

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME II.]

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[NUMBER XVII.]

Original Poetry.

For the Church.

LOVE.

Love, oh! there is power in that gentle word,
To stir the heart's deep springs;
Tho' on the air low breathing it be heard,
Floating as on the wings
Of Time, and gliding softly on
To rest, where all its treasured things are gone.

Love in the human heart, shedding a ray
Of light, above, below,
Dimming the clouds that o'er its beauties stray,
E'en as the promised bow,
That breaks the gloom through which its glories shine,
Colours all earthly things with light divine.

Yes why should clouds e'er come? Has love no power
In chains to bind them down;—
To make them vassals of its victor hour—
To wreath its flowery crown
Around the young and fair, and bid them dream
That all things are as Hope would make them seem?

Ah! for life, love has no mighty spell,
To make Earth ever fair;
For He, who formed the heart, has ordered well,
That grief and pain shall share,
Each in its heritage, and nought shall come
To claim for Love this fleeting earth as home.

Yet has it joys e'en here; the smile of youth
Wins beauty from its light;
The hope of life, the guileless thought of truth
Shine out in rays more bright,
When Love has nurtured them, and earth and air
Seem'd filled with peace, and melody, and prayer.

Yet has it sorrows too; the couch of pain,
The lingering bed of death,—
The spirit lov'd struggling to reach its chain,—
The last faint sigh of breath;—
The sense of loneliness, the bitter woe,
The crushing of the heart, the thought too slow

To waken to its agony; but worse than these,
The cold and estrang'd eye,—
The love once cherish'd, vanished like the breeze,—
The faith, like sunset's dye
Too bright to last forever,—all are ours;
The thorns conceal'd amid the sweetest flowers.

Yet there is Love,—a love no time can dim;
A love whose gentlest tone,
And faintest breath most ever speak of Him,
Who gave to the unknown,
Th' unfathomable deep beyond the grave,—
A light and life that seek to win and save!

A love that fills the sky and air and earth,
With hymns of prayer and praise;
That bursting forth with life, has e'en at birth
The might of many days;—
Whose incense rises, from the humble sod
As from the pillar'd aisle—"THE LOVE OF GOD!"

J. C.

THE RIGHT REV. DR. PHILPOTTS, BISHOP OF EXETER.

(From the *Churchman*, England.)

"There is a soul of goodness in things evil." It is in accordance with this sentiment of the great poet of humanity, that circumstances afflicting to the good are made to call out the talents and the virtues of the great—a truth that may be enforced with remarkable impressiveness, by considering the position now occupied by the Bishop of Exeter in the House of Lords, and the circumstances which have exalted the right reverend prelate to that point of moral elevation.

In 1830 the frame of society in England was shaken to dissolution. "Thank God we have a House of Lords" is now a declaration almost proverbial among the many, but at that period it was the secret source of hope and confidence with the few. Many readers will not recognise—for they will neither remember, nor take the trouble to trace back, the course of events, even for a few years—the picture we are about to paint in the colours of truth. Some, however, who then shared our anxiety, will now rejoice with us in the retrospect, and perceive in the altered condition of the country signs of the mercy and long suffering of a gracious and Almighty Providence.

The demon of "the progress" had already begun his work on the continent: in France the farce of fifteen years' duration had been acted, and its catastrophe was the expulsion of the elder branch of the Bourbons. How the terrible aspect of revolution has been smoothed; whether its repose is temporary, or destined to be awfully and unexpectedly disturbed, or whether ultimate good is to be deduced from the evil of civil strife, remains to be seen. He that sat on the throne was too confident in the power of the throne, and deaf to example; it was, perhaps, necessary that he should learn from experience, that the hearts of kings are in the rule and governance of God, and that even they can do nothing of themselves; not foreseeing, with certainty, the consequences of one act which they call theirs.

From France, the wildfire of revolution spread to Belgium; and the sparks that have since been blown to flame, were kindled in Portugal, and in Spain. Holland, prudent and happy, escaped with a slight scorch; and the fire rolled on to England. The moral plague assumed, at first, a palpable shape, and the misguided peasantry were led to fire the property of their masters, to destroy the produce of their own labour and the means of their own existence: their blindness brought on them the severity of punishment; directly, from the sword of justice, and indirectly, from the scarcity of the means of life, caused by the separation of interests between men and masters, and the dread entertained by the former class of the ingratitude and animosity of the latter. Many were the secret instruments of agitation then at work. One party laboured with determinate energy for a reform in parliament and a transfer of power; their trusted agents, however, struggled rather for that section

which sought the overthrow of the constitution, and the practical adoption of the principle practised in France. They desired, first, a republic by means of a revolution, and failing that, a change of dynasty, fixing their eyes on a royal duke, who, however "liberal" in his politics, was too good a brother, uncle and subject, to have endured their suggestions, had they assumed such consistency as to reach his ears. Other factions, still more desperate, talked loudly of division of property, and hesitated not to avow infidelity in religion, while advocating anarchy in politics. Then not only the deliberately wicked, but the indifferent, and even the good, were tainted with these principles, and entertained hopes which they would now start from contemplating. When the extreme of liberality was so outrageous, that which assumed the name of moderation, possessed little of the quality; it was moderate not to vote the kingly office useless; it was moderate not to outrage decency in assailing and vilifying the queen; it was moderate not to advocate the entire destruction of the church; it was moderate to permit the existence of the House of Lords.

It was in such a period that the subject of our memoir was consecrated to the episcopal office. It was in such a period that the firmness, the integrity, the enlarged mind, and the splendid talents of such a man were most needed. He had been an exemplary pastor, he had been an eloquent defender of the church, and he had filled the sphere in which Providence had placed him, with the exertions he had made, and the fair fame they merited. But his abilities were worthy of a more extended sphere—his eloquence deserved a higher auditory, and that power which guides the councils of the good, called him, in his own time, to a place in the noblest assembly of the world, and which he was destined to adorn.

It was in 1830, and in the 53d year of his age, that Henry Phillpotts was consecrated Bishop of Exeter.

He was born in 1777, and educated at Gloucester, at the celebrated college school, up to his thirteenth year; but in 1791, before he was fourteen, he was elected a scholar of Corpus Christi College, Oxford. The competitors for the scholarship were five, and we need hardly say that Henry Phillpotts was the youngest of the number. Most men who have really deserved and gained distinction, have been early at college, and in this instance we find the first four years so spent, that in 1795, Mr. Phillpotts took his bachelor of arts degree, and gained the chancellor's prize for an English essay, "On the influence of religious principles." This was in June, and in the same year, a Latin panegyric on the learned, devoted, and excellent Sir William Jones appeared from the pen of Henry Phillpotts, Fellow of Magdalen College, to which position he had been raised in July. The Latin essay obtained a prize from the Asiatic Society, of which the celebrated orientalist, Sir William Jones, had been a distinguished member.

At school he had been associated with Dr. Mansell, the late Bishop of Bristol; at the university he was, with Dr. Copleston, the present bishop of Llandaff, and other distinguished persons, appointed of the body of examiners to carry into execution the new and reformed plan of examination for degrees. Dr. Mansell was Master of Trinity College, Cambridge; Dr. Copleston, Fellow and Tutor of Oriel College, Oxford; and, in 1804, Mr. Phillpotts was recommended by Dr. Cyril Jackson, Dean of Christ Church, to the Chancellor of the University, the Duke of Portland, and by him appointed to the headship of Hertford College. Mr. Phillpotts was now a married man, (he married in 1804 a niece of Lady Eldon,) and his fellowship was of course abandoned. It was not, therefore, without great interest that he saw himself ready to sit down in the university to which he was strongly attached, in the honourable situation of head of a house,—but we feel very happy in recording the fact—on looking into the statutes, he found that he could not conscientiously take the oath required to govern the college on the unreasonable system prescribed—rather than bring himself to obey the vexatious and frivolous provisions of the statute, he declined the office; and by his example prevented its being accepted by any other man of honour and conscience; so this short-lived foundation soon became extinct, and its endowment reverted to the heir at law. There are men, no doubt, among the revilers of the Bishop of Exeter, who would not have scrupled to take the oaths, and then reform the statutes to their purpose; but this conscientious horror of an oath, founded on the conviction of its sacredness, having marked the early period of the bishop's career, gives a dignity and solemnity to his charge against the systematic oath-breakers, which cannot be otherwise than overwhelming to them.

The next testimony to the talents of Mr. Phillpotts was his appointment, by Shute Barrington, Bishop of Durham, to the office of chaplain to his lordship. This was in 1806; and for twenty years the subject of our memoir continued to enjoy the friendship of that exemplary prelate. The selection of the Bishop of Durham was an honour to the chosen; Dr. Burgess, late Bishop of Salisbury and Chancellor of the Garter, and Dr. Randolph, afterwards Bishop of Lincoln, were also his chaplains, and did equal honour to his judgment. The origin of the appointment on the part of Bishop Barrington was, we believe, the able reply of Mr. Phillpotts to a rude assault, by Dr. Lingard, of a charge delivered by the bishop, and published at that time. This first step in the anti-catholic controversy was marked by that zeal, mingled with independent feeling and a liberal spirit of concession, which have marked, throughout, the speeches and the writings of the Bishop of Exeter, and which have received more justice at the hands of his direct antagonists than has been allowed by statesmen and literates professedly engaged in the same cause. He has, indeed, sustained a persecution from those who would brand him as a persecutor.

Mr. Phillpotts now filled a space in the public eye; he was made Prebendary of Durham in 1809, and held that preferment in conjunction with the cure of a populous parish in the city itself; a position to which those who systematically

"speak against dignities" could not object. In 1820 he was removed to the wild district of Weardale, and became rector of the rich living of Stanhope. Here his zeal was not confined to the instruction of the district miners, but his literary reputation grew with his works, and the political writings of the Rector of Stanhope were regarded by statesmen with reverence, and with a feeling of dread by the enemies of the church—a dread which time has converted into hatred. Up to 1825 his opponents were men of no less mark than Charles Butler, Dr. Milner, Dr. Lingard, and Dr. Doyle;—he encountered, indeed, the strength of the Roman Catholic literary phalanx. While he exposed the frauds and shuffling of the Romish prelates in their evidence before the House of Commons—while he showed himself the master of his subject, not only in its theological, but also in its political department, there was no trucking to party, no courting power, in his appeals. He differed, indeed, from the Duke of Wellington and Sir Robert Peel as widely as from the Earl of Eldon and Sir C. Wetherell, and only less than from Earl Grey and Mr. Canning. He exposed the injustice of the disqualifying laws, while he showed the inadequacy of the securities offered in case of their repeal. Nay, more; he suggested securities which, if adopted, might have rendered harmless to the church the experiment of emancipation—to the neglect of those securities, and to over-confidence in the bad faith of one of the contracting parties, are traceable all the evils that have ensued from that unfortunately conducted concession. One test of the spirit in which the controversy was conducted, is found in the fact that Charles Butler, Esq., (whose "Book of the Catholic Church" was the foundation of the "Strictures" of Mr. Phillpotts) sought an introduction to, and gained the friendship of, his antagonist, of whose acquaintance he continued to be proud. It is honourable, also, to Bishop Barrington and Mr. Phillpotts, that in 1813, at a meeting of the clergy of the diocese, when the bishop proposed a petition against the emancipation of the Catholics, the present Bishop of Exeter, after frankly explaining his views to his diocesan, opposed the petition and moved amendments, which left open the question of securities. In these amendments he induced a majority of the clergy there assembled to agree, and the bishop in no way suffered the circumstance to affect his friendship for his chaplain. In 1827 Mr. (now Dr.) Phillpotts published his celebrated letter to Mr. Canning, exposing, in the most masterly manner, the inefficacy of the securities proposed in his bill of 1825. It was this letter which, after it had attracted great attention, and gone through several editions, was quoted by the master of the rolls, (Mr. Sergeant Copley, now Lord Lyndhurst,) with so much effect as to rouse Mr. Canning to a direct personal attack on his opponent.

THE SEVEN CHURCHES OF ASIA.

No. III.
SMYRNA.

"And unto the angel of the Church in Smyrna write: These things saith the First and the Last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan. Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death."—*Rev.* ii. 8—11.

The epistle to this Church materially differs in its tone and character from that addressed to the Church of Ephesus; for while that epistle contained the merited accusation of declension in religion, and a relinquishment of their "first love" on the part of its members, this bears testimony to the firm adherence of the Christians of Smyrna to the cause of truth. Smyrna was a city of Ionia, founded 3000 years ago, a place of great importance, and supposed to have been inhabited by colonists from Ephesus. The Gospel appears to have taken deep root in the hearts of many of its inhabitants, and its fruits were visibly apparent in their characters and conduct.

The Lord Jesus Christ, in addressing the angel of this Church, does so in the character of "the First and the Last," the Eternal Jehovah, "without beginning of days or end of years," "the same yesterday, to-day, and for ever;" as "He who was dead, and is alive," who, though for a season he became subject to the death of the cross, on behalf of ruined man, and lay in the sepulchre, yet arose triumphant on the third day, ascended to the right hand of the Majesty on high, where he ever liveth a willing advocate to make intercession for those who draw near to him as humble suppliants for mercy, and from whence he shall come at the end of the world to judge both the quick and the dead. What an important testimony is borne by the words of the Lord Jesus contained in this message to his proper divinity, to his pre-existence before all worlds, to the supreme power and authority with which he is invested! "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

The Church of Smyrna is addressed first in the language of commendation. It is assured by the glorious Saviour, that he is perfectly acquainted with its works, or its whole deportment in the zealous discharge of the several duties of the Christian calling: with the tribulation through which it had been compelled to pass; with the poverty of its members in a temporal point of view—for in spiritual attainments it was pronounced to be rich; and with the blasphemous conduct of those who, under the mask of true religion, were vehemently opposed at heart to all that was good and holy. "Some think," says Scott, "that these men possessed

Christianity; but in their zeal for the Mosaic law, they spoke such things of the person and righteousness of Christ, as amounted to constructive blasphemy: but it is more obvious to conclude, that they were virulent opposers and persecutors, who 'contradicted and blasphemed,' as the Jews at Antioch in Pisidia had done, at the time when Paul preached among them (Acts, xiii. 45.) They professed to be Jews, and the people and worshippers of God; but they were not what they professed to be. Whether they were of the Jewish nation or not, God did not allow of them as his congregation. The rites for which they contended were no longer of any validity; their worship was carnal and hypocritical; they violently opposed the truth and cause of God; and they were, in fact, of 'the synagogue of Satan;' a company of people bearing the image, copying the example, doing the works, and combining together to support the kingdom of the devil." All these circumstances were perfectly well known to Him whose eyes run to and fro throughout the world; who is intimately acquainted with all the sufferings and trials of his believing people; and who marks with his decided approbation those who remain steadfast to his cause.

The language of warning is also held forth to this Church,—of warning as to the further persecutions it might expect. The Lord Jesus Christ assures them that the great adversary of the human race, whose works he was manifested to destroy, would be permitted to gain a victory over them; for he is still suffered to assail the saints of God, and his enmity would be allowed for a season to prevail. They should be cast into prison for the further trial of their faith, but it would be only for a limited period; for the expression, *ten days*, may either mean ten years, which is accorded to have been the duration of Domitian's persecution, or a considerable but limited time.

The Saviour speaks, however, at the same time, with the voice of encouragement: "Fear none of those things which thou shalt suffer;" and he concludes with an exhortation, to which a most gracious promise is annexed—"Be thou faithful unto death, and I will give thee a crown of life." "He that overcometh shall not be hurt by the second death;" he shall not have his portion in the lake that burneth, which is that second death. On the contrary, life shall be his portion—life eternal, in the everlasting presence of the infinite Jehovah—life which shall know no end, for there shall be no more death, neither any more pain, neither any more separation, to mar the felicity of the ransomed—life, the unmerited gift of the gracious Saviour, and not the merited wages even of faithfulness itself. "I will give thee a crown of life."

The epistle directed to this Church, as we have said, is one of commendation; and it is a remarkable circumstance, that there are, at the present time, more Christians in Smyrna, than at any other place in that portion of the world. Not, indeed, that the flame of religion burns so brightly or purely as could be wished; for, alas! it has been at times reduced to a faint, and almost indistinct, glimmer: but the candlestick has never been wholly removed. There has always been a remnant, to show forth the former splendour of this once-consistent Church.

The following statement, as to its condition, when visited by Mr. Hartley twelve years ago, cannot fail to prove interesting. The picture is indeed melancholy, yet not without hope that a brighter and happier day may yet dawn upon this once-favoured spot, and that more abundant fruit may be gathered in this corner of the vineyard of the Lord.

"The Church of Smyrna," says Mr. Hartley, "is represented as contending with most severe sufferings—poverty, slander, and persecution; but modern Smyrna is a far greater sufferer. The former things have passed away: the faithful Smyrneans have long since fought their battle, and won their crown; but now the evils are of a different order—apostasy, idolatry, superstition, infidelity, and their tremendous consequences. On whatever side we look, we meet only with what is calculated to excite painful feelings. The religion now predominant was unknown in the days when Polycarp was martyred; and, unlike the Paganism of Rome, which disappeared and fell before Christianity, still maintains its seat, and lords it over those countries where the Redeemer suffered, and where his Gospel was first proclaimed. Rome is the only place of importance mentioned in the Scriptures which has not been for centuries under the Mahomedan yoke."

"The population of Smyrna has been estimated at 100,000, and even more: the practice, however, of exaggerating the population, which is so general in this country, has extended, I conceive, to this enumeration. I do not think that Smyrna contains many more than 75,000 inhabitants. Perhaps there may be 45,000 Turks, 15,000 Greeks, 8000 Armenians, 8000 Jews, and less than 1000 Europeans. The mosques are more than twenty. The Greeks have three churches; the Armenians, one; the Latins, two; the Protestants, two. The Jews have several synagogues."

"Mr. Jowett has given us an interesting account of the Greeks in these parts, in his 'Christian Researches in the Mediterranean.' I regret to say, that, at present, a cloud has darkened that pleasing picture. The universities of Scio and Haivali, which promised to be the cradle of Grecian learning and religion, have been destroyed; and a check has been given to education, which there are but slender hopes to see repaired. Smyrna has participated in the general miseries of Greece; no longer do we find Economus giving instruction to his young countrymen; and in vain do we look for any institution which is calculated to assist the studies of the rising population. I am happy, however, to remark that the 'Evangelical School' still exists; an institution which owes its perpetuity to English protection, and which, if it be not calculated to lead the pupil into the field of extensive knowledge, prevents him at least from being sunk in utter ignorance. I had the pleasure of frequent intercourse with the master of this school, and found him one of the most liberal ecclesiastics whom I have met with in the eastern communion: the number of his pupils

is about 150; but they are all very young, and their education is little more than elementary. In addition to this establishment, the Greek youths of Smyrna have no other means of acquiring knowledge than what is furnished by very inferior day-schools, and by private instruction.

"During a residence of more than four months in Smyrna, I enjoyed continual opportunities of imparting religious instruction. My excellent friend, Mr. King, found occasions of usefulness still more extensive; and I am persuaded that the Divine blessing has attended his exertions. We both are fully convinced of the importance of a stationary missionary being appointed to this place: unless, indeed, the occasional endeavours of missionary visits should be followed up by permanent exertion, there is every reason to fear that the seed which has been sown will not bear fruit to perfection. May it please God very speedily to bestow on the Church of Smyrna a faithful Protestant minister, who may deem it his delight and his honour to emulate the example of Polycarp on the very ground on which that revered martyr lived and died!

"Smyrna will ever be to the Christian a most interesting spot. The conflict which was maintained here was one of no common description. It was not only Polycarp himself who was the gainer by his sufferings: on the firmness of the Christian martyrs depended, under Divine Providence, the transmission of the truth to the latest generations. Had they yielded to the fury of their foes, and denied the Lord who bought them, we should have been still immersed in the ignorance of our forefathers—without God and without hope in the world. We do well, then, to cherish the memory of these faithful servants of God: it is just for us to bless the Most High for his grace bestowed upon them. I must confess that I tread the ground, which has been signified by the death of a Christian martyr, with unspeakably more delight than I should visit the plain of Marathon.—Here was a conflict, not for the liberty which is merely co-existent with the span of human life, but for a freedom which is eternal! Here—without arms, without allies—the world and its god were vanquished! Here was honour won—not that empty bubble which fallen man admires, but that 'exceeding and eternal weight of glory' which God has prepared for his faithful servants."

It may be well for the Christian believer to ask himself what evidence he has that the tenor of his life and conversation is such, as like that of the members of the Church of Smyrna, will gain the commendation of his adorable Saviour. Assuredly, the true believer is warranted to take for his comfort the consoling promise of grace and power vouchsafed to this ancient Church. The Saviour, who was dead, and is alive, hath been the dwelling place and refuge of his people in every age of the world. None have ever been confounded who have put their trust in him. "Fear not," is his gracious language, "for I have redeemed thee. I have called thee by my name; thou art mine; when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee: for I am the Lord thy God, the Holy One of Israel, thy Saviour." The believer may, therefore, go on his way rejoicing. Whatever be the evils thro' which he may be compelled to pass, it is his privilege to lean on the arm of One mighty to save. In the world he must expect to have tribulation; but he is of good cheer, for Jesus hath "overcome the world."

TESTIMONIES OF DISSENTERS & WESLEYANS IN FAVOUR OF THE CHURCH OF ENGLAND.

By the Rev. R. Meek. No. V.

Many Dissenters desire the overthrow of the Established Church, and say that, what it is usual to call the voluntary principle, is sufficient to supply the religious wants of the nation. In favour of the voluntary principle, the Dissenters appeal to the United States of America, where no state establishment of religion, as in this country, exists. Though it be true that in the United States no one form of Christianity is by the state established and endowed as the religion of the country, yet, to use the language of an Independent (Dissenting) Minister, who has many years resided in America, in a letter to the writer of these pages,—“it is in the constitution of each state, more than implied, that religion shall be supported.” Hence in new incorporations and townships, lands are appropriated for the support of ministers of religion and schools, and compulsory taxes are insisted on for the support and establishment of religion. The Dissenting Minister from whose letter I have already quoted, says, “This, I think I may say, will apply to all the towns in the state, as also to Vermont, Massachusetts, Maine, Connecticut, New Jersey:—it is true, however, that in many towns, application has been made to the legislative body for permission to sell these lands, to constitute a fund for the support of the minister, and FOR NO OTHER USE, &c. I do not mean to be understood, that there are no exceptions; as sectarianism often produces innovations:—but law and custom unite to cause (compel) every one who is a land or house occupier to pay something, and somewhere, for the support of religion. But it is also true, that far away in the extensive wilderness, where incorporations have not obtained, it is not to be wondered at, that very many thousands of the human family are destitute of the means of grace—for it is a truth that those who care the least about religion, drive the farthest back. To supply all these destitute parts of the continent of America, including the British provinces, with edifices and ministers, would require an immense sum, and can only be a work of time.” These extracts speak most strongly in support not of the voluntary principle, but of the necessity of a religious national establishment. The actual state of things in America is more in favour of the principle of an establishment, than of the voluntary principle to which Dissenters would trust to supply the religious wants of a nation. But even with the acknowledged appropriations and compulsory payments, for the support of religion in the United States, we learn from the testimony of Americans themselves, and our testimonies shall be from Presbyterians, that for want of such a religious state establishment as we enjoy, very many vast districts in America suffer “a famine of hearing the word of the Lord.” The following

“It is frequently asserted that religion has hitherto been left to itself in America. This is not true. In several parts of the Union, the maintenance of religion is, or rather was compulsory,—though the sect to which any individual would attach himself was at his own option: and wherever the compulsory system has given way to the voluntary, religion has rapidly declined.”—Quarterly Review.

“According to Dr. Dwight, in those states in which Christianity was established by law, the Presbyterian ministers, supported and settled, were in the proportion of one to every thir-

testimonies will show what would in a short time become the fearful state of things in our own country, if our own Established Church, and its widely extended means of imparting Christian instruction, were destroyed.

T. DWIGHT, D.D., *American Presbyterian Minister.*—“In the States south of New England, it is not improbable, that a number of people, several times as great as the census of Connecticut, have scarcely heard a sermon or prayer in their lives.”*

S. MILLS, *American Independent Minister.*—“The whole country, from Lake Erie to the Gulf of Mexico, is as the valley of the shadow of death. Darkness rests upon it. There are only a little more than one hundred Presbyterian or congregational ministers in it; and were these equally distributed throughout the country, there would be only one to ten thousand people; but now there are districts of country containing from twenty to fifty thousand inhabitants, entirely destitute.”†

Report of American Tract Society, 1833.—“It is estimated by those who have the best means of judging, that not far from five millions of our population are now unblest with the means of grace.”

T. DWIGHT, D.D.—“A sober man, who knows the United States, can hardly hesitate, whatever may have been his original opinion concerning this subject, to believe that a legislature is bound to establish the public worship of God.”‡

[To the above it will not be inappropriate to add the following from the London Watchman, the organ of Wesleyan Methodists in the mother country. Its allusion to the spirit and acts of the present Ministry demonstrates that we are not singular in the opinion respecting them which we have taken the liberty occasionally to express; and it will prove that if the crime of 'disloyalty' (!) can fairly attach to us from the maintenance of such an opinion, it must be imputed also on the same grounds to very many respectable members of the Wesleyan body at home.—Ed.]

“We understand, that as one of the results of the full consideration of the subject (the religious destitution of the Canadas) given at a late public meeting of the Society for the Propagation of the Gospel in Foreign Parts, his Grace the Archbishop of Canterbury in the chair,—it has been determined by that Society to send out, *instanter*, forty additional missionaries to Upper Canada. There is real Christian charity in this magnanimous resolve. For the spiritual destitution sought to be relieved is chiefly that of a pauper population. The Society's income, too, at this moment does not meet its expenditure; so that its managers cast themselves in faith on a favouring Providence and on the liberalities of a Christian people beginning to awaken to a sense of their past criminal indifference. These exertions, too, have been made still more compulsory from the culpable conduct of government, which, three years ago, withdrew from the hands of the clergy in that Province the sum of £12,000 annually, of which they had heretofore been the stewards.—Alas! that it should have to be recorded against a Protestant government, that too many of its acts evince where sheer a disposition to starve protestantism and pamper popery by the very means which ought to be devoted to the growth and diffusion of the religion recognized as THAT OF THE STATE.”

teen hundred and sixty-four inhabitants; while in those states in which the voluntary system prevailed, the settled and supported ministers of the same class were only in the proportion of one to every nineteen thousand three hundred.”—*Essays on the Church.*
* Travels in New England and New York.
† Report of Tour through Western States, by Rev. Messrs. Mills and Smith.
‡ Travels through New England, &c.

THE CHURCH.

COBOURG, SATURDAY, OCTOBER 13, 1833.

We conclude to-day the publication of the Correspondence held by certain Ministers of the Church of Scotland with the Colonial Secretary. It proves on their part the desire of a religious Establishment, co-ordinate in all its powers and appendages with the same Establishment in Scotland;—powers and appendages, in short, which the members of the Church of England in these Provinces have neither expected nor desired for themselves in any equal degree. We repeat, that we object not to their possession of any privileges or powers which may not trespass upon the general liberty of the subject, or be at variance with a natural construction of the Constitutional Act of this country; far less do we dissent from the general grounds of their application, or deny the validity of their claims to the consideration of Her Majesty's Government. A majority of the population both of England and Scotland, respectively, adhere to the principle of a religious Establishment as lawful, scriptural, and necessary; and out of this population, inclusive of the Protestants of Ireland, a majority of whom hold also the same sentiments, is constituted a large portion of the inhabitants now resident in this Province. The religious instruction, therefore, provided by the State at home, they have a right to look for in the colonies to which they may emigrate: in the mother country, they repudiated, from principle, the voluntary system of religion; and, in the colonies of the mother country, they naturally look for the support of their creed without resort to that system which they feel themselves conscientiously bound to reject. So far, we conceive, members of the Church of Scotland, emigrating to this country, have a claim to the favourable consideration of the paternal Government; but we must protest against including amongst the legitimate claimants of that bounty those who, although natives of Scotland, were seceders in their native country from the Established Church, and with whom the disapprobation of a State provision formed the principal ground of dissent. It is not, however, to be denied that a very large proportion of those who are designated Scotch Presbyterians, and who, under that name, are brought forward as rightful claimants to a share of the Clergy Reserves, are and ever have been dissenters from the Church of Scotland.

But while we profess our respect for the claims of the Church of Scotland, (properly so called,) to some provision from Government; although, by treaty, the kingdom of Scotland enjoys a distinct religious Establishment, the Empire of Great Britain and Ireland, as we have already sufficiently demonstrated, [see the 'Church' of March 10th last] recognizes one establishment of religion as the religion of the monarch, of the army and navy, of the Legislature, and—as the Instructions to Governors serve more fully to prove—of the Colonies. That religious establishment is the Church of England; and it was no doubt, under the operation of this principle—of one established Church as the Church of the Empire—that in 1791 the Act of Parliament was framed which conferred upon that Church the means

of its future support in Upper and Lower Canada. That no opposition was offered to this view of the subject, nor any material objection made to the endowment itself, is manifest from the history of the times: neither Scottish peer nor commoner interposed a single protest or remonstrance against the grant which was thus made, exclusively as it was then and subsequently clearly understood to the Church of England.

But we are not going to weary our readers with a renewal of arguments and discussions with which they are already so familiar: we mean but to renew our expressions of regret and surprise that, in seeking in these Provinces the extension to themselves of the religious privileges enjoyed in their parent land, the members of the church of Scotland should deem it necessary to try to subvert or unsettle the provision made for the Church of England,—more especially that, lately, they should have united with the avowed opponents of Establishments in attacking a principle upon the maintenance of which depends their own whole chance of a stated and permanent religious provision. If, instead of asserting their right to a share of that specific property, they made the possession of it by the Church of England a ground for more vigorously pressing their claims to some other suitable provision, we could most conscientiously join with them in furthering the object of their prayer; or if they should confine their discussion of this particular question to the possibility of there being a surplus from the Reserves after the supply of the actual wants of the Church of England;—if it should be demonstrated that such a surplus did or could exist, we question much whether any very serious objection would be made to their enjoyment of that surplus. One thing it is not only natural but a duty to contend for,—the retention by the Church of England of as much at least of this property as will be required for the future religious instruction of her own members. We know not that the division of a township into as many parishes or rectories as Mr. Pakington suggests would, unless in a few cases, be desirable or necessary; but it is generally estimated that two clergymen in each township, at least, will hereafter be required, and for their maintenance it would not be difficult to calculate the quantity of land to be retained, or the amount of money to be annually appropriated. A Glebe and Parsonage-house conjoined with £100 sterling per annum, would be, for example, a moderate provision; and if 400 acres should be regarded as sufficient for the former and perhaps £2500 sterling should, at interest, yield the latter, it would be easy to demonstrate, after multiplying these appropriations respectively by two, whether, and to what extent, a surplus would exist in each township.

We cannot possibly foresee in any religious or unprejudiced mind an objection to the Church of England being placed upon the footing which is here suggested,—especially when its ministers would not only not be forced upon the country, but when it is well known that at this very moment there is scarcely a township in the Province where their services are not very earnestly solicited.

We do not profess to be furnished with sufficient data by which to state the exact amount of members of the Church of England in this Province; but this much we are warranted in affirming, that, if they do not at this moment constitute a numerical majority of the population, it is mainly because, from the want of its ministrations, multitudes of the original adherents of its communion have felt compelled to attach themselves to other religious persuasions. Had the Church of England received “fair play,”—had the provisions of the Constitutional Act been seasonably carried out,—there cannot be a question but that, at the present moment, the Church of England would have been the Church of the majority of the population. And depending, as we chiefly do, for the peopling of this Province from the superabundant population of the mother country, and looking at the relative proportion of religious denominations there, we can feel no doubt that, by carrying out the principles of that Act, the Church of England would soon again be the Church of the majority in this Province. It is appositely remarked by a leading London periodical, that “at the accession of Elizabeth, the Established Church was the Church of the minority, and that “it was again the Church of the minority at the end of a century from that era; but although twice in a minority—not locally, but universally in a minority—it triumphantly recovered its ground of numerical majority.” What has happened in England may happen in Canada; nay, in the words of that authority, “it must happen, if only with infinitely better opportunities in its hands, and the opportunities are not thrown away, the Legislature use the proper means.” The very existence of a large proportion of the dissent that prevails—and it will increase in an inverse ratio to the absence of a stated ministry—is owing in a very great degree to the want of the ministrations of an Established Church.

We are prepared to be met by the assertion—for argument it cannot be called,—that such a position of the Church of England in this Province, the settlement of two of its ministers for example in every township, would constitute it a “dominant Church.” The dominancy alluded to means, we suppose, the power of tyrannizing over the state, temporal or spiritual, of the community. As for the former, we are yet to be informed of the process of necromancy by which the mere possession of a moderate support, independent of voluntary contribution,—a support which no man is taxed to yield, which comes from a source that cannot by possibility trespass upon the worldly means of any individual in the community,—can be metamorphosed into a grievance, or an act of oppression. An Act against tithes already stands recorded upon our Statute Book; and, by every common principle of inference and induction, the very possession of such a provision as the Clergy Reserves, by doing away with the necessity of further means of support, removes at the same time all chance of such means being resorted to. If the public are not satisfied with the guarantees for their security which already exist; if there remains any lingering fear that a more advantageous position of the Church of England would move its clergy to seek for advantages temporal or spiritual—for a power and jurisdiction—beyond what they now enjoy, or what ought to be confined to their own flocks, they would be joined, we apprehend, by the members of the Church of England to a man in procuring such legislative enactments as would ensure the limitation of such powers and jurisdiction to the bounds of their own communion.

We reiterate, in conclusion, what by the sober-minded and the conscientious of every denomination, must from the beginning have been believed,—that the Church of England desires not in this Province any pecuniary privileges beyond what the Clergy Reserves will afford to them,—that they want nothing from the Clergy Reserves but a decent and suitable support for the ministrations of their church in every corner of the country,—that they seek neither juris-

diction over, nor interference with, any other religious denomination,—that the principles of religious freedom and toleration guaranteed by the Constitution they are amongst the foremost to uphold—that they seek no other influence over the consciences of men than what a faithful promulgation of the doctrines of their Church, as embodied in its Liturgy and Articles, would bring about.

JOHN SOMERSET PAKINGTON, Esquire, who represents Droitwich in the Imperial Parliament, has been taken to task in some of our Provincial newspapers, in which he is charged with ignorance of the wants and true condition of this Colony, and otherwise disparaged and assailed.

Now, if we are rightly informed, Mr. Pakington visited Upper Canada some two or three years ago, and therefore must know something of the country from personal observation alone. With regard to the standing which he occupies in England, we have only to remark, that during his North American tour, he was,—without his knowledge of course,—nominated as the Conservative candidate for one of the divisions of Worcestershire, and only lost his election by a small majority. It is evident from this that Mr. Pakington is honoured and esteemed where he is best known; and we will add, that the part he has taken in maintaining the Constitutional rights of our Establishment, has earned for him the gratitude of those, who constitute a great proportion of the wealth, the education, and the virtue of Upper Canada.

In our notice last week of the recent changes in UPPER CANADA COLLEGE, we erroneously stated that the first instead of the third Classical Mastership had been declined by Mr. Kent, and subsequently bestowed upon Mr. Scadding. We ought also to add that although many additional advantages to the College may be anticipated from the arrival of a new Principal, the Institution enjoys for the present the able and diligent superintendence of the first Classical Master, the Rev. C. Mathews, and that all its departments are otherwise efficiently supplied.

The Lord Bishop of Montreal held an Ordination in St. James's Church, Toronto, on Sunday morning last, when the following gentlemen were admitted to the Holy Order of Deacon:

Mr. William Dawes, who proceeds immediately to Montreal to undertake the duty of Travelling Missionary in that District;

Mr. Richard Athill, A.B. who will probably be appointed Travelling Missionary to the newly erected District of Wellington, lately part of the District of Gore; and

Mr. Thomas Smith Kennedy, who, we understand, is to be Travelling Missionary in the Bathurst, Johnstown and Eastern Districts.

The following gentlemen were, on the same occasion, admitted to the Order of Priesthood:

The Rev. Thomas Greene, A.B., who has for some time been settled at Wellington Square, District of Gore; and

The Rev. Henry Scadding, A.B. third Classical Master in U. C. College, who will probably officiate on Sundays in the township of Scarborough.

The services of this most interesting day were renewed at 3 P. M. when, after Evening Prayer and an impressive Sermon from the Lord Bishop, his Lordship administered the rite of Confirmation to 74 persons.

On Wednesday his Lordship held a Visitation in St. James's Church, at which fifty clergymen were present. An excellent Visitation Sermon was preached by the Venerable the Archdeacon of York, after which his Lordship delivered an impressive Charge to the assembled Clergy.

A statement of the Consecrations of Churches, Confirmations &c. embraced in his Lordship's present Episcopal tour, we hope to be enabled to publish at no distant period.

We have been furnished with the following as the proposed movements of the Lord Bishop during the ensuing week:

Day	Date	Place	Time
Wednesday	October 17th	Darlington	10 A.M.
—	—	Clarke	2½ P.M.
Thursday	— 18th	Cavan, (2d church)	3 P.M.
Friday	— 19th	do. 1st church	10 A.M.
—	—	Peterboro'	3½ P.M.
Sunday	— 21st	Cobourg	11 A.M.
—	—	Port Hope	3½ P.M.

CORRESPONDENCE.

(No. 7.)

To J. Stephen, Esq.

74 Jermyn Street, 9th August, 1837.

Sm,—I have to acknowledge the honour of your letter of the 7th inst.* informing me that Lord Glenelg has already entered into a full discussion with Mr. Morris upon the claims and interests of the Church of Scotland in Upper Canada; stating the inconvenience which must be incurred by opening again discussions which have been recently brought to a close; and, as a preliminary to any correspondence on the subject, suggesting the propriety of my informing myself of what has already passed between the Colonial Department and Mr. Morris.

I beg respectfully to state that previous to Mr. Morris's departure for Canada, he communicated to me verbally a general outline of what has been done in the affairs of his mission.

In soliciting an audience of my Lord Glenelg, it was not my intention to renew a subject on which Her Majesty's Ministers for the Colonies had already bestowed such patient consideration, further than perhaps reiterating the propriety of the Parent Government settling the long agitated question of the Clergy Reserves on some equitable principle of division that would give general satisfaction to the Colonists, instead of leaving the matter open to the discussion of the Provincial Parliaments without any distinct definitions of the provisions of the original Act as a guide to their deliberations. The dangerous consequences of referring the question to the Colonial Legislature in its present shape, must be sufficiently apparent in the intemperate disputes in the House of Assembly of Upper Canada on the 9th February last, and the subsequent excitement of the people throughout the whole Province.

On this subject also I might have considered it my duty to give my testimony in corroboration of that of Mr. Morris, that in so far as my knowledge extends of Upper and Lower Canada, the scheme of division suggested by Mr. Morris would be generally acceptable to the bulk of the Colonists;

* The letter to the Rev. Mr. Mathieson of 7th August, merely referred him to the Correspondence with Mr. Morris his colleague.

namely, that two thirds of the Clergy Reserves, or of the proceeds thereof, should be divided between the Established Churches of England and Scotland, according to the number of members of the respective Churches in those Colonies, and that the remaining one third be surrendered to the Crown to be disposed of among those denominations who may be thought entitled to the support of the State, after having given a declaration of their religious tenets, and guarantee that they will maintain and publish the same. On any other principle, I do not see how any part of a provision made by the State for Ecclesiastical purposes can constitutionally be appropriated to any denomination other than those whose standards have been judged "agreeable to the Word of God," and "ratified by law."

Although it might be deemed imprudent to touch on any subject so delicate as one that has already obtained the sanction of the Provincial Legislature, I would have considered it my duty to have remonstrated against advising the sanction of the Crown to be given to the King's College University Bill, until such a scheme of operation be determined upon by the College Council as many of the Legislators, (as I am well informed) who acceded to the passing of the Bill, were led to believe would be adopted. It may be unbecoming to make any remark on the act of the Lieutenant Governor which filled up the vacancies in the College Council exclusively from members of the Church of England, although some members of the co-ordinate Church of Scotland might have been found equally well qualified to hold a place at that board: a measure, to say the least of it, little calculated to soothe feelings that have been of late so much irritated. But the outline of the plan for carrying into operation that institution, which was submitted by the Venerable Archdeacon Strachan for the approbation of the College Council, is so objectionable in its details as ought to make Her Majesty's advisers pause before they would recommend the final sanction of a Bill that will be far from meeting the wishes of the Colonists until some more liberal scheme of operation be proposed and adopted. The plan submitted by the Archdeacon treats with such contemptuous silence at once the recommendation of the parent Government and the often expressed wishes of the Colonists that, if it be adopted, I will not hesitate to affirm that it will be the cause of renewed strifes and dissensions most inimical to the peace and prosperity of the country. The Provincial newspapers have already given ominous warning of this result; and nothing but blind infatuation will impel the prosecution of a plan that will be ultimately ruinous to the cause it is designed to promote. If two theological faculties, one in connexion with the Church of England and the other with the Church of Scotland, having an independent internal management, be erected on the foundation of the University as recommended by Government, and if the classical and philosophical departments be left open to those who, believing in the authenticity and inspiration of the Holy Scriptures, are best qualified in the different branches of literature and science required to be taught, I am persuaded that it would conduce more decidedly towards preserving the Church of England entire and promoting her prosperity, than any other scheme; while it would be more acceptable to the great bulk of the Colonists themselves.

Besides these subjects, in common entrusted to me with Mr. Morris, and which, if I understood him aright, he did not follow up to a conclusion, I stated in my letter of the 5th instant, to Lord Glenelg that I was particularly instructed by my co-presbyters in the Lower Province to draw the attention of Her Majesty's Government to the lamentable condition of elementary education in that Province, as well as the total destitution that prevails of the means of instruction in the higher departments of literature and science. The utter inefficiency of every scheme of elementary education that has been tried in that Province, and the present destitute condition of the Colony in this respect, the report of the Royal Commissioners, although it does not enter at any length on this important subject, will abundantly shew; while to those who have seriously considered the probable operation of the Normal School Bill in the present state of the Province, there appears much cause to dread that it will only be made an instrument of political influence and intrigue,—independently of its tendency to throw the education of the Protestant youth entirely into the hands of Roman Catholics.

These considerations induced my co-presbyters to instruct me to advise with the Colonial department on the means best calculated to remedy an evil fraught with such pernicious consequences to the Province. Their simple object was to strengthen their own hands in the prosecution of their plans, by adopting such, if possible, as were most in harmony with the wishes of the Parent Government, and thus securing its patronage and protection. If this step, which they have deemed it most advisable to follow, be found impracticable, they must resort to some other mode of bringing the subject under the consideration of the Imperial Legislature, as they can expect no redress on this subject from the Provincial Parliament as it is at present constituted; and thus perform a duty which in conscience they feel obligated to discharge both as Ministers of the Gospel of Christ and as faithful subjects of Her Majesty.

I have, &c.
(Signed) ALEX. MATHIESON.
No. 8.

To the Rev. Alex. Mathieson.

Downing Street, 15th Aug., 1837.

Sir,—I have received and laid before Lord Glenelg your letter of the 9th inst. His Lordship directs me to state, if you will take the trouble of calling at this office, Mr. Mayer, the librarian of this department, will lay before you for your perusal copies of his Lordship's communications to Mr. Morris, and of his Despatches to Sir F. B. Head, which were founded upon the petition of which Mr. Morris was the bearer. For the reasons stated in those documents, her Majesty's Government have been, and still are, unable to satisfy the wishes of the petitioners and Mr. Morris as their agent.

Lord Glenelg, and his Lordship's predecessors in office, have invariably entertained and expressed the most earnest solicitude to concur in promoting an effective system of public education in the Colonies, of which Christian instruction should be not merely an essential principle, but the basis. Every attempt which it has hitherto been possible to make with that view, has been defeated by the impossibility of inducing an agreement amongst the parties more immediately concerned, as to the means by which effect should be given to that design. Lord Glenelg apprehends that you ascribe to Her Majesty's government powers for the adjustment of this most important question, which they do not really possess, and which it is impossible for them to acquire. The principle so earnestly insisted upon, that the internal affairs of the province should be regulated in such a manner as shall be acceptable to the local Legislature, has, as you are well aware, been

frankly admitted by her Majesty's Government to the utmost extent which is compatible with the maintenance of the Royal prerogative, and of the relations between Great Britain and the British Provinces in North America.

To reconcile with this concession the assumption and exercise by the crown of an authority for establishing a system of public education in Upper Canada, appears to Lord Glenelg impossible. His Lordship, on many other occasions, as well as on the present, has seen cause to regret that the executive government is held responsible for the non-performance of duties in reference to the Canadian provinces of which they have been rendered incapable by the recognition of that general principle to which reference has been made.—He cannot, however, doubt that the Local Legislature of Upper Canada are fully alive to the obligation they have assumed of regulating these highest interests of their Constituents, or that they will acquit themselves of that office with advantage to all classes of Her Majesty's Provincial subjects. On their side, Her Majesty's Government, whether administered in this Kingdom or in Upper Canada, will give their aid to the utmost of their power in maturing, suggesting, and carrying into execution those plans of public improvement which may coincide with the views, and be sanctioned with the concurrence of the Legislative Council and Assembly. Such schemes, however, can no longer be adopted without the express assent of those bodies, on whom alone it must hereafter depend to provide the funds necessary for the accomplishment of them.

In conclusion, Lord Glenelg desires me to state that, after you shall have perused the documents to which I have referred, his Lordship will be most happy to enter into any personal communication with you, which you may think desirable.

I have, &c.
(Signed) JAMES STEPHEN.

MR. PAKINGTON'S SPEECH

IN THE HOUSE OF COMMONS, ON THE ECCLESIASTICAL STATE OF CANADA.

(Concluded from our last.)

I beg the attention of the house to this very important part of this subject. I have shewn that in the year 1832 the first reduction was made in the assistance heretofore granted by the British Parliament—in that same year the emigrants to the North American colonies amounted to the unprecedented number of 66,239 persons. I have shewn that during the years 1832, 1833 and 1834, the assistance from parliament was diminished from £16,000 to £4000; in those three years the amount of emigration was 135,207. I have shewn the house that the first objection to the annual grant, as being no longer necessary, was made in 1830; from that year to 1837, both inclusive, the emigration amounted to 303,531: these numbers are taken from the parliamentary returns, and are, of course, correct. It thus appears, Sir, that the assistance afforded by the British government for the religious instruction of our fellow subjects in Canada, has of late years been in exactly inverse proportion to the necessity which has existed. When above 300,000 persons have been added to the population, you reduce your allowances far below that which was considered the *minimum* of what was necessary before that increase of population took place; and when every year is still adding to that population you refuse to provide successors to the existing clergymen as they die off. Sir, I have no wish to adopt the language of accusation. My present object is rather to lay the foundation of future good than to indulge in useless crimination; but I must say that I think the circumstances to which I have adverted afford ground for a serious charge against her Majesty's Ministers of having neglected one of the most sacred and binding duties of a government. It is for the state of things which I have described—a state of things which I hold to be inconsistent with the faith and honour of the British empire, and fatally injurious to the best interests of an immense number of British subjects—it is for this state of things that I ask a remedy at the hands of the Queen's ministers; and in making this demand I feel that I am supported not only by the British Canadians, but by a large number of the people of this country, many thousands of whom have already laid petitions on the table of this house. I contend that it is a delusion to urge that the men to whom I have adverted—men who may have the dawn of prosperity and the prospect of wealth, but who are now struggling to settle themselves in the forest, and devoting their scanty means to clearing their lots of land, building their log-houses and supporting their families—I say it is a mere delusion to pretend that these men are in a situation to adopt in Canada that voluntary system which you repudiate at home, and to relieve the mother country from the responsibility of that duty which has been described by no less an authority than Lord Glenelg, to be "one of the highest and first objects of national policy." Sir, I hold in my hand a pamphlet by the Reverend Mr. Bettridge, a Canadian clergyman who has come to this country as one of a deputation to attend to the interests of that now destitute Church. In answer to one of the pressing remonstrances of that Rev. gentleman, Lord Glenelg thus expressed himself in a letter written at his Lordship's desire by his under secretary, Mr. Stephen: "Lord Glenelg subscribes without hesitation to many of the grounds on which the claims of the Church of England are enforced in your memorial and letter. He adopts your opinion, that the provision at present made for the maintenance of the Bishop of Quebec and the clergy of his diocese is inadequate to the great end of maintaining the Episcopal church where it at present exists, and of extending its operations throughout the Canadian provinces; his Lordship deprecates not less decidedly than yourself the system which would leave the ministers of religion dependent on the precarious support of the several congregations. He is of opinion that the permanent appropriation of funds sufficient for their decent maintenance, is to be classed amongst the highest and first objects of national policy." Sir, this language is, in my mind, precisely what it ought to be. It is worthy of the noble Lord's situation, and I believe him to be sincere in it. But why does not the noble lord act upon the opinions and principles which he has so well expressed? The principal reason advanced by the noble Lord, and I, for one, cannot accept it as sufficient, is, that Lord Goderich, in the year 1832, deputed the settlement of this difficult subject to the Colonial Legislature. But, Sir, in the year 1835, having previously done so in 1831, the Legislative Council of Upper Canada addressed the Crown on this question, and distinctly stated that it never could or would be satisfactorily adjusted in the Colony, and prayed that the Imperial Parliament would, by some "final and unequivocal measure," put an end to these dangerous delays. The House of Assembly I know, has not yet made a similar renunciation of the duty entrusted to them, but I appeal to the hon. Bart. opposite—(Sir G. Grey) whether the attempts which that house has made to legislate upon this subject have been such as to afford any satisfactory prospect. I am aware that Sir George

Arthur has lately held out hopes, but I am convinced that this matter must virtually, if not formally, be adjusted by the authorities at home, and I entreat the government no longer to allow of delays, which are so injurious, but to address themselves in earnest to the consideration of the difficulties of this important question. I will now venture to submit to her Majesty's Ministers a plan for the settlement of the clergy reserves, and the final provision of the church in Canada, which would have no claim to consideration as coming from me, but which has been sanctioned and approved by several persons of intimate local knowledge, and also by persons of high station and dignity in the church in this country. It is strictly in conformity with the acts of 1791 and 1837, and has for its objects to appropriate the clergy reserves, and to render them productive; which I conceive to be the two most important points to accomplish. I would propose that the constitution and endowment of Rectories, as begun by Sir John Colborne, should be proceeded with as rapidly as possible, and as generally as the settlement of the country may require; the number of rectories in each township not to exceed a given number, and the endowment for each Rectory not to exceed a given number of acres—say six or seven rectories in each township of ten miles square, and 500 or 600 acres for each rectory. I would propose that the interests of the funded proceeds of the sold reserves should no longer be appropriated to the payment of clergymen's salaries, but should be applied to the clearing and fencing of certain portions of the endowment of each rectory, and giving a contingent towards the erection of the church and glebe-house. I believe there is no doubt that in almost every part of Canada, land, when cleared and fenced, will produce a rent,—and I therefore presume that each Rectory, when so assisted, would afterwards be sufficient for the support of its incumbent. After the sales authorized by the act of 1827 shall have been completed, an average quantity of reserved land of above 6000 acres would remain to each township. This average, I hope, might be fairly equalized under the powers of exchange, by the plan I have mentioned: 3500 acres in each township, or thereabouts, would provide for the rectories. I would propose that from the remaining 2500 acres in each township, estates should be set apart by exchanges, for the support of the bishoprics, archdeaconies, and other similar objects, and after amply providing for such purposes it appears to me that a large surplus property would undoubtedly still remain, from the proceeds of which it would be open to the government to pay the ministers of the Scotch church, in which appropriation of any such surplus I, for one, should be disposed, under all circumstances, to concur. I am inclined to think that in order to complete such a plan as I have sketched, with greater rapidity, it might be advisable to apply a portion of the principal as well as the interest of the proceeds of the sold land, and if so, this would be the only point for which fresh powers from the legislature would be required. The conduct of such a plan should be entrusted to a competent local board, and one essential part of such a plan in my mind would be, that parliament should consent to vote an annual grant to compensate for the interest to be withdrawn from the payment of the clergy, and to make such further temporary provision for religious instruction as may become necessary; but that such a grant should be applied for on a distinct understanding that its amount is to be diminished gradually in a given ratio, as the number of endowed rectories shall increase, until it shall altogether cease. Sir, I venture to suggest this plan to the consideration of the government, in the hope that whatever objections it may be open to, it may afford a ground-work for some final settlement.—With regard to the latter part of it, I cannot believe, nothing but a division shall convince me, that parliament would object to a temporary provision for so important an object. We have this night granted £10,000 for Polish refugees: it is not long since 20 millions were given for the emancipation of the negroes. The former is an exercise of charity of which I approve—the latter is a great national sacrifice for a great national object; and in the same spirit which dictated such grants, I believe that parliament would not refuse a small and temporary but most needful aid for the promotion of sound religion, amongst our fellow subjects in Canada. I submit, Sir, that we have no right to encourage emigration to the extent that we have done, and then withhold from those who emigrate those advantages which, had they remained in this country, are their birth-right as Britons. I must also beg the government to remember the prompt, firm and devoted loyalty which has lately been evinced by the British Canadians. All they ask in return is a full and fair participation in our constitution, and we cannot, in justice or in policy, refuse their prayer. I would further beg the house and the ministers to recollect that this is not only a question of the passing hour: important as it now is, it acquires tenfold importance when we recollect the effect which our present policy must produce on generations yet unborn, and the question which then arises, whether future generations of British subjects are to be brought up in the pure light of the Protestant Church, or to be left to the alternative of fanaticism and superstition on the one hand, or heathenism and infidelity on the other. Sir, I am sorry to have detained the house so long. I have no amendment to propose, because the forms of the house prevent my moving to increase this estimate, and of course I cannot wish to diminish it. I have performed the duty which I undertook by calling the attention of the house and the country to the pressing nature of that subject. It is the more pressing because the affairs of Canada must shortly be reconsidered, and her Majesty's ministers will, in my mind, incur a most heavy responsibility, if they do not avail themselves of that opportunity to effect a final and satisfactory settlement of this question. I will only, in conclusion, express my regret that any circumstances should have thrown the apparent lead in this subject into the hands of so inexperienced a member in this house; but, Sir, I am surrounded by friends who share my views, and who will not suffer so important a matter to be neglected, to any one of whom I shall be happy to resign the prominent part I have now taken; but I give notice that so long as I have the honour of a seat in this house, I will not relax my humble exertions while I can see a hope of placing the Protestant church in Canada on a more satisfactory footing than that on which it at present rests.

Summary of Civil Intelligence.

Recent despatches from India give horrible accounts of the famine which prevails in the upper provinces of the Bengal presidency. A London paper says:—"Owing to the extreme poverty of the natives, occasioned by the impolitic and ruinous system pursued by the government of India towards the occupiers and cultivators of the soil, tens of thousands have been reduced to utter starvation. On the 14th April last, 78,000 pining wretches, men, women and children, were fed by bounty at Agra; and between the 1st and 15th of March, 71,573 infirm and sightless creatures were relieved in a similar manner. So great have been the ravages

of death that the air for miles is tainted with the effluvia from the putrefying carcasses of men and cattle, and the rivers of the Jomna and Ganges choked up and poisoned by dead bodies.—The water and fish of these rivers are rejected as unfit for use, and men are kept constantly employed in pushing the accumulated bodies down the torrents. From the July number of the Oriental Herald we learn that starvation, disease and death are doing their worst at Cawnpore, Mutra, Gwalior, and Delhi, while the wealthier natives look on with unconcern. Though a famine fund has been established by the European public of India, it is found impossible to meet the necessities of the destitute and dying multitudes.

Calcutta, April 10.—Public attention in this quarter has been engrossed by the accounts which daily reach the capital of the horrid ravages of famine in the provinces to the west and north west. It is impossible to compute the numbers who die in their tedious progress from the desolate districts to the town where food is procurable. We hear almost daily of mothers deserting their children on the highways, of infants crawling around the granaries to pick up the grains of rice accidentally scattered during the process of distribution at the doors; of the roads being lined with dead bodies, a prey to the vulture and jackall; of the courses of small rivers actually obstructed by the mass of dead bodies thrown therein, by those who are employed to clear the highways, of the inhabitants of the large towns of Agra, Cawnpore, &c., being compelled to abandon their evening drive, from the possibility of encountering the effluvia from the putrid corpses around. And the worst of it is, that two months more must elapse before a fall rain can be expected, and the earth yield fruit wherewith to appease the irresistible cravings of hunger.

PROVINCIAL.

We have been favoured with the perusal of a letter from Quebec, dated 6th of October, from which we extract the following passage—the rumour concerning Upper Canada it will be seen is contradicted in the succeeding paragraph copied from the Montreal Gazette:—

"Sir. Geo. Arthur arrived here this forenoon, it is said, with bad news from U. C. The Medea Steam Frigate arrived from Halifax this morning, and is now (4 P.M.) steaming up for return thither with orders for 2 Regiments of troops to be held in readiness for this Province. The men-of-war now here, it is also said, will go down immediately to receive the troops.

Saturday, 6th October.— Upon the arrival of Sir George Arthur in this city, it was currently reported through town, that the object of His Excellency's visit to this Province, at the present time, was for the purpose of holding a consultation with the Governor General and the Commander of the Forces, on the subject of certain information, which, it was said, had reached Sir George, that an insurrectionary rising of 20,000 men would soon take place on the frontiers of Upper Canada. But the report was altogether without foundation, as we have the best authority for saying, that Sir George Arthur himself heard nothing of it until his arrival in Kingston.

The Great Western, says Thursday's New York Journal of Commerce, goes to day at three o'clock, crammed full of passengers, in all about as many as she brought over. She had \$250,000 in specie some hours ago, and probably the whole, with small sums taken by the passengers, will amount to four or five hundred thousand dollars.—Mon. Courier.

We have every reason to believe that the following paragraph from the Montreal Gazette of last night, contains information which may be depended on:—Herald.
"We have been informed that his Excellency the Earl of Durham has expressed a wish that Sir John Colborne should immediately assume the administration of the government of Lower Canada; and that it is the intention of his Lordship during the rest of his residence in the province, merely to exercise his functions as High Commissioner in British North America. Col. Couper, the Military Secretary of the Earl of Durham, came passenger in the Canada Steamboat from Quebec to Sorel, and it is understood that his visit to Sir J. Colborne is connected with the proposed arrangements of the Earl of Durham."

Departure of Lord Durham.—We learn on the authority of a private letter from Quebec, that the Earl of Durham will sail immediately for England in the Malabar 74.—Kingston Chronicle, October 10.

The Mayor of Toronto, we are informed, proceeded down this evening in the Dolphin, carrying as it is supposed the address of the great meeting lately held at Toronto, to Lord Durham; an address from the inhabitants of Kingston to His Lordship, was also taken down by C. A. Hagerman, Esq. on Wednesday evening.—Prescott Sentinel.

The New York Evening Post, says that the affair respecting the burning of the Caroline, has been laid by the President through Mr. Forsyth, before Mr. Fox the British Minister, and that the matter is now under the consideration of Her Majesty's Government, and that Mr. Stevenson the American minister, is carrying on a discussion on the subject with Lord Glenelg. What is to be done concerning the burning of the Peel steamer?—surely this is an affair of some moment, and one that Her Majesty's ministers will not forget in their discussion with Mr. Stevenson.—Ib.

We notice by hand-bills issued at Ogdensburg, in the state of New York, that Mr. Hiram Norton, one of the Members for this County, is to sell off all his household furniture by auction on Saturday next at 10 o'clock, A. M. Mr. H. is we are informed about to leave for the State of Illinois, where he has an extensive contract on a Canal, and where he has been, or is about to be appointed Cashier of a Bank, several individuals residing in this county, who have heretofore been warm supporters of Mr. Norton, are also looking for the land of freedom. An election may shortly be looked for in this county, and we have only to say, let every friend of British Institutions be wide awake.—Ib.

About 11 o'clock last Friday night, the Dragon sentries at the Lower Ferry were fired upon by some villains who had stationed themselves near the Episcopal Church-yard. In about a quarter of an hour three shots were fired, the men hearing the balls whistling past and striking the water. A patrol of the 43d happened to be conversing with the dragons at the moment—making altogether 5 men, whose united testimony does away with any doubt that might be entertained. A strict search was immediately instituted, but the perpetrators of this diabolical outrage remain undiscovered.

This morning about 9 o'clock the sentry on the steam boat wharf was fired upon from the commons, as he believes.

A great number of shots have been fired from the American side at the sentries posted at the upper ferry. A few days ago the cloak of a dragon was perforated by a bullet from the land of sympathy.—Niagara Chronicle.

Jacob Beamer, Samuel Chandler, Benjamin Waite, Alexander McLeod, Erastus Warner, and John W. Brown, the prisoners in our gaol sentenced to be executed on the 1st inst., have had their sentences commuted by the Lt. Governor into transportation to one of her Majesty's Penal Colonies.—Ib.

LETTERS received during the week, ending Friday, October 12th:—

Rev. C. Mathews, add. subs. and rem:—Capt. Eaddeley, rem. in full for vol. 2;—Brooke Young Esq. add. subs. and rem:—Rev. A. Palmer, rem:—J. Somerville Esq. rem:—F. W. Barron Esq. rem:—Rev. F. L. Osler, rem. in full for vol. 2;—Rev. H. Caswall.—Mr. J. McLaren, add. subs. and rem:—M. C. Crombie Esq. rem:—Rev. L. Doolittle, add. subs:—P. M. Toronto:—J. Weatherhead Esq. rem:—A. Dixon Esq. add. subs. and rem.—Dr. Hamilton.

Youth's Department.

SCRIPTURE QUESTIONS.

XL. MISCELLANEOUS QUESTIONS IN C.

315. Caiaphas was high-priest in the time of our Lord. What was the prophecy which he unconsciously uttered respecting the necessity of the death of the Redeemer?—(John.)

316. Chalcol and his brother Darda were esteemed the wisest men of the age in which they lived.—Can you tell who is described in Scripture as their superiors in wisdom.—(1 Kings.)

317. Who was Candace? and in what connexion does her name occur in the sacred writings?—(Acts.)
318. Clopas was one of the disciples of the Lord Jesus.—In what part of our Lord's history is he introduced?—(Luke.)

XLII. DAGON.

319. Dagon was one of the false gods worshipped by the Philistines.—Can you relate any transaction in the history of Samson in which honour was intended to be conferred upon Dagon?—(Judges.)

320. When the ark of Jehovah was brought into the temple of Dagon, by what circumstance was the superiority of the true God most strikingly exhibited?—(1 Samuel.)

321. When Saul died in mount Gilboa, in what manner did the Philistines shew, by the same act, indignity to Saul and honour to Dagon?—(1 Chronicles.)

CHURCH CALENDAR.

Oct. 14.—Eighteenth Sunday after Trinity.
18.—St. Luke's Day.
21.—Nineteenth Sunday after Trinity.
28.—Twentieth do do do
—St. Simon and St. Jude.

SCENES IN OTHER LANDS.
No. XXX.

SIR ROBERT PEEL.

Something more than a passing glance and a few cursory remarks are due to him who, in the political world, is the "observed of all observers," by almost universal concession the greatest statesman of the age,—Sir Robert Peel. To the spirit of a Conservative, the portrait of this admirable man, though it may be but indifferently sketched, and its coloring be neither vivid nor graceful, will seldom fail to prove refreshing: by a frequent contemplation of the talents and virtues of the great champion of Church and State,—by dwelling often and minutely upon the lineaments and proportions of his public character,—we feel a rekindling of the glow of those 'heaven-born' principles which are developed in loyal attachment to the thrones and religious devotion to the altars of our country; we better appreciate the height of our political position—the glorious eminence upon which as Conservatives we stand; and we can never leave the contemplation without feeling the heart warmed and the arm strengthened for a more vigorous defence of the Church of our fathers and the thrones of our anointed Queen.

Sir Robert Peel, from an early period of his eventful life, might be termed 'a rising man.' His promise of celebrity was early stamped by his taking 'double first honours' at Oxford,—that is, by being placed in the first class both of classics and mathematics in obtaining his degree; and this—the distinction in classics especially—is no common honour at that noble University. There, it is not merely the common round of Greek and Latin authors, familiar by name at least even to the school-boy, with which a full and ready acquaintance will procure this distinction; but piles of learned tomes of a later period than the Augustan age and the days of Plato, including even the historians of the Byzantine dynasties, are added to the classic stores with which an uncircumscribed knowledge is expected. For it need hardly be told what a nicety of acquaintance with the manners and habits of antiquity, and with the whole topography of ancient lands is required,—what a minute and critical knowledge of the laws of versification, both in Greek and Latin, is indispensable to the aspirant for first class honours in that department at Oxford. The ascent to the summit of the hill of classic science is a steep and toilsome one; but Sir Robert Peel mastered its difficulties, and plucked a laurel wreath from the temple which surmounts the eminence. And what an advantage in subsequent life did this depth of classic lore and this refinement of classic taste—combined as it was with the vast range of general knowledge which a thorough classic education always pre-supposes and includes,—what an advantage did those accumulated stores of graceful literature, in his subsequent career as a statesman and an orator, impart to this distinguished man! Whoever has read that beautiful work of Cicero, 'de Oratore,' will form some idea of the diversified knowledge which is required to constitute the complete and successful public speaker; and the ideas of the accomplished Roman, as developed in that treatise, will be found to be pretty well carried out in the process of an English University education.

Sir Robert Peel—for so I shall uniformly call him, although his title became his inheritance at comparatively a late period of his public life—was probably more distinguished as a practical statesman and a sound man of business than as a very commanding speaker, until after the death of Mr. Canning. I am not prepared to say that the latter was in reality a greater orator than Sir Robert Peel; but there was about Mr. Canning a dignity and a glow, a flash of native wit, and a peculiarly happy facility of seizing upon the impressive points of an argument or an illustration, which gave him an undoubted pre-eminence over his able cotemporary. But when he died—a martyr to the cares and vexations of state,—Sir Robert felt that, on the conservative side at least, he stood unrivalled in the House of Commons. It is true Lord Brougham was there (undignified then with the baronial title which he has never honoured,) and that he possessed uncommon power and influence as a speaker; but his style of oratory had not those characteristics which impart such a charm to the eloquence of Sir Robert Peel. With a vigour, a terseness and a glow not perhaps to be surpassed, it wanted the grace and finish which stamps the oratory of the Conservative leader. Besides, Lord Brougham was soon transferred to another sphere; one in which he has full scope for his powers in marshalling them against the brilliant eloquence and profound legal knowledge of Lord Lyndhurst.

There seemed something of a damp upon the vigour of mind—some clog upon the firmness of principle displayed of late years by Sir Robert Peel, immediately after his joining with the Duke of Wellington in repairing the shattered cabinet of Lord Goderich. It was easy to perceive it in the

style of evasiveness and general hesitancy with which he met the question of the repeal of the Corporation and Test Acts; there was a halting apparent betwixt partial approbation and secret dislike of the measure; certainly not that evidence of hearty conviction, nor that manful declaration of real sentiment which the old-fashioned advocates of Church and State could have looked for;—and probably it was this show of doubt and wavering which produced that partial alienation of conservative confidence, afterwards so fearfully overthrown when, with his associates in office, he yielded the fatal measure of Catholic Emancipation. There did seem indeed in this latter concession a sort of moral propriety; and perhaps political expediency just at the moment called loudly for the surrender;—but whether the equivocal justice of the measure was an equivalent for the destruction of those barriers which constitute our sole protection against Papal dominancy and desolation, and whether it was right to abandon the claim of the British Constitution to an identity only with the true creed of Christianity and with the true worship of our God and Saviour, is a question to which every Protestant heart and tongue has an answer ready. The mischief alas! has been done: the flood-gates have been thrown open; and the Protestantism of the United Kingdom is bitterly rueing the day in which its legitimate defenders were surprised into so fatal a surrender of its vital and blood-bought interests:

From that day a cloud has lowered upon the political horizon of merry old England; and if, through the interposing mercy of our God, the worst wildness of the storm seems to have passed, the gleams of hopeful sunshine are not yet so strong and bright as to make us feel that all its devastating fury has been spent. The Protestantism of the Empire has still to struggle for its ascendancy against those perjured foes whom the concession of Emancipation allows to plot its ruin within the walls of Parliament; and it may be long ere the spirit of the Reformation exert a power so deep and wide as to render impotent that Popish influence which now unhappily controls the destinies of our great country. It has pleased, and it still keeps the Conservatives, with Sir Robert Peel at their head, on the benches of 'Her Majesty's Opposition.'

With the advantage thus conceded to the advocates of the sweeping Reform Bill, now exultingly proposed, it was impossible for the party of Sir Robert Peel to withstand the success of this revolutionary measure: he fought manfully and dexterously, but hopelessly, against its progress; and when the Parliament assembled which was elected under the operation of this new 'Magna Charta,' the great champion of Conservatism could lead scarcely a hundred adherents to the defence of the remaining elements of the shattered Constitution. Feeling that his position in Parliament promised no salutary influence upon their deliberations, Sir Robert seized the opportunity afforded by this repose from official cares, to further the bent of his literary tastes by a classic ramble under the mild skies and amid the fair scenes of Italy. It was while he was meditating upon the portentous wrecks of bygone greatness, amongst the grand and classic memorials of imperial Rome, that a message from his Sovereign arrived, and summoned him to the presidency of the councils of his country. Obedient to the command of his King he returned, and grasped at once the helm of state, so feebly held and so ill-directed by his faithless political opponents. He sent back to their constituents the packed Parliament of the Reform Bill; appealed manfully to the loyal affection of the people on behalf of the Church and the throne; and the appeal was answered at once by the return of 300 high-principled and firm Conservatives.

This was the dawning of a brighter day upon the lowering fortunes of England; for although Sir Robert Peel was still in a minority, and although he was soon forced to yield to the petulant hostility of his motley opponents, and consign the helm of state again to their impotent and unworthy hands, the blessed experiment (and blessings be upon the memory of King William for it) taught Conservatives their real strength, and by revealing that the nation was still sound at heart, and that the principles of Protestantism were enwreathed with their hearts' fibres, it proved the signal for new and more combined exertions which fresh victories are attending, and which, by and by, with God's blessing, will assuredly result in a complete and permanent triumph.

The beacon-fire was lit, and it glanced from heart to heart, till the blaze of Protestant patriotism was universal in the nation. The good old King felt and told its reviving glow; it is said that he shed tears when he accepted back the seals of office from the hands of his late prime-minister; and deeply did the nation sympathize with the regret of their beloved Sovereign at the necessary resignation of the Conservative Cabinet. But Sir Robert Peel retired with conscience unscathed,—untarnished by one solitary unconstitutional concession. Addresses, conveying the admiration and confidence of the people, poured in upon him from every quarter; and while the scions of the learned University of Oxford, forgetting their former favourite's temporary desertion of his Protestant principles, pressed ardently forward to testify, at this crisis, their confidence and regard, the surrounding yeomanry begged to intermingle their humbler names with those of the great and the learned, in common demonstration of esteem and affection for the leader and champion of the Conservatives.

To the declarations of confidence thus conveyed to Sir Robert Peel there were, indeed, no bounds: and not only were addresses poured in, but banquets far and near were given, and toasts and speeches told of the fealty which the loyal and the true, paid to their leader. In the city of Glasgow, the very hot bed of radicalism and dissent, there arose, as it were by magic, a stately pavilion canopied a festival board, where thousands cheered the conservative baronet and bade him 'God speed' in his patriotic and virtuous career. But the festival most grateful to his feelings by far, and most indicative of the estimation in which he is held by the high-born and intellectual as well as by the humbler but not less sterling members of the community, was that at which 313 conservative members of the House of Commons professed their unqualified admiration of his principles and unbounded confidence in his integrity. Amongst the number of those who united in this most flattering testimony, were some who once were marshalled in the political battle against him; but these were men marked by honesty of heart as well as greatness of mind; and neither Lord Stanley, nor Sir James Graham, nor the veteran Sir Francis Burdett—strong with them as were the old prejudices of party and connexion—could brook the political juggling of their former colleagues, nor endure the degrading allies by which their numerical superiority was maintained; so that their only course was to attach themselves to the undoubted upholders of the Monarchy and the Church.

Conservatism, in short, is fast gathering into its ranks all

the virtue and the piety, as well as the intelligence and property of the nation; and can we doubt, when we look at the breadth and depth as well as consistency of its phalanx,—when we mark the accessions to its strength which nearly every day is bringing, can we doubt that heaven designs for it a complete and speedy triumph? And shall we not have confidence in this boon from heaven, when we advert to what constitutes the substance and meaning of Conservative principles? But this is best told in the words of Sir Robert Peel himself: "By Conservative principles, I mean the maintenance of the prerogative of the Monarch, the maintenance of the just powers and attributes of Queen, Lords, and Commons of the country, and the determination to resist every encroachment which can curtail the just rights and settled privileges of one or other of those three branches of the Constitution. By Conservative principles, we mean, that co-existent with the equality of civil rights and privileges, there shall be an ESTABLISHED RELIGION, paid and encouraged by the State; and that this established religion shall maintain the doctrines of the PROTESTANT REFORMED FAITH."

To these sentiments I can respond from my soul; and by millions they will be greeted with a hearty Amen. And I will add that I give reverence to these sentiments, and yield affection to those principles, because they are based upon the eternal truths revealed in the BIBLE. In that most holy Book, the Conservative will find the development of a political creed such as he has been taught, amongst his ordinary lessons, to cling to and foster. He will find enough there to strengthen and confirm his attachment to Monarchy, and to make him feel that, in adhering to the time-hallowed doctrine of 'Church and State,' he is maintaining what the Word of God not only sanctions but commands.

Happy, they, I am bold to declare, who are imbued with such principles! Happy they who have the honesty, too, to avow what they believe! If these principles were better understood, they would be better appreciated; and, if appreciated universally as they ought to be, we should be a better and a happier people. The taunts directed against us for the maintenance of such principles, as illiberal and exclusive, we should learn to despise; because, both theoretically and practically, they are comprehensive and generous,—not stinted, in their beneficent operation, to the few, but embracing all orders, all conditions of the people—seeking the earthly good, the eternal salvation of all.

BAPTISMS IN A COUNTRY CHURCH.

The congregation was dismissed, for the afternoon service was ended, and the parting blessing had been given; but there still remained two or three scattered groups. There were mothers who came to return thanks for their deliverance from their "great pain and peril." Little children brought to be washed in the water of baptism, and presented in faith and hope to their merciful Saviour. Grave fathers thinking, perhaps, of new exertions to be made in answer to the calls of an increased family; and young sponsors, serious, yet evidently pleased with their interesting office. I left my accustomed seat, and went, as I sometimes do on such occasions, into the gallery behind the font. I was alone! The christening parties went into the vestry, and I sat looking on the empty seats and silent aisles, which, as the evening closed, became every moment more and more dim. The rising wind in the tossing chesnut branches, was, for a short time, the only sound I heard; and then a light was placed on the communion table, and an orderly party knelt at the rails, and there arose a sweet clear voice of praise and thanksgiving. It ceased, and the train moved down toward the font. There was the priest, in his simple dress of "linen, clean and white." Long may such a dress be a meet emblem that thy priests, my country's church, are "clothed with righteousness." And when he had taken his station at the font, the light which was needed, and yet which struggled imperfectly with the fading gleam of evening, shone on a varied and pleasing group. The elder women's scarlet cloaks formed a bright contrast with the long white robes in which the infants were arrayed; and the mothers, and the young female sponsors, wearing their best,—light cotton gowns, silk shawls, and new straw bonnets,—formed, for a poor country parish, a very gay assembly. Do not quarrel with my word,

"The innocent are gay—the lark is gay,"

I assure you, that, as the service began, there was a silence that spoke of the mind's attention, and of the heart's prayer.

The priest took one fair child after another in his arms, "received him into the congregation of Christ's flock, and did sign him with the sign of the cross;" and one mother after another stepped tremblingly forward, and took her own precious one, and folded it to her heart, feeling more than she had ever done before, all the depth of a mother's love, and pouring on its young head all the fervency of a mother's blessing. There was a pause, and two or three persons dressed in shabby mourning, which had evidently been worn for many a relative and many an acquaintance before,—brought to the font an infant, whose sickly form, and weak, moaning cry, told more than the narrow band of crape round its cap, or the rusty black shawl in which they had wrapped it, a tale of "father and mother's forsaking." It might be fancy, but I thought the tone of tenderness, in which the minister had addressed each unconscious child, as it lay in his arms, was yet more tender, when he looked on this one. The mothers, I thought, gazed with deeper love on their own happy children, as the cry of this little motherless one reached their ears. The fathers looked graver, and there were tears in the young women's eyes:

And well the gathering tears might start,
As they nam'd the infant's name;
Whose mother had died of a broken heart,
From mourning its father's shame.

Poor little thing! it was come into a troublesome world to be sure; it was tossing on rough waves; but the frail bark was soon to be in port, where no storms come. The woman, whom the parish officers engaged to nurse the child, proved extremely careless of it; and the next thing we heard, was, that in consequence of her neglect, it had met with a frightful accident; and the overseers removed it to another nurse. Having heard thus much, I could not of course be surprised, when passing one winter's day through the churchyard, I saw a little, narrow grave, dug in the part called the poor's ground; and heard, upon inquiry, that it was for Martha's child. It was buried that evening. No knell had tolled for it when it died; no mourner stood by the grave; the nurse brought the unornamented and nameless coffin under her cloak, and there was no pall to cover it. It was of little moment; the grass and the spring violets grow there in token that being "sown in weakness, it shall be raised in power;" and the spirit so forsaken, so lonely on earth, found, doubtless, a bright and innumerable company to welcome it at the gates of Heaven.—Scenes in our Parish.

The Garner.

"THE POWERS THAT BE ARE ORDAINED OF GOD."

The forms of human polity may differ, according to the circumstances which lead to their institution in different societies of men; but to whatever hands the supreme administration of them is committed, the authority which makes them available to the ends of government, is derived from God. "The powers that be are ordained of Him," although the persons who exercise them be not of his appointment; and so it is, that while the sovereign of the country holds his office in virtue of the laws of man, he may assert his authority and claim his appropriate honour in virtue of the laws of God. The diadem which encircles the brow of royalty may be placed there by human hands, and after the letter of human compacts; but it bespeaks a majesty of a more exalted and transcendent kind than any human agency can confer. As to the person who is entitled to our allegiance, man's ordinances may be our guides; but the right motive to loyal obedience is this, that the power which claims it is of God.

On the other hand a recollection of this truth is the only security for a right administration of that power, according to the rules of equity and mercy. Those princes, and those only, who remember from whom it is derived, will bear in mind the purposes for which it is given, and will discharge the duties of their high office as knowing them to be the duties of a sacred trust. A practical acknowledgement of his supremacy, from whom they hold their honours and prerogatives, is the method by which Princes may best consult their people's good, and insure their submission and affection in return. By a practical acknowledgement we mean, not merely the solemn promise made to the chief ministers of religion, in the presence of an assembled people, at the foot of God's altar, "to maintain the laws of God, and the true profession of the Gospel," but a visible and consistent regard to that promise, in directing all their acts of government, as far as in them lies, to the promotion of piety and virtue; the exemplifying, in all its parts, of that summary of kingly duty, to which nothing need be added, and from which nothing may be omitted:—"Do justice; stop the growth of iniquity; protect the holy church of God; help and defend widows and orphans; restore the things that are gone to decay; maintain the things that are restored; punish and reform what is amiss; and confirm what is in good order."—From a Sermon preached before Her Majesty at Her Coronation, by C. J. Blomfield, D.D., Lord Bishop of London.

EPISCOPACY.

The Most High God came down to Mount Sinai and consecrated Moses; Moses laid his hands on Aaron; Aaron upon his sons; his sons successively upon those that followed them, until John the Baptist. John the Baptist laid his hands upon our Saviour; our Saviour upon his Apostles; his Apostles upon the Bishops that succeeded them; and they ever since on those who are admitted into holy orders.—Morinus.

Advertisements.

INFORMATION WANTED

OF CHARLES ALEXANDER STELL, (formerly of Hampton Court, Middlesex, England) who came to Canada on board H. M. ship *Actiue* about the year 1819, and was employed in the ships in Ordinary at Kingston, whence he was discharged.

The last that was heard of him was in June 1838, when he was supposed to be working on the Welland Canal in the Township of Thorold. If living, he is entitled by the death of his mother to a small sum of money.

Any information concerning him will be thankfully received by the Rev. R. D. Cartwright or J. S. Cartwright Esq. Kingston.

*. The Clergy in the Niagara, Gore, Western and London Districts are requested to examine their Registers whether there be any record of the death of a person of the above name. 13—8w

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The Church

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The Hon. and Ven. The Archdeacon of York; Rev. G. Mortimer, M. A. Rector of Thornehill; the Rev. A. N. Bethune, Rector of Cobourg; the Rev. H. J. Grasett, Asst. Minister of St. James's Church, Toronto;—to any of whom communications referring to the general interests of the paper may be addressed.

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

Subscriptions for 'The Church' in England, may be paid to Messrs. Rivingtons, Waterloo-place, London; and in Ireland, to the Editor of 'The Warder,' Dublin.