful the Legislative Councils of the Province of Canada, and the Knights, Citizens, and Burgesses, elected to serve in the Legislative Assembly of our said Province, summoned and called to a meeting of the Provincial Parliament of our said Province, at our Township of Kingston, on the Twenty-sixth day of May next to have been commenced and held, and to every of You,  
Greeting:

WHEREAS for divers urgent and arduous affairs, Us, the state and defence of our said Province concerning, We did summon and command you on the day and at the Township aforesaid to be present, to treat, consent, and conclude upon those things, which in our said Provincial Parliament should then and there be proposed and deliberated upon; We, for divers causes and considerations Us to this especially moving, have thought fit to prorogue our said Provincial Parliament, so that You nor any of You on the said Twenty-sixth day of May at our said Township of Kingston to attend, are to be held or constrained; for We do will therefore that You and each of You be as to Us in this matter entirely exonerated; commanding and by the tenor of these presents firmly enjoining You and every of You, and all others in this behalf interested—that on the FOURTEENTH day of JUNE next, at our TOWNSHIP OF KINGSTON aforesaid, personally You be and appear for the DESPATCH OF BUSINESS, to treat, do, act and conclude upon those things which in our said Provincial Parliament by the Common Council of our said Province may by the favour of God be ordered.

In Testimony whereof, we have caused these Our Letters to be made Patent, and the Great Seal of our said Province of Canada to be hereunto affixed.

Witness Our Right trusty and well beloved the Right Honourable CHARLES, BARON SYDENHAM, of Sydenham in the County of Kent and Toronto in Canada, one of our most honourable Privy Council, General and Governor in Chief in and over our Province of Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice Admiral of the same.

At our Government House, in our City of Montreal, in our said Province of Canada, the THIRTIETH day of APRIL, in the year of our Lord One Thousand Eight Hundred and Forty-one, and in the Fourth year of our Reign.

THOMAS AMOT,  
Clerk of the Crown in Chancery.

GOVERNOR OR COMPANION.  
A YOUNG LADY is desirous of an engagement as Governess in a Family where the Children are young, or as Companion to a Lady. Letters addressed A. Y. (post paid) to this office, will be attended to.

Library of the Provincial Legislature.  
Persons having in their possession any of the following books belonging to the Library of the late Upper Canada Legislature, are requested to return them to the same forthwith.  
Bentham's Defiance, 1 vol.  
Carver's Travels in North America, 1 vol.  
Chalmers' Bridgewater Treatise, 1st vol.  
Collyer's Law of Partnerships, 1 vol.  
Criticism on the Bar, 1 vol.  
Gentleman's Magazine, 9th vol.  
Howell's State Trials, 1st, 18th, and 27th vols.  
Leyden's Africa, 1st vol.  
Manual of Practice of Parliament, 1 vol.  
Southey's Life of Nelson, 2 vols.  
Travelling Orders House of Commons, 1 vol.  
Tredgold on Rail Roads, 1 vol.

ALPHEUS TODD,  
Deputy Librarian.

Toronto, 27th April, 1841.

Editors of City Newspapers having open accounts with the Clerk of Assembly's Office, are requested to give the above three insertions.

WANTED  
In the family of a Clergyman, a gentleman as Tutor, capable of giving instruction in English, Writing, and Arithmetic. There are six pupils. He would reside in the family, and must be a member of the Church of England. Apply by letter post paid to A. B., at the Office of The Church.

STEAM BOAT NOTICE.  
The Steamers GLOBE will start for the north, leave Toronto for Rochester every Sunday and Wednesday evening, at 9 o'clock, and Rochester for Toronto every Tuesday and Friday morning, calling at Colborne both ways; commencing on Sunday evening the 4th inst. Toronto, 2nd April, 1841.

TO THE MEMBERS OF THE EASTERN CLERICAL ASSOCIATION.  
REVEREND BRETHREN—You are hereby respectfully informed, that the next session of the Association will be held (D. Y.) at Williamsburgh, the first Wednesday and Thursday in June next. Your affectionate brother,  
HENRY PATTON,  
Secretary.

The Treasurer of the House of Industry, Toronto, begs to acknowledge the receipt of £5, from the St. George's Society of this city, on the 23rd of April last (St. George's Day).

BIRTH.  
At Peterborough, on Saturday the 24th ult. the lady of J. G. Armour, Esquire, of a daughter.

MARRIED.  
In this city, on Saturday morning the 1st inst. by the Rev. H. Scudling, at St. James's Cathedral Church, Adam Wilson, Esq. Barrister at Law, to Emma, second daughter of the late Thomas Dalton, Esq.

In Dublin, the Rev. Henry Hugh O'Neil, of Knoetemple, County Cavan (late Missionary in Canada), to Sarah, second daughter of the late Thomas Battersby, of Newcastle, county Meath, Esq.

DIED.  
In this city, on Sunday last, Augusta, daughter of S. P. Jarvis, Esq.

In this city, on Monday, the 3rd inst. after an illness of about three weeks, Mrs. Elizabeth Curran, wife of Mr. James Curran, Superintendent of the House of Industry in Toronto. The valuable services of this excellent woman—characterised as they were by fervent sincerity and Christian kindness—will be remembered long after her removal from the duties she so successfully discharged.

At Picton, on Sunday, 5th April, Mr. John Deacon, Master of the District Grammar School, and son of the Rev. Mr. Deacon, Rector of Adolphustown, in the 25th year of his age.

At Belleville, on Saturday, the 24th inst. aged 38 years, James King, Esq. Barrister at Law, and formerly one of the Aldermen of this city.

LETTERS received during the week ending Friday, May 7

LAST HOURS OF JEANNE OF NAVARRE.\*

We have hitherto directed our attention more especially to the wisdom and the prudence with which the Queen of Navarre governed her people, and the deep anxiety which she ever testified as to their true interests, and the uncompromising opposition she resolutely made to the inroads of popery. I now come to the consideration of the power which her religion had upon her own heart and life. Having early embraced the reformed religion, she spared no pains to establish it in her dominions. By her zeal and energy the patois of Biscay, a language before unwritten, and scarcely understood beyond the immediate limits of the province in which it was spoken, became a vehicle in which sacred truths were conveyed to her subjects; and the versions of the New Testament, and of the Genevan catechism and prayers, printed under her orders, at La Rochelle, are ever-during monuments of her wisdom and her piety. For it must be remembered that there may be an unflinching attachment to Protestantism, while at the same time there may be an almost total ignorance of those great and saving truths which true protestantism sets forth as drawn from the pure word of God. There may be, and there often is, a loud outcry against popery by those who are ignorant of some of the grand distinguishing doctrines of the reformation, in defence of which not a few were contented to lay down their lives; nay, there may be, and often is, a decided opposition to the part of many members of the reformed churches, to the uncompromising statements of the word of truth, but it was not so with Jeanne of Navarre. Religion with her was not a measure of political expediency, but of soul-saving importance. She did not oppose the attempts to subject her to the Romish power because this would deprive her of some portion of her supremacy, but she was anxious that her subjects should walk in the liberty wherewith Christ maketh his people free, and that they should remain firm to those principles which had been the guide of her own conduct and the rule of her life.

Whatever may be said of the motives of our Henry VIII. in furthering the views of the reformers—motives which the papists of the present day, as well as in past times, are rejoiced to traduce—there can be no doubt as to those which actuated Jeanne. She had no political end to answer, no worldly benefits to gain; on the contrary, her very adherence to protestant principles militated against the stability of her throne and the security of her person; it made her an object of suspicion; it exposed her to the wrath of the Romish see; it even endangered the existence of Navarre as a separate kingdom.

The Queen finding that her illness was likely to be of a very serious and dangerous character, and ignorant how soon she might be called away, sent for Henry, now arrived at Paris. The meeting, of course, was one of awful solemnity; she exhorted him to flee from the temptations of the world—for she was not ignorant of those sins which did more easily beset him, and which tarnished his fame long before his abjuration of protestantism—faithfully to serve God, to hold fast the principles in which he had been brought up, to turn a deaf ear to all the insinuating wiles of popery. She could not but feel that his situation was one of imminent danger, that he was about to ascend the throne of his ancestors, and to rule over a protestant people, having formed alliance with one not likely to conform to their religion, to enter into a family, of the hypocrisy, trickery, and duplicity of which, she had not a shadow of doubt; and to become mixed up with the intrigues of a court, which she had discovered to be utterly sunk in profligacy, the very atmosphere of which was pestiferous and ruinous to the soul's health. How far this may have tended to cast a cloud over her last hours, who can determine? but, though the spirit might be dejected, the soul was animated by the comforts of the gospel. Sad, that a dying mother's last injunctions should be forgotten; that, after a public avowal of his adherence to protestantism, Henry should be led to a public recantation, and that his name should be handed down to posterity as that of one who, kneeling in the chapel of St. Dennis, "swore and protested, by Almighty God, to live and die in the catholic, apostolic, and Roman religion, to protect and defend it against all its enemies at the hazard of his blood and life." The righteous are taken away from the evil to come; and, if Jeanne was called away in the prime of life, she was spared the bitter pang of beholding, if not sharing in, the massacre of her friends, and of witnessing the apostasy of a son, whom not even the name of "the Great" can rescue from merited blame and condemnation.

Jeanne proceeded to exhort Henry, whom she appointed her heir, whom she committed to the care of the royal family, to watch over his sister Catherine, and to see that she was religiously educated at Bearne, and if possible, united to some one strongly attached to the protestant cause; that he should love Henry Bourbon as his own brother, and also the marquis of Courisun, being careful that as great concord should exist between them and Coligni as possible, for the welfare of the protestant cause. Little was the dying Queen aware of the sad events that were so speedily to ensue; that her best adviser, Coligni, would so soon fall a victim, and that the infamous massacre of St. Bartholomew—one of the foulest blots in the annals of popery—was to consign so many of God's people, and those to whom she was most strongly attached, to the edge of the sword. It was well for her that she could not foresee this; it would have cast a cloud over a dying bed, where all was apparently light. It might have ruffled a bosom where all was apparently smooth. For, while in a fallen world, its afflictions will still cling to us; nay, are these not wisely pointed by an Almighty and gracious hand for the best of purposes? and he, who there planted them, would not have rooted them out.

Having settled her worldly matters, and commended her children and her friends to God, Jeanne sent for a faithful pastor of the reformed church, and talked to him most freely as to her spiritual state. She displayed the deepest sorrow for sin, lamenting and bewailing her manifold transgressions. She had just apprehensions of the corruption of man's nature and the impurity even of his best intentions, and at the same time, of the infinite

holiness of the most High. She declared her utter unworthiness of obtaining God's pardon and acceptance, and yet looked for both, through the merits of his well beloved Son. She felt that God might still be just, and yet the justifier of the sinner that believeth in Jesus. She expressed her gratitude for the many unspeakable mercies of which she had been partaker; joined heartily in the prayers which the pastor offered, thanking him for his kindness, for the instruction he had imparted, and besought him not to desist from any notion he might entertain that she was fatigued, for that she took extreme delight in his pious conversation, and his heartfelt prayers.

Jeanne, in her dying hours, thus tested the extreme value of those principles she had embraced, which had guided her through life, and were now supporting her on the bed of death. She could trace, through an eventful reign, and amidst many severe trials which had befallen her, the gracious leadings of God's providence, and she felt assured that she should not be left in the hour of her extremity. Her views of the great doctrines of the gospel appear, from her repeated conversations, to have been unobscured by any cloud. None of the mummeries of popery were carried into her dying chamber, to speak a delusive security. No priest was at hand to administer extreme unction, to prepare her to meet her God. No masses, she knew, would be offered for the peace of her departed soul; but the peace of God was already shed upon it through the agency of the Holy Spirit. As a heretic she would be doomed to everlasting misery. Her death would not improbably be regarded as a token of the just judgment of God. Thousands would rejoice in it; yet had she a good hope, through grace, that she might be found at the Saviour's right hand, at the last great day.

There is something peculiarly interesting in the last illness of this excellent Queen, and the circumstances under which it took place. She was far from her home, and from her subjects and most intimate friends. She had come to be present on an occasion, to her, of course, of the deepest anxiety; but she was delivered from mixing with those whose principles were at utter variance with her own, and from the contaminations of a polluted court. What a testimony did such a death-bed bear to the power of vital religion. She had repeated conversations with Coligni and other friends. The night previous to her dissolution was spent in solemn prayer, in listening to the ministers who attended her, who bore testimony to her entire resignation to the divine will—to her unfeigned trust in the merits of the Lord Jesus Christ, to the utter exclusion of any merits of her own, and to her exemplary patience, though under the greatest bodily suffering. She retained the use of speech, and her memory remained unimpaired to the last, when at eight in the morning of the 9th of June, she sweetly fell asleep in Jesus, and exchanged an earthly for a heavenly crown.

The name of Jeanne of Navarre will be held in everlasting remembrance, not only by the reformed church of France, but by all who admire firm faith, unshaken constancy, and uncompromising adherence to the truths of the gospel; and who regard that system of error which so long held in darkness the nations of Europe, and would anxiously reduce them again to a state of bondage, as utterly detrimental to man's temporal, spiritual, and eternal interests, which it cannot fail to be, seeing it is utterly at variance with, and repugnant to, the revealed word of Almighty God.

Reader, you have here set before you the comforts which supported a dying monarch, when about to appear before him by whose authority alone kings reign and princes administer justice. These comforts were derived not from the rank she had possessed, nor from the steadfastness she had testified in adherence to the truth; they arose from the consciousness that in Christ Jesus the Lord, there is mercy to be found, yea, and plenteous redemption. Humble as may be your lot, depressed as may be your circumstances, recollect that with God there is no respect of persons. The same mode of salvation applies to poor and rich. Happy will it be for you, if through saving mercy your eternal state may be that which I doubt not will be her's whose memoir has been placed before you; it can be said, "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes, even with the princes of his people."

THE VENERABLE JOSIAS SHUTE, B. D., Archdeacon of Colchester, and rector of St. Mary Woolnoth, London.

This devoted servant of God, whose name is comparatively little known, was born A. D. 1558, at Giggleswick, in Yorkshire, of which his father was vicar; and whose privilege it was to see all his sons, five in number, effective ministers of the Church of England. Of these not the least eminent was the subject of the present memoir, who was a member of Trinity College, Cambridge; he became rector of St. Mary Woolnoth, in London, A. D. 1611, and subsequently archdeacon of Colchester. The living of St. Mary's he would never relinquish for any other of higher value, though frequently placed within his reach; he felt he could not conscientiously do so. According to his own statement, in a pamphlet which he published in the year of his death, styled "An elegiacal Commemoration," it is expressly stated that he was, on several occasions, offered higher preferment; but that he was "unwilling, when he had brought the souls of his neighbours part of the way to heaven, to leave them to a new convoy." His talents were unquestionable. His church was attended by persons of the greatest eminence. He preached twice on a Sunday, and lectured every Wednesday. It is somewhat difficult to conceive any different sense that is implied between lecturing and preaching at the present day. The sermon and the lecture are, though not always in the same strain of doctrine, precisely on the same model of composition; and it is to be questioned, whether the lecturer is not called upon to make his discourses more of an expository and catechetical character than they usually assume. There can be little doubt that the most beneficial effects would result from the adoption of such a course, which unites, to a certain extent, catechetical with what may be termed pulpit instruction.

The most unquestionable testimonies are on record as to the efficiency of Mr. Shute's ministrations. His church was well attended, as has been observed, on the Sunday; and especially so on the week-day by his brother clergymen. His preaching was uncompromising. He faithfully rebuked vice, even in the highest quarter; and he was ever mindful that, though a portion of his congregation consisted of the great, the wealthy, and the learned, yet that the poor among the flock were not to be forgotten. Almost every clergyman has found the extreme difficulty of suiting his discourses to the relative position of the several members of his congregation.—To be enabled so to address the learned, as not to rise above the comprehension of the unlearned, and to address the poor man in a strain sufficiently plain not to descend to too great familiarity of expression,—is a most valuable talent, which Mr. Shute would appear to have possessed in the highest degree. A volume of his sermons, all preached A. D. 1641-42, was published by Mr. Sparke, rector of St. Martin's, Ironmonger Lane. "In his character were united," says Granger, "every

qualification of an excellent divine. His learning in divinity and ecclesiastical history was extensive, indeed almost universal. His talent as an orator was perhaps unrivalled. He instantly caught, and immovably fixed, the attention. His life was a uniform example of unaffected piety. He was frequently styled the English Chrysostom, and was particularly conversant in the writings of that father. He first began to be neglected in the civil wars. His primitive virtues could not overcome the prejudice conceived by some against his learning, which was not apostolical."

The times in which Mr. Shute was called to exercise his ministry were indeed peculiarly trying; and though strongly attached to the Church, and at the same time tolerant to those who dissented from its discipline, both parties seemed to oppose him. It was difficult to be a moderate man under the then existing state of the nation: such Mr. Shute was—moderate in its true, legitimate sense; and to this circumstance may it be ascribed, that he was overlooked by those in power, and opposed by those who were plotting the overthrow of the Establishment. If there were then troublesome times for the Church of England, the times are little less troublesome now; a strong phalanx is arrayed against her.—While her ministers act mildly, they must act firmly.—Disagreeing, as they do, among themselves, on points far from unimportant, they must still bear in mind, that they have a solemn duty to perform; that union is strength; and that the very existence of the Establishment may, under God, depend on the circumstance, that there be no divisions among them. The spirit of Mr. Shute is precisely that which is the most likely to act the most effectually for the preservation of our Zion.—If the enemies of the Church—men of every religious and non-religious complexion—meet for its overthrow, why should not all its ministers and members take council for its preservation?

Mr. Shute was a diligent student. In disposition he was frank, open, and generous. Large sums were confided in trust to his care for the relief of the needy; and to these he added as much as his own circumstances would allow. His attention in this respect was especially directed to the needy among the clergy. "Reader, I do say, and will maintain, he was the most precious jewel that was ever shewn or seen in Lombard Street," is the only remark attached to his name in Zouch's Sketches of Yorkshire Biography.\* But, if brief, it is abundantly comprehensive; little more could have been added.

When Mr. Shute had been incumbent of St. Mary's thirty-three years, he began to decline in health. He fell into a swoon one day on leaving the pulpit, and from that time gradually sank. He retired to the country, about four miles distant, where he was often visited by his parishioners, between whom and himself the most perfect harmony had always existed, during the whole of his long incumbency. On the day of his death, in 1643, he prayed most earnestly for the Church and nation. He foresaw, probably, what would be the result of the unhappy position of matters, religious as well as civil; and in God's good providence he was saved from witnessing the tumults and enormities of the civil war. Soon after this prayer his spirit departed. His mortal remains were buried in St. Mary Woolnoth, a vast concourse of people attending his funeral, among whom were many nobility, and a vast number of the clergy. It was his dying request, that his funeral sermon might be preached by Dr. Holdsworth, rector of St. Peter-le-Poor. This, however, was not acceded to; and a more popular man, Mr. Ephraim Udall, rector of St. Austin's, was selected for the purpose. What must have been the state of party-feeling, when such a gross outrage was committed against a faithful minister's dying request! Popularity is a sandy foundation on which a minister is to rest his hopes of usefulness. This very divine afterwards became as much opposed as he was now applauded, and by the same individuals. The minister is to recollect whose ambassador he is, whom he is sworn to serve, whose message is committed to his trust; and if he is a faithful ambassador, a zealous servant, who delivers his message without fear or favour, he will not heed the reproaches, or belittled by the applause, of those to whom he is set forth to preach, in all their fulness, the saving truths of the Gospel.

THE RED SEA.

The Red Sea occupies a deep, rocky cavity, extending about one thousand one hundred and sixty miles in length, and its mean breadth may be taken at about one hundred and twenty. Strabo has compared its shape to that of a broad river; and it does not receive the waters of a single tributary stream. The name greatly puzzled the ancients, and has occasioned in later times a display of much superfluous learning, to determine whether it was derived from the colour of the water, the reflection of the sand-banks, and the neighbouring mountains, or the solar rays struggling through a dense atmosphere. These various conjectures are set at rest; both the air and water are unusually clear; the theory of king Erythrus is exploded; and the name is now admitted to be merely a Greek translation of the "sea of Edom," (a Hebrew word denoting Red,) so frequently mentioned by the sacred writers. Its surface is diversified with a number of islands; some of which, such as Koteble, and Gebel Tor, near Loha, exhibit volcanic appearances. The western coast is bold, and has more depth of water than the eastern, where the coral rocks are gradually encroaching on their native element. These reefs are found dispersed over the whole gulf, rising, in some places, ten fathoms above the water. The bottom is covered with an abundant harvest of this substance as well as of certain plants; and, if examined in calm weather, it has the appearance of verdant meadows, and submarine forests; phenomena which procured this gulf the appellation of Yam Zuph, from the Jews, and Bahr Souf, from the Arabs, signifying (in both languages) the "Sea of Green Weeds." These beautiful productions attracted the admiration of antiquity. Strabo seems to allude to them when he speaks of trees, resembling the laurel and the olive, growing at the bottom and along the eastern coast of the Red Sea, which at ebb-tide were left uncovered, though at other times they were wholly under water; a circumstance deemed the more surprising, when contrasted with the nakedness of the adjacent shores. Burckhardt remarks, that the coral in the inlet of Akaba is red, and that in the gulf of Suez the white is chiefly to be seen;—facts which may reconcile the discordant statements of Bruce, Valentia, Henniker, and other modern travellers.

All who have frequented the Red Sea, have observed the luminous appearance or phosphorescence of its waters. "It was beautiful," says a graphic writer, who sailed from Mocha to Coesir, "to look down into this brightly transparent sea, and mark the coral here in large masses of honeycomb-rock, there in light branches of a pale red hue, and the bed of green sea-weed, and the golden sand, and the shells, and the fish sporting round the vessel, and making colours of a beauty to the eye, which is not their own. Twice or thrice we ran on after dark for an hour or two; and though we were all familiar with the sparkling of the sea round the boat at night, never have I seen it in other waters so superlatively

splendid. A rope dipped in it and drawn forth, came up as a string of gems; but with a life, and light, and motion, the diamond does not know."\* Those sealights have been explained by a diversity of causes; but the singular brilliancy of the Red Sea seems owing to fish-spawn and animalculæ; a conjecture which receives some corroboration from the circumstance, that travellers who mention it visited the gulf during the spawning period—that is, between the latter end of December and the end of February. The coral banks are less numerous in the southern parts. It deserves notice, that Dr. Shaw and Mr. Bruce have stated, (what could be true, only so far as their own experience went,) that they observed no species of weed or flag; and the latter proposes to translate Yam Zuph, "the Sea of Coral," a name as appropriate as that of Edom.—Andrew Crichton.

The Garner.

THE INSTABILITY OF HUMAN AFFAIRS. All places have their days and nights, their summers and winters, their sunshine and storms. No sublunary thing is stable. The sun hath its eclipses, the moon hath its waxings and wanings, the sea hath its ebbs and flowings, the elements their successive changes. Peace and war, sickness and health, plenty and dearth, do succeed one another. The whole world is a restless whirligig running violently, sometimes this way, sometimes that way: a reed shaken hither and thither with every pulse of wind: a tottering quagmire whereupon it is impossible to lay a sure foundation; like a sick man that can take no rest in his bed, but is continually tossing and turning from side to side.—The vicissitude of human affairs is necessary to the being of the world. Beasts would multiply without number if none were brought to the shambles. Fishes would fill the sea, and fowls the air, if the greater did not devour the less, and both serve for the use of man. By nature we are born thicker into the world than we die out of the world: every age builds cities, towns, villages, so as if God did not sometimes thrust in the sickle, of his justice into the over rank field of this world, and sweep away whole multitudes by war or famine or pestilence, two worlds could not contain us, ten worlds could not nourish us.—If any place would have pleaded a privilege to exempt itself from this changeable vicissitude, what rather than Jerusalem? yet it had not one stone left upon another. Or Capernaum, whose magnificent buildings were lifted up to Heaven? yet it was cast down to Hell. Pliny and Strabo write wonders of the walls of Babylon, yet now it is become a place for owls to screech in, and for satyrs to dance in. And now grass grows where once Troy stood. Alas! wherein can any city or society place their confidence to protect them from this common vicissitude? In navies or armados? how easily may they be cast away, or dashed in pieces against the rocks; as the ships of Jehoshaphat were at Ezeon-Geber. Or in walls and fortifications? when the walls of Jericho fell down at the sound of ram's horns and the shouting of an enemy. Or in prudent politicians? when God can infatuate the wisdom of the wise, and turn all their counsels into folly, as he did the counsels of Achitophel. Or in numerous armies of experienced soldiers? when he can fill their hearts with panical fears so that ten shall chase an hundred. Or in legues and confederacies? when he can set Ephraim against Manasse, and Manasse against Ephraim, and both against Judah. Navies, Armies, Garrisons, Counsellors, Confederates, are no more able to prevent this common vicissitude of all human affairs, than a sheet of paper to resist the shot of a cannon.—Bp. Bramhall.

THE CHRISTIAN'S TRIALS.

God giveth us warning to be ready to suffer afflictions for his name. "My son, if thou wilt come into the service of God, stand fast in righteousness and fear, and prepare thy soul to temptation." And in the Proverbs: "My son, refuse not the chastening of the Lord, neither be grieved with his correction; for the Lord correcteth him whom he loveth, even as the father the child in whom he delighteth." "As many as I love, I rebuke and chasten," saith Christ. Therefore the Apostle telleth the Hebrews, "If you be without correction whereof all are partakers, then are ye bastards, and not sons." In the tenth of Matthew our Saviour warns his disciples hereof: "Behold I send you as sheep in the midst of wolves." Thus God schooleth and nurturth his people, that through many tribulations they may enter to their rest. Frankness, when it is put in the fire, giveth the greater perfume; spice, if it be pounded smelleth the sweeter; the earth, when it is torn up with the plough, becometh more fruitful; the seed in the ground, after frost and snow and winter storms, springeth the ranker; the higher the vine is pruned to the stock, the greater grape it yieldeth; the grape, when it is most pressed and beaten, maketh the sweeter wine; fine gold is the better when it is cast in the fire; rough stones with having are squared and made fit for building; cloth is rent and cut that it may be made a garment; linen is washed, and wrung, and beaten, and is the fairer. These are familiar examples to shew the benefit and commodity which the children of God receive by persecution. By it God washeth and scourth his congregation. "We rejoice," saith St. Paul, "in tribulations, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed." The power of God is made perfect in weakness, and all things turn unto good to them that fear the Lord.—Bp. Jewell.

THE WAY OF GOD'S COMMANDMENTS.

We place religion much in our accustomed performances, in coming to Church, hearing and repeating of sermons, and praying at home, keeping a road of such and such duties. "The way of God's commandments" is more in doing than in discourse. In many, religion evaporates itself too much out by the tongue, while it appears too little in their ways. Oh! but this is the main: one act of charity, meekness, or humility, speaks more than a day's discourse. All the means we use in religion, are intended for a further end, which if they attain not, they are nothing.—This end is to mortify and purify the heart, to mould it to the way of God's commandments in the whole track of our lives; in our private converse one with another, and our retired secret converse with ourselves, to have God still before us, and his law our rule in all we do, that he may be our meditation day and night, and that his law may be our counsellor, to regulate all our designs and the works of our callings by it; to walk soberly, and godly, and righteously in this present world; to curb and cross our own wills where they cross God's; to deny ourselves our own humour and pride, our passions and pleasures, to have all these subdued and brought under by the power of the law of love within us;—this, and nothing below this, is the end of religion. Alas! amongst multitudes who are called Christians, some there may be who speak and appear like it, yet how few are there who make this their business, and aspire to this, "the way of God's commandments."—Archbishop Leighton.

THE SERMON AND THE PRAYERS.

Preaching is a speech to man for his edification and instruction in faith and good life; but prayer is a speech to God, to honour and worship him, in the acknowledgment of his dominion over, and his bounty and goodness towards all creatures, but mankind especially. And, therefore, though a man cannot take too much pains in that which he is to speak from God to man, lest he be proved a false relater; yet, of the two, there should be more care had what prayers he puts up for himself and the whole congregation unto God, lest he be not only a false worshipper, but also lest he suddenly and unadvisedly ask that which may be hurtful unto all. And, for aught he knows, God may at that time, be angry with us for our sins, and may hear in his anger, and grant. And, I believe, it will be found a greater and more dangerous sin, for the priest to make the people ask at God's hands those things which they ought not. Besides, the public prayers of the Church do teach and inform the people, not only how to pray, and so how to worship, but in many things also what to believe, as well, nay, oftentimes better than many sermons. So that ill-praying in

public contains almost all the mischiefs that ill-preaching hath in it, over and above all the ill that is proper to itself, and so is the more dangerous sin. And, therefore, the Church cannot be too careful for a set and known form for public prayer; yea, and that enjoined too, so it be well-weighed before-hand; though for preaching she leave a greater latitude. So, upon consideration, I think there is more difference between a set form of prayer and a set form of preaching, than that we are invited to the one, and not to the other. Yet, when I hear what extravagant, nay, seditious preaching there is now-a-days, I am strongly tempted to believe, that were there the like injunction for preaching, it were far better than that such loose, dangerous, and unchristian preachings, as are in many places, should continue.—Abp. Laud.

CHRIST'S PATIENCE.

What sorrows did he undergo, and with what patience did he suffer them! Patient when Judas unworthily betrayed him with a kiss; patient when Calaphas despitely used him; patient when hurried from one place to another; patient when Herod with his men of war set him at naught; patient when Pilate so unrighteously condemned him; patient when scourged and crowned with thorns; patient when his cross was laid upon him, and when he was reviled, reproached, scoffed at, and every way abused.—Lord Jesus, grant me patience, after this example, to bear thy holy will in all things.—Bishop P. Willson, (Sodor and Man.)

Advertisements.

JUST PUBLISHED (Price 1s. 3d.) THE CANADA SPELLING BOOK, BY ALEXANDER DAVIDSON. BEING an introduction to the English Language, with an Appendix, containing several useful Tables; the Outlines of Geography, a comprehensive sketch of Grammar, with Morning and Evening Prayers for every day in the week. For sale at the following places: Henry Rowseell's, King Street, Toronto. Methodist Book Store, No. 9, Wellington Buildings, Toronto. Gazette Office, Hamilton. Alexander Fisher's, Port Hope. C. H. Mann's, Cobourg. D. Perry's, Churchville.

PRINTING INK. SUCH as is used in the printing of this Newspaper, imported from London, in kegs, 24 pounds each, and for sale by the keg, at 2s. 6d. per pound, by HENRY ROWSELL, Stationer and Bookbinder, King Street, Toronto. 14

TORONTO AND HOME DISTRICT GRAMMAR SCHOOL. THIS School will be re-opened, after the Christmas recess, on Monday the 4th of January, 1841. Mrs. CROFTON'S Seminary will also re-open on the 6th, the Wednesday following. M. C. CROFTON, Principal. 26-11

BROCK DISTRICT SCHOOL. WANTED, a TEACHER to the Brock District School. References as to Qualification, &c. to be forwarded to H. C. BARWICK. Woodstock, 16th February, 1841.

HAT, CAP, AND FUR MAST. CLARKE & BOYD, grateful for past favours, respectfully announce the arrival of their Fall and Winter Stock of LONDON HATS, from the most approved makers, and of the very latest London and Paris fashions, by a choice stock of FURS, suitable for the climate. King Street, Toronto, 18th Sept., 1840. 11-1

AXES! AXES! AXES! THIS Subscriber respectfully informs his friends, that in addition to his former business, he has commenced the manufacturing of CAST STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by the first rate workmen. Storekeepers, and others in want of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged. SAMUEL SHAW, 120, King Street, 16-11

BANK OF BRITISH NORTH AMERICA. THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will become payable on the shares registered in the Colonies, on and after the Third day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties. The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the third day of August, to be there fixed by the Local Boards. The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take place. By Order of the Court, (Signed) G. DE BOSCO ATTWOOD, Secretary. 21-1

To be Sold or Let in the Township of Seymour. THE South-East half of Lot No. 16, in the seventh Concession, London, containing 100 acres, more or less, of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal, Esq., Belleville, or to Robert Elliot, Cobourg.—If by letter, post-paid. January 1st, 1841. 27-1

TORONTO AXE FACTORY. JOHN C. CHAMPION begs to inform the dealers in AXES, that he is now conducting the above establishment on his own account, and respectfully solicits a continuance to himself of those orders which have heretofore been so liberally given for Champion's Axes. Hospital Street, 22d July, 1840.

BILTON, Woolen Draper and Tailor, 128, King-street.—Always on hand a large assortment of West of England Cloths, Cassimeres, Tweeds, &c. &c. Clergymen's and Barristers' Boses made on the shortest notice. Custom-made, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. Naval and Military uniforms. Toronto, Nov. 13, 1840. 19-1

TORONTO AXE FACTORY. JOHN C. CHAMPION, MANUFACTURER OF CHAMPION'S CAST STEEL WARRANTED AXES, Hospital Street, Toronto. EVERY DESCRIPTION OF SHOE TOOLS MADE AND REPAIRED, AND ORDERS PROMPTLY ATTENDED TO. Toronto, August 29, 1840. 8-11

Earthen, China, and Glassware Establishment. No. 10, New City Buildings, NEARLY OPPOSITE TO THE ENGLISH CHURCH, KING STREET.

THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are handsome China, Tea, Breakfast, Dinner and Dessert Sets; Japan and fine Printed Earthenware Sets of delft, fine Cut-crystal, and Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. JOHN MULHOLLAND & Co. 17-1

OWEN, MILLER & MILLS, Coach Builders, (from London), King Street, City of Toronto. All Carriages built to order warranted twelve months. Old Carriages taken in exchange. N.B.—Sledges of every description built to order. 47-11

DR. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carllie. Cobourg, June 19th, 1840. 51-1

The Church

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\* From the Church of England Magazine. † Much valuable information is to be found in Mr. Browning's "History of the Huguenots." But there are many statements from which I entirely dissent, and which render it necessary to put my readers on their guard in its perusal. I totally disagree with him, for instance, as to the following remarks, made with respect to the conduct of Henry, as to the act above referred to. "His situation as a sovereign and common parent of a suffering nation, places him beyond the reach of censure for want of firmness. The protestant theologian may blame his abjuration in an unqualified manner as the popish ecclesiastical bestows his unqualified approbation; but it is to be borne in mind that by becoming a catholic (papist) Henry IV. was enabled to restore a national existence to France, and posterity has ennobled his name by the title of the Great. Happily the rights of conscience are now so fully admitted, that no one presumes to question the sincerity of another's opinions; we are, therefore, bound to abstain from inquiring whether the king's convictions were real or pretended; and thus extend to his memory a privilege which could not exist while he lived, on account of the general prevalence of bigotry and prejudice." Chap. xviii. A similar view of it has been taken by Sir Nathaniel Wraxall, who represents it to have been dictated by imperious circumstances, replete with wisdom. "Though" he adds, "the zealous adherents of the reformed religion, his contemporaries, naturally considered it as a measure of state, in which truth, sincerity, and religious principle had been sacrificed to views of political convenience, or to motives of personal ambition."

\* A Biographical History of England, &c. By the Rev. J. Granger, Vicar of Shipplake, Oxfordshire. Second ed., 1775.

\* Works of the Rev. Thomas Zouch, D.D., F.L.S., &c.—By Archd. Wrangham. 2 vols. 1820.

\* Science and Impressions.