

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

TORONTO, UPPER CANADA, SATURDAY, FEBRUARY 6, 1841.

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VOLUME IV.]

Poetry.

"When Herod the King had heard these things, he was troubled, and all Jerusalem with him."—Matt. ii. 3.

What! city of our God,
And wert thou troubled too,
To hear thy Morning Star had dawned at last?
Dilect love th' oppressing rod
Of Rome, degraded Jew,
The heavy, heathen chains, that gall'd and held thee fast?

Let him be troubled sore,
Th' usurping king, whose brow
Darkened at distant tidings of the birth
Of One, who, though he wore
A crown of thorns, both now
Tread down the golden crowns of the false kings of earth.

O! ye of Abram's race,
Unworthy of your sire!
How would he have rejoiced to see Christ's day;
To see him face to face,
And of th' unkindled fire—
The up-raised knife God did in mercy stay—

Th' innocent trembling child,
The father's only son,—
Think with a grateful heart, that faith was given
Amidst that conflict wild,
To trust in God above,
So that of him all nations should be blessed of Heaven.

Was it ye did not know
Your promised Prince was near?
Look to the holy books ye so much prize,
Why to believe so slow?
Has Herod's guilty fear
Discovered what your faith, ye proudly wise,

Will not reveal to you?
Ye cannot,—will not seek
Him, whom the pure in heart can only see;
'Tis to a chosen few,
The wise men and the meek,
Who shall find out their Lord; and bend before his knee.

All—all are like to ye,
Who cling unto their sin,
For Bethlehem is laid by, and Christ is there;
His star they will not see,
Their hearts are as the inn,
So crowded that he finds no room to spare.

Ye know not what ye lose
Who troubled are in heart,
When told that Christ your God is near;
Who, like the faithless Jews,
Can only, shuddering, start,
And where bright love should lead, shrink back with fear;
Beware, ye troubled souls, that God will re-appeal.

British Magazine, December, 1840.

THE VERY REV. RICHARD GRAVES, D.D.,
DEAN OF ARDAGH.*
[Concluded from No. XXIX.]

We have hitherto found Mr. Graves in the more humble though not less useful ranks of ministerial and professional duty, and all that we have seen induces us to think of him more highly as a devoted and faithful minister of the Lord Jesus Christ. It was scarcely possible that his talents and devotedness could have escaped notice, and consequently, in 1813, he was offered the denary of Ardagh, by Mr. (Sir Robert) Peel, on the part of the Duke of Richmond, then about to resign the lord lieutenant. In a worldly point of view, this appointment, under his circumstances, could not be productive of any temporal benefit; but the question appeared with him to be how far he might more promote the glory of God, and the good of his fellow-creatures; and, Trinity college having agreed to appoint him professor of divinity, he found himself warranted to accept the charge. It is quite obvious that Mr. Graves was induced to accept this preferment from the sincere desire of doing good. Many of his papers testify his feelings on this point, and his subsequent assiduity showed that he entered not on his new office for lucre's sake. We are informed, that the chief improvement which he introduced into the duties of the professor, was an annual examination in a select but comprehensive course of reading, calculated to elevate the standard of theological knowledge in the university, and to good answering in which the board awarded liberal premiums. His views on the important subject of a due preparation for the ministry are fully and clearly explained in his first prelection, to which the reader is referred; and which is well worth the perusal, not merely of the candidate for holy orders, but of those of the clergy whose other duties will permit them to devote some portion of their time to divinity studies. The attendance of divinity students on this examination was not, however, required, but only encouraged—a defect which he could not, at that time, succeed in having remedied. As the only alternative, he anxiously applied to the Irish prelates of the day to give their effectual support to this great attempt towards extending the theological attainments of the national clergy, by requiring from candidates for holy orders, some proof of their having attended this examination with advantage to themselves. But he was not fortunate enough to succeed with more than a few eminent individuals, whose names, only that it would be invidious to singularize, the writer would gladly record, in testimony of their enlightened desire to use their power and patronage in promoting the best interests of the church.

His truly spiritual frame of mind at this period, may be gathered from his own words: "And now, O my God, who for fifty years hast blessed me with prosperity, and now appears to open to me new prospects of comfort, of exertion, and of usefulness, assist my heart to be grateful, as I ought, for these thy mercies. O, confirm me in my earnest wishes to be useful to thy holy religion. Permit not worldly and ambitious views to mix with, and contaminate my efforts. Make my heart, O God, right with thee. O forgive my past coldness, inactivity, omissions; teach me to walk humbly before thee. O, continue to me the blessings thou hast hitherto vouchsafed to me, in my wife and children, my circumstances, and my health. Give me thy grace to use all these blessings as I ought; and grant, that amidst all the changes of this world, I may be resigned to thy will, and anxious to fulfil it, and that through the merits and mediation of my Redeemer I and mine may meet in eternal life. Amen."

In 1819 he published his "Select Scriptural Proofs of the Trinity." In March, 1823, he was promoted by the Chapter of Christ Church, to the valuable parish of St. Mary's.—In 1825, he published his work on "Calvinistic Predestination." Whatever difference of opinion may exist as to his views on this subject—a subject indeed, never

to be treated but with diffidence and seriousness—all must allow that it carries on it the impress of the author's learning, and of his piety. The subject, indeed, has been too often treated in a spirit little in accordance with the simplicity and gentleness of the gospel.

In 1827, he lost his wife, by a most sudden death.—She had retired after breakfast and family prayers, as usual, to her own chamber, to read and pray, and was found there dead, by a fit of apoplexy, and fallen to the ground, with the bible near her. This painful and trying circumstance had a great effect on the health of the dean, which was increased by the death of his daughter-in-law, and a paralytic stroke, which affected his right side, compelled him to retire from active duty.

"Soon after the publication of his discourses on Calvinism, in 1825," says his biographer, "he had commenced taking notes, with the intention of drawing up a history of the church, during the first three centuries. Even after his first attack, he cherished some hopes of being permitted to be still useful in this way, and made various efforts both to read himself, and also to write with his left hand. But he was obliged to abandon these attempts, and to yield to the conviction, that he was no longer to labour in his Master's service; and this seemed for a time to weigh more heavily on his mind than his bodily infirmity had done. But in this, as in all other instances, he soon learned to submit his own to the divine will, and to be thankful for the mercies that remained—that he was still able to read enough for his private meditation, and to enjoy what was read aloud by others.

"Henceforth his mornings were generally occupied in private and family prayer, and in listening to the perusal of religious books, in directing answers to letters, and other matters of business, in driving out, and receiving the visits of those Christian friends who sought, by their kind attentions, to cheer his remaining days; and many of whom have assured the writer, that they felt it a privilege to be admitted to observe the meek and cheerful resignation with which he submitted to so depressing a visitation.

"In the evening he listened to some light reading, but generally connected with the history or prospects of Christianity, either at home or abroad.

"He spent the summer of 1828, about four miles from Dublin; it not being deemed prudent to move him to any greater distance from medical advice. Here his spirits were much recruited by the air and country drives. Indeed the pleasure he derived from these innocent sources remained to the last, and the simplest productions of nature, the waving meadow, the fragrant hawthorn, the lily or the cowslip, all furnished him with undiminished, though daily repeated enjoyment; and it was with evident regret that he returned to winter in the town.

"There were, of course, many changes in his complaint; and some of them very distressing, in consequence of the applications medically advised, and as a matter of duty resorted to by his family, in the hope of retarding the progress of the malady. But they were all submitted to without a murmur. And, notwithstanding his continually increasing nervousness, he was never seen, whatever he felt for the temporal or spiritual state of others, to mourn over any remembrance of his own privations, except on one occasion—the anniversary of the death of his deceased partner—when he was found at his private drawer, gazing with tears on a trifling relic of her dress, which he had preserved till then unknown. But he at once acquiesced in its removal; and re-adopted, when recalled to his mind, his own former consoling reflections in reference to that event.

"During this winter, 1828-9, frequent, though slight aggravations of his disease, together with his evidently increasing consciousness of his own decline, prepared those immediately about him for his no distant release from so heavy a probation. But they were not prepared for one, so unusual in this disease, and, in some respects, so apparently awful a character.

"His family not being satisfied with any existing likeness of him, had prevailed on him, after much persuasion (as he always disliked it), to sit for his picture to an eminent artist; and a slight accession of disease some days before, though it seemed for the time to pass off, rendered them more anxious about it. It was just after his morning devotions, and at the commencement of the first sitting for the above purpose, that inflammation of the brain (the consequence, as was supposed, of the late attack) set in so suddenly and violently, as to produce immediate and general paralysis, accompanied with piteous cries, which, though evidently involuntary, would have horrified his family, had not his son and other medical friends who were in immediate attendance, assured them, that the attack had instantaneously and completely deprived him of all feeling and consciousness. This state continued for several hours, till an extensive effusion on the brain (as it was considered) as suddenly extinguished both it and life together; the moment after which his features again assumed their usual sweet and placid appearance."

Thus departed this life one of the most devoted ministers of God's word, one of the brightest ornaments of the Church of England and Ireland, and whose memory will long be cherished with feelings of warmest affection by those who were privileged to attend his ministry, or to receive instruction from him, in what may be designated strictly theological learning. To the son, who has edited the works Dean Graves has left behind him, it must be matter of great satisfaction to be enabled to draw up the memoir of such a father, and the volumes adverted to will form a very valuable addition to the theological literature of the country.

DOMESTIC RELIGION.

Family-religion is, moreover, powerfully recommended as ranking, under the Divine blessing, amongst the most efficient means of promoting the cause of truth and godliness. The service of God is the grand object for which human beings are united together under the domestic constitution, and endowed with the mighty power of the social affections. If you look for the final end in any thing short of this, it must be something limited merely to the objects of a transitory life, and falling thereof immeasurably short of all that relates immediately to the interest of sinful and immortal creatures. What, apart from this, is wealth or honour, authority, power, or any other earthly advantages which a family may secure to itself? They rank at best amongst the fleeting possessions of a day; and, by their perversion or abuse, become the occasion of threatened and awful condemnation in the

life to come. The power emanating from the intimacies and affections of domestic life, is a talent of unspeakable value. It brings the deepest responsibility, and it can only be turned to a good account in the service of God. Now the great importance of family-worship, in reference to the grand designs of the domestic constitution, must be evident under whatever aspect you consider the subject.

If you contemplate it in reference to those who are entrusted with household authority, it must manifestly be of great advantage to them in the discharge of their sacred duties. The parent and the master are, as such, accountable to the Judge of all for the manner in which they act in regard to the precious means of usefulness placed at their disposal. The souls of their children and domestics are entrusted to their care. They are laid under a solemn obligation to do all that in them lies to promote the spiritual welfare of their charge. But the worship of God, the recognition of his authority, the supplication of his blessing in the stated exercises of domestic devotion, cannot fail greatly to assist them in the performance of their duties. It must operate as a salutary restraint upon their own spirit and practice; it must tend to keep alive a due sense of their responsibility—to inspire them with a well-founded confidence in the particular care of Providence,—and, above all, to bring down upon their efforts the special blessings of God; it must tend to infuse the spirit of religion into all their domestic transactions—to cement and sanctify the bonds of social union, as well as to maintain that consistency of character—that becoming example, without which other means will be in general of little avail.

The worship and fear of God in families must directly tend to restrain the evil tendencies of those who are placed under authority, and to promote most effectually their spiritual welfare. Every household which duly recognises the authority of the supreme Parent in the stated exercises of devotion, is a most important school for the acquisition of the best principles and habits. In consequence of the closeness and constancy of the intercourse subsisting amongst its members, there is a mighty influence at work for good or evil, the full amount of which it is impossible to estimate. The remark of course holds generally true; but its importance must be especially seen in reference to the young and rising generation. The education of a child comprehends much more than the term is usually supposed to denote. It includes, not merely the exercise of intellectual and secular disciplines, but the whole process which forms his religious character. It begins with the first thoughts which arise in his mind, with the first affections of his heart, with the first notices of conscience; and if the power of example, assisted by close and constant association, is, generally speaking, great, often beyond calculation, what a mighty influence must it exert in the earlier periods of life! The immense importance of family-religion in this respect, is too evident to require illustration or proof. Deep and indelible are the good impressions which, under the blessings of God, are usually made upon the infantile mind by the hallowed example of a parent seen to act as the priest of the domestic temple, and to walk before his house in the fear of the Lord. It is no human authority that has said, "Train up a child in the way that he should go, and when he is old he will not depart from it." The best efforts of the parent indeed, are not always crowned with success. A variety of unfavourable circumstances may interpose and thwart his endeavours. But we believe, that cases of failure are few in comparison with the instances which verify the words of the wise man. The counsels, prayers, and virtues of Christian parents are never obliterated from the memory of their offspring in more advanced life; and by reviving the salutary impressions of youth, they no doubt frequently become the means of reclaiming the wanderer from the paths of error and misery.

These remarks will suffice, moreover, to shew the vast importance of family religion in relation to the general interests of Christianity. It is to education conducted on religious principles, that the world under the Divine blessing, will always be principally indebted for whatever it shall possess of genuine wisdom and goodness. But how inefficient must all education be, which is not carried on with the co-operation of individuals in the circles of domestic life! The friends of religion may do much for this great cause, by furnishing means, and setting on foot important institutions for the instruction and training of the young. But the best efforts of society will never supply the place of the endeavours which parents and guardians are able to make under the domestic roof, for the purpose of bringing up their charge in the nurture and admonition of the Lord. With them is entrusted a most powerful influence, which gives to the young their first impressions, and which afterwards may be employed most effectually to help forward, or to counteract other means for their welfare. It is therefore to the prayers, the example, and the efforts of parents and guardians within the circles of private life, that the Church must, in a great measure, look for the maintenance and diffusion of religion in the world.

Happy, thrice happy is the family which is animated by the spirit of devotion, and regulated by the principles of Christianity! In a world of sin and sorrow it presents a scene most refreshing to the eye—a home of peace and blessedness—a garden of the Lord, where the trees of righteousness are seen to grow and blossom with the fruit of immortality. It is a sacred asylum from the turmoils and sorrows of the world, a tabernacle of the Most High, and a nursery for that better region where the soul will find unbounded scope for its best affections, and realise the satisfactions of perfect friendship. But, on the other hand, melancholy is the aspect of the present subject towards every household that is not walking in the fear of the Lord. In common with all other families, it contains within itself the principle of dissolution. The last enemy is gradually undermining the earthly foundation of that social fabric, and will ere long reduce it to dust. The husband will soon be separated from the wife, the parent from the child, the brother from the sister, and the master from the servant; and while death consigns their bodies one after another to the grave, he will transmit their spirits into other spheres of existence. What, then, is a family, or any other association of human beings, which is not sanctified by religious principle, without the common and imperishable bond of faith in Him who is "the resurrection and the life!"—it is, at best, no more than a frail and perishable structure. Being cemented only by earthly materials, and standing on a foundation of sand, the coming tide and tempest threaten to sweep it away, and to leave not a wreck behind, on which the heart will be

able to repose. In short, every human compact will be dissolved, and nothing will remain but the elements of happiness or misery, which will arise out of its moral character or relation to an eternal world! Considerations, such as these, should surely make those who are entrusted with household authority zealous for the maintenance of Domestic religion. The families over which Providence has placed you are vineyards consigned to your special care. There lies, for the most part, your chief responsibility—there are your principal spheres of usefulness—there the spots which, according to the nature of the seed sown, will yield an abundant harvest of joy or sorrow. If any, then, have hitherto neglected to imitate the example of David, who returned from his public duties to bless his household, consider for a moment that you are chargeable with great unfaithfulness to your trust, and that you have reason to fear the wrath God has threatened to pour out upon the families which call not upon his name. Live no longer in the disregard of a duty so reasonable, pleasant, and profitable. The excuses which are commonly offered for the neglect of it will not bear examination. They are usually the pleas of ignorance, unbelief, and ungodliness. But domestic devotion, to be effectual, must be followed up by a consistent course of spirit and practice. Parents are bound to exercise their authority with firmness tempered with affection, and to make on all requisite occasions a decided stand in favour of virtue and religion, holding in remembrance the awful judgment brought of old upon Eli and his house, because his sons made themselves vile, and he restrained them not.—REV. MR. MUSTON.

RELIGIOUS JOURNALISM.*

We assert, that, as in past times, subsequent to the promulgation of Christianity, political society moved on the axis of religion; that is, the religious movement gave its character to the social movement; so at present, religion in its external worldly operations moves on the axis of politics; that is, the political movement is working out, as the instrument of major force, those spiritual results which ought to be religious. In other words to give emphasis to our assertion by repetition, religion, at former periods, being the moving power of society, all the leading changes of the world carried their religious significance manifestly with them. But now this order of things is reversed. Politics have decidedly every where the predominance over religion. By politics, consequently, we must seek to carry out the agency of revelation on human affairs, or this agency will wax, or rather wane, fainter and fainter, till paganism, under a new guise, that is, irreligion combined with a feeble, contemned superstition, again rules mankind. To uphold Christianity, therefore, we must gain for it a hold over the dominant political passions, in which even philosophy is actually merged. But to do this there is only one means, viz. frequent periodical publications, not addressed to the weaker portion of communities—to religious circles solely, but chiefly to the stronger portion, to the great active mass who care little or nothing at all about religion. The gospel has, it is true, a "still small voice," yet its echoes have resounded through the universe; and reverberation of sound has only come from its hitting and startling the world. In Goshen, in the heart of the individual, its voice is still and small always; but in proportion as its echoes die away, even this voice itself must subside into silence. To awaken the echoes afresh, to hit the world anew, should then, if this paramount reason alone could be urged, be the object of every Christian; and this can only be accomplished by bringing Christianity into close contact and collision with the ascendant spirit of the age; for which purpose there is no instrumentality equal to that of a newspaper.

And let no one imagine that we have taken a profane view of the work which all whole-hearted believers have, especially at this critical period, when new theories on all moral and social subjects are propounded, to perform. It might be shown that the Gospel, on its first publication, far from considering the spirit of the age as out of its sphere of action, stamped its impression upon that spirit; that it did the same at the Reformation; and that it has achieved no conquests whenever it has been represented as too fine and Pharaonic, too delicate and transcendental, to measure itself with society at large—to enter as a champion for God into the lists of ungodly men, and as the chosen arena of their progress, to put its superiority to the test. Politics, however, occupy actually the same place in the popular heart that the disputes of the Pagan schools did eighteen hundred years ago—that sacerdotal learning and the gorgeous dominions of Rome did in the sixteenth century; and as the Gospel has triumphed over the heathen philosophy and the delusions of Paganism, so she may, with equal certainty, master and beat down the fallacies of political speculation at the present day. But in order to do this, she must turn her face upon her enemies, as she did in past times; she must set her face fully upon them.

"For stronger truth does grow,
And falsehood feebler, gazing on her foe."
By a half-averted visage, by the Partisan arrows of flight, she can effect nothing except the victory of her antagonists, and her own down-tramping in the mire.
Now we are aware that the view we have taken of the mundane purposes of Christianity may displease a very devoted class of persons, for whom we entertain a very high respect. We will therefore explain ourselves more fully. These persons are accustomed to confine their attention to the choicest ultimate effects of religion—to its spiritual operations within the unseen man. They are apt, in consequence, to discard from their considerations, or at least greatly to undervalue, its broad external activities, and to overlook the dependence which the two sorts of results have upon each other. We would remark, then, that we may put ourselves right with this zealous body of Christians, that the experience of history has proved that the attention of nations must be evoked to the doctrines of Christ, for the purpose of enlarging his Church scattered in the midst of the nations; that the world must be provoked to feel an interest in the subjects of revelation with an express view to the growth of that Church; that it is only by recommending Christian truth to mankind at large, that its power can be brought fairly into action; that the increase of true believers depends upon the increase of professing believers, and that of both on the religious agitation of the outward community. These churches, therefore, whether national or sectarian, must, in our opinion, ever languish and fall into merited contempt and impotency; or, what is worse, into sick, fantastic, feverish dreams—into night-mare horrors and convulsions from the close pent-up atmosphere in which they breathe—till they enlarge their conceptions—till they let the air which is blowing freely over the earth, in upon them—till they measure the virtue of their principles with all the wrestling elements of society. Exerting no influence over the popular mind, proclaiming their incapacity to exert this influence, they virtually abdicate. By acknowledging the existence of a "spirit of the age," of a "march of intellect"—the new terms to express human wilfulness, with which they are unable to cope, they show that they totally misunderstand their mission, which is precisely to do that which they shrink even from

* From *Blackwood's Magazine*.

attempting, as out of the legitimate field of their exertion; viz. to grapple with and subdue this spirit, whatever may be its character, into subserviency if not obedience to Christianity.

It is only by seizing on the master and mental bias of the age that the Gospel can conquer. This bias may be emphatically called, the world—the enemy; and as long as it is ascendant—rebuking away the Christian faith from its presence, so long will that faith be dwindling away with rapid decline into powerlessness. The task of Christianity is, we repeat, to overcome, not to shun her foes, and exactly in the same degree as she reduces them to inferiority, (history affords the most unequivocal proof of this assertion,) does her select and more precious work in the recesses of human bosoms thrive. Those, then, who would promote this work must not neglect the other, for God has made them dependent each on each. The world and the Church are correlatives. There is no way of ministering to the Church without confronting the world; and whilst there is any tendency in the intellect of any nation to tower above the religion of Christ, and that religion does not out-tower this tendency, plucking away its arms and beating it with its own weapons, the Gospel must be at a dead lock, unable to advance a single step.

It is necessary, therefore, for those who would promote the cause of the Saviour, to attack the world. To do this, one must enter into close quarters with it. One must discern the style of thinking which popularly, among the high and among the low, prevails. One must, detecting, address himself to the thoughts and views of the multitude, and not content himself with a simple exposition, however just and luminous, of his own thoughts, and views. He must convict the multitude of the fallaciousness of their principles, and convince them of the veracity of his own out of their own mouths, otherwise he will reason to the winds. He must understand the pre-occupations of the public mind, meet them and draw his reasonings out of them from that very source. To endeavour to demonstrate to the secularists of the actual epoch, either the corruptions of Popery or the truth of Protestantism, or even of Revelation itself, by reasoning from the proper peculiar evidence by which these propositions may be respectively established, would be throwing salt utterly away. They would not listen to an angel from heaven addressing them through this old, excellent, but hackneyed mode of argument. The reason's mantle of the moment must be re-impressed whilst hot and glowing. The intellectual aspirations, which have the most decided tendency toward any divergent point, should be involved in the embrace of Christianity. These aspirations at present constitute the heart of every nation, on which the Gospel should plant her leaf. These she may derive a power, or, to use a phrase of Burke's, what workmen call a purchase, which elsewhere must be sought for in vain. To address men now after the manner in which they were so effectually addressed at the time of the Reformation, and down to the date of the French Revolution, or later, would betray a total ignorance of the period in which we live. Evangelical effort should change its character according as the antagonist it has to encounter changes its form; and this can be done without the slightest deflection from consistency: for it is a marvellous peculiarity of the religion of Christ, that it can follow humanity through all its transformations. When this religion, therefore, halts behind the age, the blame—the dreadful blame—lies at the door of its teachers. It should ever be in advance, ever prompt to extract aliment, to derive a fresh juvenile activity from the mastery of the new-fashioned errors which every generation brings forth. No opinions or sentiments which have an extensive circulation, though upon the whole they may be pronounced false, are totally so. There is always some radical verity contained within them; and this is the property of the Gospel, to which every moral truth belongs. Christians, then, should appropriate to themselves whatever truth may be discoverable in current errors; by so doing they will pluck the soul out of those errors, and lead in the name of their master and his Church, the world in their train, as they have done heretofore up to a modern date.

In order to this result, however, on which the prosperity, we may almost say the existence of the Church depends, they must not regard the world, as they have lately got the habit of doing, as an alien orb, as it were, to which, indeed, the Gospel is to be proclaimed, but with whose spirit they should hold communion; but, on the contrary, they should be thoroughly convinced that it is only by studying that spirit, and by attaining to a superlative knowledge of its most subtle workings, of all its spurious deceptions, of its passions, of its aims, of its inward cogitative processes, as well as its outward development, that Christianity can compress and comprehend it in her grasp, and leave it with that leaven which is to issue in the multiplication of the redeemed, and is, besides, the salt of the earth, to preserve it from utter corruption, from that exorbitant overgrowth of evil, which would soon overrun and strangle to death Christianity itself, if Christianity put forth no counter-vigour within its very core, to keep it under partial control.

LORD MONTAGUE AND DISSENT.

(From the *St. James's Chronicle*.)

Lord Montague owns the manor of Beaulieu, in Hampshire. His lordship having, at his own expense, enlarged the parish church to an extent sufficient to accommodate all his tenants—having provided a proper residence for the incumbent—having built and endowed two schools of an extent adequate to the wants of all the children on his land who can stand in need of elementary education—having thus at his own expense amply provided for the religious and moral instruction of all upon his estate, in conformity with that faith to which he is conscientiously attached, he has moreover signified that he will not permit the establishment in the manor of Beaulieu, of any Dissenting school, and for this he has been for a week incessantly lauded by the Whig-Radical journals. Upon what pretence of reason? The noble lord, by his munificent exertions, has shown that he is not indifferent to the religious and intellectual wants of his tenants; and that he has shown by the interdiction of Dissenting schools, if it be not that he is not indifferent to the maintenance of harmony amongst those over whom the law allows him to exercise the very material influence of a landlord? Nobody will pretend that the people of Beaulieu would be the happier for having their clergymen weekly preaching against the Dissenting minister or ministers, and the Dissenting minister or ministers weekly preaching against their clergymen; but if there is to be no Dissenting minister to receive children from the hands of a Dissenting schoolmaster, the children educated by that schoolmaster must be educated to observe no religious worship—an object which will be scarcely called desirable. We rejoice in the religious liberty which all classes of Englishmen enjoy; but between tolerating Dissent, and not discountenancing Dissent by all lawful means, there is a wide difference. Every man is bound to respect the religious opinions of another to the extent of forbearance; but every man is no less strongly bound to promote the ascendancy of those religious opinions which he himself conscientiously holds, and to discountenance by all lawful means whatever militates against that ascendancy. Deny this proposition, and you must close the Scriptures, and silence every preacher in the island—for what do the Scriptures teach, but an exclusive doctrine, differ as men may as to its interpretation?—What does the preacher speak for but to promote that exclusive doctrine, which each conscientiously adopts? It is vain to tell us, as some would, that the closet and the pulpit are the only places suited to religion. St. Paul expressly tells,

that in "whatsoever we do," we are to consult the interests of religion.

Now *Dissent* is not something indifferent and passive, it is hostile and active in its relation to the Church, and every Churchman knows that it is. What Churchman, then, is there who can conscientiously withhold that unequivocal disavowal due to the Church's enemies? "He that is not with us is against us," said He who spake as never man spake; but how much more is He against us who gives countenance to our declared enemies! Every one knows how Dissenters speak of the Church, every one is aware of the organised system which they have prepared for its overthrow—refusing rates, hiring mock martyrs, calumniating all orders of the clergy. This is said to be all extremely liberal, and the shield of conscience is extended for its protection. Well, and are not Churchmen as much entitled to a conscience as Dissenters? Surely the friends of the religion of Ridley, Latimer, Hooker, and Taylor, are as entitled to defend the establishment by lawful means, as its enemies are to attack it by means which are as unlawful as they are indecent and unchristian. But let us not be unjust; dissent is a wide term, it comprehends all classes—from the Atheist upwards, to those who scarcely separate by more than a shade from our Christian establishment, and of course includes some who are not enemies to the Church; but upon these Lord Montague's Interdict imposes no hardship, for they can have no objection to the education of their children by the teachers of his lordship's schools.

We hope that the truly liberal and manly course of Lord Montague will be universally followed: sure we are that it ought to be followed universally. True, no man is bound to be a Churchman; but equally true is it that no Churchman is bound to let his land for purposes hostile to his Church. We contend for the common liberty. We reject that one-sided freedom which would make the tenant a freeman but the landlord a slave.

THE CHURCH.

TORONTO, SATURDAY, FEBRUARY 6, 1841.

Probably before the issue of our next number, the event so long anticipated with hope in some quarters and with alarm in others, and on which there has been so much speculative wisdom expended, will have taken place,—we mean the UNION OF THE PROVINCES.—Many of our public functionaries have, it is said, been summoned to Montreal, the present head quarters of our civil and military authorities, to be present at this nuptial tie; and may there be verified, in this instance, the poet's description of a kindred bond,—

"Felicæ ter et amplius,
Quos irrita tenet copula, nec malis
Divulsus querimonibus
Suprema citius solvet Amor die."

May it prove the cement of British connexion,—the harbinger of an union of hearts and hands in the noble work of extinguishing civil feuds, in loyalty to our Queen, and in devotion to our country's good.

One of the earliest results from the proclamation of the Union will, doubtless, be an unpleasing one,—the bustle, the strife, the heart-burning of a General Election. The country has, for many months, been unusually tranquil, and most persons,—even the most restless amongst our unquiet spirits,—began to extol the comfort of this unwanted serenity; and many a well-regulated mind will regret that this gratifying calm is so soon to be broken, and every noisy disputant in politics is again to fret his hour upon the public arena. We wish the country well over this approaching conflict, and the social disorganization which it begets; and while we anxiously desire, as in duty bound, that Conservative principles may maintain their pre-eminence, it would be well nigh "hoping against hope" to entertain any strong conviction of this as the general result.

In a limited Monarchy, the adoption of the representative system may be indispensable: the control of the authority which might otherwise become despotic must, in some way and to some extent, be exercised by the people; yet it is deeply to be lamented that, in our own mother country, during the last ten years, its strides have been so great towards the usurpation of a power dangerous to the very existence of the throne, and subversive of a principle of government which, as being revealed in God's own Word, the Christian must ever regret to see crippled or infringed upon. If this limitation of the monarchy,—rendered needful from the infirmity of human nature,—is best exercised by the representative system, in conjunction of course with a separate hereditary estate, it does not appear a necessary inference that a similar control of the monarchical or executive power should be vested in the inhabitants of a Colony; for the representative power in the heart of the empire, supplies every requisite check to the assumption of absolute dominion in any of its dependencies.—Practical results will be found to bear us out in the belief that the delegation of this popular power to the Colonies only clogs the wheels of their administrations, renders the machinery of their government more intricate, and causes its whole working to be more dilatory and expensive. Calm observers of Colonial histories come almost universally to the conclusion, that the concession of a representative constitution was more generous than wise; and that instead of contributing to the stability of their connexion with the Mother Country, it only serves to hasten the dissolution of the tie. In the Colonies there is almost a total absence of fitting materials for a popular legislature. With their inhabitants life is generally a struggle, and self-interest consequently will be made to mingle deeply with public acts and patriotic professions. Local prejudices, too, are apt to sway more powerfully than general principles; and the permanent good of a Province is often sacrificed to the petty and temporary advantage of a country or a township. Combinations amongst members are, therefore, often made, involving mutual compromise: the canal at another extremity of the Province is conceded, if a bridge at another is allowed; and the court-house or divided district will be voted in one quarter, provided the railroad is granted in another! This species of political barter often works injuriously enough; but it is by no means always confined to matters of local and passing interest. The spirit which dictates it extends to the discussion and decision upon other points, of moral and universal concern; and its blighting influence will often be felt, where the vitality of the constitution or the integrity of our Christian establishment is submitted to popular debate. To check these manifold evils, we need a more independent and a more enlightened representation than Colonies in general can be expected to furnish; men who have extended their contemplations beyond the narrow circumference of their personal interests, and who will be content to sacrifice some local advantage for the obvious welfare of the whole.

And while we have this disadvantage to contend with, touching the composition of our popular assemblies, we are wholly without that intermediate control, both upon the people and the executive, which is furnished by a separate estate, possessed of a large and inalienable stake in the land, and who have an hereditary claim to a share in the government of their country as much as the titles and honours which they bear. Where the latter is wanting, the popular assembly must be expected to exhibit all its native, because uncontrolled, viciousness; and this is generally soon discerned in every colony by its erection into a jealous and petulant rival of the executive authority. It is true we have our

Legislative Councils; but the members of these are not, either as to circumstances or privilege, standing in the position which is borne by the hereditary peers of the realm. They can form no standing class in the body politic: each fresh accession to its component parts becomes, as it were, an isolated and incidental thing; there can be no lively sympathy from common interest or privilege; they exhibit no link between past and present generations; and they are without the inherent power of ensuring a succession and perpetuating their office.

But we are bound to make the best of the existing state of things, and by prudence and forbearance on every side to mitigate, as far as we may, the political errors of a bygone day. The evils we have been enumerating will not be diminished by the approaching Union; for though, possibly, our popular Assembly may henceforward be more select, there will be a greater departure than ever from the resemblance which ought to subsist between our Legislative Council and the Peers of Great Britain. Yet, if the signs of the times permit us not to indulge in any very gratifying anticipations of the future, the apprehended calamities may, with the blessing of God, be happily mitigated by our own cheerful submission to constituted authority, and by the earnest inculcation of brotherly concord in our civil as well as our social relations. Let this be faithfully done; and the result may hopefully be left to Him "in whose hand is the king's heart," and who "maketh men to be of one mind in a house."

We have recently received a copy of a little work by Mr. A. J. Williamson, of this city, entitled "The Doctrines of Modern Geology refuted;" and we give a cheerful welcome to this auxiliary to the Gospel when standing on the defensive, as in these last days it is so often required to do, against the "opposition of science falsely so called." Many an eminent geologist, we can believe, has been, and is, a sound Christian; but to minds not thoroughly fortified by the truths of the Gospel, nor brought into a humble, child-like temper of dependence and obedience, by the grace of God, to His revealed will, the prosecution of that study too often proves a snare, leading on to be "wise above what is written," and causing its votaries to limit even the power of the Almighty by the rules and systems of a vain philosophy. There is too much truth in this remark of the late Rev. Edward Irving, "It is a poor mechanical age, with expediency for its pole-star, and reason for its divinity, and knowledge for its heaven.—Truly, O prophet, according to thy prophecy, 'many have run to and fro, and knowledge is increased.' And faith is waxed cold and faint, whereby also we know the latter day is at hand."

Modern geologists, from their examination of the combinations of strata in the earth, have promulgated their conviction that the world must have endured for thousands of years longer than the period ascribed to it by the Mosiac records: but rather than contradict the direct revelation of God's Word, they attempt to shew that the six days in which, it is asserted on Divine authority, that the heavens and the earth were made, may without any contradiction of the spirit of the Mosiac records be interpreted to mean as many thousands of years! It is always unsafe to advocate this species of strained interpretation, or to depart, unless in cases where the context plainly justifies it, from the letter of the Scriptures. Although, in many cases, metaphorical expressions are employed which it is impossible, without violence to the obvious sense of the passages where they occur, to interpret literally, still in matters of numerical calculation a departure from the exactitude of Scriptural language would be scarcely warrantable. One effect would be, by assuming any such hypothesis, to overturn every thing like chronological accuracy, in estimating the generations of men and in calculating the various eras and epochs in Scripture history, on which it is important that we should arrive at something like correctness. It would be better to leave unexplained the geological difficulty which may result from the admission that only six days were employed in the creation of the heavens and the earth, or to allow it to be ranked amongst the many things in nature, as in grace, past finding out, rather than drag it forward as a thesis for empty speculation, and the erection of theories which must disparage, in many minds at least, the credit which is due to the Divine Revelations.

A few years ago a very imposing display was made in England of the results of the investigations in various departments of natural history and science of learned men; and as far as they trespass not upon the authority of God's written word, we must hail them with admiration and gratitude. Amongst the topics then discussed with extraordinary learning and ability, was the science of geology; and, included in the theories flowing from investigations into that branch of natural history, was the opinion to which we have already adverted. These were theories, which, being felt to be dangerous to the credit of Divine Revelation, attracted the notice of several able Christian writers; and it is easy to perceive what the severe reproofs which they received in several of the religious periodicals of the day, have induced a much greater caution in the attempt to adapt the revelations of the heavenly wisdom to the theories of fallible and short-sighted mortals. In regard to the various strata found in the earth which, upon the admitted principles of geology, require thousands of years for their formation instead of the limited period assigned to the creation in Scripture, we would simply remark that as it is impossible to account for the Universal Deluge by any mere natural causes, so it may reasonably be considered equally impracticable to ascertain all the influence of that Deluge upon the internal conformation as well as the external appearance of the earth. The precipitation, for example, of large portions of vast mountains into valleys, with all the varieties of geological combinations which they contained, might, as the effect of the Deluge, be a sudden and a frequent thing; and therefore, through its operation in various ways, earthy, fossil or vegetable strata might come to be instantaneously thrown into a sort of orderly arrangement.

And what geology is in the physical, so perhaps may phrenology be considered to be in the moral world: we are far from pronouncing any condemnation upon the general principles of either; but as Christians, it becomes us to beware "lest haply," in limiting the Divine power in the one or the influence of his grace in the other, we be "fought to fight against God."

The Annual Sermon in behalf of the Newcastle District Committee of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE was preached in St. Peter's Church, Cobourg, on Sunday last, the 31st ultimo, by the Rev. Saltern Givins, Rector of Napanee and Missionary to the Mohawk Indians on the Bay of Quinté,—the result of which was a collection of £13 18s. in aid of its funds, augmented by a subsequent contribution from the congregation of Grafton of £1 9s. to the total sum, on that day, of £15 7s. The Sermon was one of the most complete and effective on this subject which we ever had the satisfaction of hearing,—setting forth a mass of the most interesting statistical information regarding that venerable and admirable Institution, and pressing the Christian duty of

contributing to the advancement of all works of piety and charity, in a strain which could not fail to make a very deep and useful impression.

On the evening of the following day, a public meeting was held in St. Peter's Church, Cobourg, in furtherance of the objects of the District branch of the same excellent Society, and it gives us great satisfaction to say that it was very numerous and respectfully attended. The chair having been taken by the Rev. C. T. Wade, the senior clergyman present, the business of the meeting was commenced with an invocation of the Divine blessing in a selection of Prayers from our admirable Liturgy; immediately after which was sung by the effective choir of St. Peter's Church, accompanied by the organ, Bishop Heber's Missionary Hymn. A report was then read, embracing the operations of the District Committee during the preceding two years,—in which was stated the following issue of publications in the course of that period:—

Bibles.....	62
Testaments.....	97
Prayer Books.....	443
Bound Books and Tracts.....	982

The public have already been made aware of the munificence of the Parent Society in remitting the amount of debts due by the several Colonial Committees,—a liberal arrangement, by which the Newcastle District Committee have benefited to the extent of £70 sterling. Towards the liquidation of this debt a bill for £40 sterling had been transmitted to the Parent Society in the month of June last; but as this obligation had been antecedently cancelled, intimation was promptly conveyed that the £40 on that occasion transmitted stood at the credit of the Newcastle District Committee, and was available towards the purchase of a fresh supply of books. This Committee will be able, as the accounts of the Treasurer manifest, immediately to add to the late gift of the Parent Society a further sum of at least £30 sterling, to be expended in books for the replenishing of their several repositories.

The following resolutions were subsequently proposed and passed,—the movers and seconders having added, generally, some appropriate and impressive remarks in furtherance of the objects they were intended to promote:—

- I. That the report now read be received, and that 200 copies of the same be printed for distribution amongst the members and friends of the Society in this District.
- II. That the warmest thanks of this Committee to the Parent Society be recorded, for their liberality in remitting the amount of debt due by the Committee at the commencement of the last year.
- III. That the thanks of this Committee be expressed to the Rev. Saltern Givins, for his able and effective appeal on their behalf to the congregation of St. Peter's Church, Cobourg, on Sunday the 31st January.
- IV. That the several congregations of the Church of England throughout this District, be earnestly invited to co-operate with this Committee in forwarding the general designs of the Society for Promoting Christian Knowledge, within the limits of the same.
- V. That the education of children upon Christian principles is an imperative as well as an important duty, and that for the advancement of this object in the town and neighbourhood of Cobourg it is expedient that a PAROCHIAL SCHOOL, be established in connexion with St. Peter's Church, to embrace the daily gratuitous instruction of those children whose parents,—such especially as are members of the Church of England,—are unable to provide it themselves; and that the Vestry of St. Peter's Church, in conjunction with the Rector thereof, be a Committee for immediately carrying into effect this desirable object.
- VI. That the humble and fervent thanks of the Newcastle District Committee of the Society for Promoting Christian Knowledge, be now publicly expressed, that He has been graciously pleased to enable them to "continue unto this day," and to have begun, as they humbly hope, instruments of benefit to their fellow-Christians in this District.

Upon the fifth resolution, which, though associated collaterally with the general objects of the Society, is more local in its character, many animated and excellent remarks were offered by several gentlemen present. While the advantages of ordinary practical education were admitted, the solemn obligation of building it up upon a Christian foundation was earnestly pressed by the speakers, and seemed to be as cordially received by the hearers. Their hearty approbation of the plan now submitted was testified in a subscription, made at the close of the meeting, towards the erection of a building suitable for a Parochial School, of £93 10s. currency, while by the same individuals was contributed upon the spot the sum of £16 15s. towards the advancement of the general designs of the Society. We have little doubt that, in a few weeks, these amounts will be respectively doubled; a proof that the expectation of the Parent Society, expressed at the time of their cancelling the Colonial debts, is, in the District of Newcastle at least, not likely to be disappointed,—that an opportunity might be given of re-commencing their operations with zeal and vigour."

In reply to the correspondent who asks some explanation of recent expressions of our own in relation to the settlement of the Jews in the promised land, we beg to say that our remarks,—that "upon their spiritual recovery, the very fact of their being scattered throughout all lands may, from the missionary character which they would then possess, be more influential for good than their settlement in one country, though that be the country of their ancestors," was begotten, not by any doubt of the fact of their eventual restoration to the land of their forefathers, but to check any impatience that might be felt in some minds as to the seeming delay of this happy consummation and the continued degradation of this most interesting people. Those remarks,—and they might perhaps have been more explicit and less exposed to misconception,—were meant to show, that even if the restoration of God's ancient people should be longer protracted than many sanguine believers in this event are led to anticipate, there is no room for murmur or disappointment, because even in their scattered and isolated capacity they may be rendered eminent instruments of good,—as being a body of missionaries already planted in all lands, ready in God's good time to vindicate His truth and preach the gospel to every creature.

We are glad to perceive, from the *Ecclesiastical Gazette* for December, that it has been determined to proceed, without further delay, with the plan proposed in the Bishop of London's letter to the Archbishop of Canterbury for the endowment of Colonial Bishops. In addition to the grant towards this object of £10,000 from the Society for Promoting Christian Knowledge, already recorded, Her Majesty the Queen Dowager has announced her intention of contributing the munificent sum of £20,000; the Archbishop of Canterbury, £10,000; the Bishop of London, £10,000; the Society for the Propagation of the Gospel in Foreign Parts, £5,000; and the Colonial Church Society, £1,000. It is understood that the first objects to which the fund will be applied, will be the endowment of bishoprics in Malta and New Zealand. It is altogether probable that Jerusalem,—the scene of the crucifixion of the Saviour of the world, and emphatically termed the Holy City,—will be included under the jurisdiction of the Bishop of Malta, when a prelate, so anxiously desired, should have been appointed to that island and the parts most contiguous.

We are requested to state that the following Circular, since the date which it bears, has been referred home, and has received the approbation of high Ecclesiastical authority in the Mother Country:—

Marchmont, near Quebec, 18th August, 1840.

Rev. Sir,
The question having been more than once brought under my notice, whether it would not be proper to establish certain rules and restrictions in this Diocese, relative to the admission of monuments within the walls of our churches, I have given the best consideration which I beg to put up within any Church, the inscription prepared for which, shall not have been first approved by the clergyman in charge, upon the spot.
2. That the privilege shall be confined to the case of persons who are habitual communicants of the Church.
3. That the fee to be received by the Clergyman, (established with a view of restraining the undue and inconvenient multiplication of monuments,) shall vary according to the circumstances of the congregation, but in no case shall exceed £10 for a mural tablet; or £20 for a monument of whatever magnitude or design; and in no case shall be less than £2 10s.; all differences upon the subject being referable to the decision of the Bishop.
The first of these rules must be made applicable in the case of tombstones and other memorials erected in burial grounds which are under the control of the Church of England. The second will in effect supersede the necessity of a rule which I have already intimated my desire to establish, respecting persons who have fallen victims to their compliance with the custom of duelling; it being presumed that no such persons will be found to have been numbered among our communicants.

I am, Rev. Sir,
Your faithful and affectionate brother,
(Signed) G. J. MONTREAL.

COMMUNICATION.

For the Church.

RESOLUTIONS passed at a Meeting held in Woodstock Church, on Monday, 18th January, 1841, to form a Committee of the Society for Promoting Christian Knowledge, to be denominated "The Brock District Committee of the Society for Promoting Christian Knowledge." Rear-Admiral Vansittart in the chair:

Moved by the Rev. Wm. Bettridge, Rector, and seconded by J. ROYSE YELDING Esq.

Resolved, That as Christians the call is imperative on us to supply our neighbours, as far as in us lies, with the sacred Scriptures, which are able to make wise unto salvation, through faith which is in Christ; and as Churchmen it is also our duty to provide the members of the Church with that "form of sound words" the "Book of Common Prayer" in the spiritual use of which, the public worship of Almighty God may be acceptably performed.

Moved by Captain Graham, R. N. seconded by Alex. Murray Esq. R. N.

Resolved, That the fact, disclosed by the late census, of the existence of thousands in the District of London, (of which this District then formed a part) who belong to no denomination, and who consequently must be supposed to be living without any participation in the privileges of Christ's Church, or in the communion of His blessed Sacraments, calls upon us to unite, in the strength of the Lord, and in the power of His might, to gather these wanderers into the one fold, of which Christ is the one Divine and gracious Shepherd.

Moved by Edward Buller, Esq. R. N., seconded by Frederick Faugere Esq.

Resolved, That a Committee be now therefore formed, to be denominated "The Brock District Committee of the Society for Promoting Christian Knowledge." Which being once brought into active operation, and establishing repositories for Bibles, Testaments, Prayer-Books, and Tracts, in the various parts of the District, may warrant the hope, that the Word thus circulated shall not return void, but shall accomplish the end whereunto God appointed it; that subscriptions, however small, be requested, for the furtherance of the objects of the Society. And that the office-bearers and members of the Committee be, viz.

REAR-ADMIRAL VANSITTART, President.
REV. WM. BETTRIDGE, B. D., Rector, Joint Secretaries.
J. ROYSE YELDING Esq., Secretaries.
HUGH BARRECK Esq., Treasurer.

COMMITTEE.

Colonel Light,	Messrs. Elliott,
Captain Graham, R. N.,	" Sharp,
Edw'd Buller Esq., R. N.,	" Jones,
John G. Vansittart Esq.,	" Rich'd Adams,
Alex. Murray Esq., R. N.,	" Bartles,
Frederick Faugere Esq.,	" Cummings,
Henry Finkle Esq.,	" Hart, and
	" G. Edgar.

With power to add to their numbers.—That the President, Secretaries, and Treasurer, be ex officio members of the Committee. That the Committee meet once a quarter. That an annual public meeting be held, at which a Report of the proceedings of the year shall be read; and that the Rector be requested to preach a Sermon on the Sunday preceding such meeting, and to allow a collection to be made in behalf of the Society. Further, that the Secretaries be authorised to acquaint the Bishop of the Diocese and the Parent Society, with the formation of this Committee.
(Signed) HENRY VANSITTART, Rear-Admiral.

PRESIDENT AND CHAIRMAN.

WM. BETTRIDGE,
J. ROYSE YELDING,
Joint Secretaries.

Woodstock, Jan. 18th, 1841.

ECCELESIASTICAL INTELLIGENCE.

NOBLE ACT OF CHRISTIAN MUNIFICENCE.—We have heard of another of those acts of splendid liberality which dignify and adorn the character of the people among whom they occur. The Zoological Society, as we are informed, was indebted to the Rev. J. Clowes in no less a sum than 17,000l.; and the Rev. gentleman finding that the funds of the society were by no means adequate to the successful realisation of the objects contemplated by its supporters, sent the directors a release from the debt, on the sole condition that the gardens should not be opened to the public on the Sabbath. The condition annexed attests the Christian principle from which this munificent act emanated.—*Manchester Chronicle.*

OPENING OF HOLY TRINITY CHURCH, WOODSIDE, BRKENHEAD.—The new church in the increasingly important and populous parish of Birkenhead was opened on Friday last. Notwithstanding the inclemency of the weather, a large and respectable congregation attended. An admirable sermon was preached by the Rev. Fielding Ould, Incumbent of Christ Church, in this town; and a collection made for the erection of new school-houses within the district, in connection with the Church. We trust the exertions of the Incumbent, the Rev. Joseph Baylee, for promoting education in his district, will be warmly responded to. The population of the whole parish is increasing at the rate of 2000 annually: it now amounts to 10,000.—*Liverpool Standard.*

CIRCULATION OF BIBLES.

(From the Oxford Herald.)

Dr. Thomson, of Coldstream, and Mr. Campbell, are holding meetings in different towns of the North of England, for the purpose of creating a feeling hostile to the authorised printers of the Bible, on the plea that the prices now paid for Bibles are extravagantly high.

At a meeting recently held at Liverpool, Mr. Campbell is reported to have said that the *monopolists' prices* are—

Brevier Testament.....	s. d.
Minion Testament.....	0 10
Minion Bible.....	1 1
Small Pica Bible, fine.....	4 5
Small Pica Bible, fine.....	7 3
Small Pica Bible, fine.....	16 0

Now, Mr. Campbell has only to inquire at the Depositories of the Society for Promoting Christian Knowledge and the British and Foreign Bible Society, and he will find that the actual prices paid by those societies to the printers of the Bible are—

Brevier Testament.....	s. d.
Minion Testament.....	0 7
Minion Bible.....	0 7
Minion Bible.....	2 8
Small Pica Bible, fine.....	3 3
Small Pica Bible, fine.....	4 6
Small Pica Bible, fine.....	5 5

Upon the subject of accuracy, Mr. Campbell thus expresses himself:—"The plea of accuracy is just as unfounded as the withholding the rapidity with which they are got up, are much less incorrect than many of the patented editions of the word of God." It would be highly presumptuous to sup-

pose that any book so large as the Bible could be printed without errors; but Mr. Campbell is referred to the Report on King's Printer's Patent (*Scotland*), 1837, where he will find at page 50, that, in order to obtain as much accuracy as possible, the University of Oxford offers the following rewards:—A sovereign to any person pointing out an error affecting the sense, in any of the latest editions of the Bibles or Testaments printed at the University Press; and half-a-crown for a typographical error. Why is it that no claims have ever been made on the University printers, by either Mr. Campbell or Dr. Thomson?

A meeting was lately held at Bakewell for the purpose of raising funds to rebuild the dilapidated parish church; the amount required exceeded 5000l., a very great matter; the Duke of Rutland sent the munificent sum of 1000l. to the committee, and the Duke of Devonshire 500l. Subscriptions to a considerable amount were raised at the meeting. *Leicester Journal.*

SCOTTISH EPISCOPAL CHURCH.—We have been favoured with the following extract of a letter from a clergyman of the Scottish Episcopal Church to his friend in Canada, which gives a pleasing view of the prospects of this long depressed, and venerable branch of Christ's Catholic Church:

"Intimately connected as the outward decency and respectability of the Church are with her usefulness, you will rejoice to hear of the steps that have been taken since you left, for the more recent maintenance of her Clergy. I allude to our new Church Society, which is succeeding beyond our most sanguine expectations. Last year the incomes of the Clergy were all raised to £80; a very great matter, when you think of what some of them had before. This year the same *minimum* has been kept up, and considerable sums have been distributed for enabling aged Clergymen to procure assistants, for building chapels, &c. From the relief this Society has given to the Episcopal fund, the trustees have been enabled to double the allowance to the Bishops, or nearly so—altogether the Church Society this year distributed £1500, and funded £1300. If it shall meet with the same support in future years, it will prove a means of great usefulness. Already it has cheered the hearts of many, who hardly knew, although they were satisfied with the present necessities of life, how, as we say, to make the two ends of the year meet. You will have heard of the Bill passed last year for removing the remaining restrictions of the Penal laws, or nearly so. We are now allowed to officiate occasionally in England, and thus clerical communion is established between the two Churches. Some speak of this as a piece of late and niggard justice, but I know, that the heads of the English Church could not venture to go the lengths in our favour that they wished. As a first instalment we shall be pleased with it. Indeed I am disposed to look at it in a more favourable view than some do. It is of great importance, have got our Episcopacy and the jurisdiction of our Bishops recognised by Parliament. No one can now sneer at the name of Scottish Bishops. Then as to full communion—this affects the English Church, not us. They cut themselves off from us by their political arrangements,—not we from them. I am happy however to say that great interest is now taken in England, in the state of our Church. We have many more warm-hearted friends there, than we had some few years ago. Perhaps their difficulties and troubles are making them look more steadily to the nature of the Church as a religious society, independent of any political considerations. In consequence, the Catholic and Primitive order and faith, the only true basis of union, are becoming better understood. You can not think what exertions are making by the Clergy and laity of the Church in England. They seem to be ceasing themselves in earnest, and as a natural consequence the Church is gaining on the hearts of the people. To return to ourselves, there have not lately been a great many changes among us. Bishop Gleig died in the spring, and as you know the Rev. David Moir succeeded him in the Diocese of Brechin. The Primate is, I regret to say, in a very poor state of health, but he is to be able to deliver his usual course of lectures to the young men preparing for the ministry. Some new chapels have been lately built—a very beautiful one is just about completed at Portsoy, where Mr. Cooper has the charge; a new one is building at Fraserburgh in connexion with a monument by the Clergy now executing by Mr. Alexander Ritchie, an distinguished Scottish Sculptor, and pupil of the famous Thorwaldsen at Rome; and at Alloa and Inverness, they have also erected new churches."

From another letter received recently from Scotland by our correspondent, we are also happy to learn that the proposed Scottish Episcopal University is in progress under high auspices, and that the eminent Scottish architect, Mr. John Henderson of Edinburgh, has been engaged to prepare the necessary plans for the building, which it is stated will be on a scale calculated to increase the attractions of the far-famed metropolis of Scotland, and to reflect additional lustre on the reputation of the architect.

Civil Intelligence.

CONTINUATION OF NEWS RECEIVED BY THE COLUMBIA.

As our English Files have not yet arrived, we are compelled to draw from other sources a more diffusive account of Foreign Intelligence than we were able, owing to the want of space, to furnish in our last. For the following we are indebted to some of our Montreal correspondents.

A terrific thunderstorm passed over London on the morning of the 31st inst., accompanied with violent wind and hail, and vivid lightning. Much damage was done among the trees in Kensington Gardens, Hyde Park, St. James's, and the Regent's Parks, numbers of them being shivered to pieces. At the seat of the Earl of Mansfield at Caenwood, Highgate, immense damage was done. The steeple of St. George's Church, on the Crofton road, was struck, and the building took fire, doing considerable damage. A great portion of the clock tower of Spitalfields Church received so much injury from being struck by the lightning that it will have to be pulled down and rebuilt.

An accident occurred on the London and Brighton Railway on the 22d inst. by which three persons were killed. It was occasioned by the giving way of an archway, and the falling of a large quantity of earth. It was reported that another similar accident had taken place, and a number of lives lost. Since the commencement of the works on this line, the railroad has furnished the Sussex County Hospital with between 300 and 400 accidents, and about 70 or 80 lives have been lost, exclusive of the accidents above mentioned.

The Steamer Clyde, from Newcastle for Gibraltar, put into Corunna, where she took fire and was burnt to the water's edge. No lives lost.

There was an accidental collision between H. M. mail steamer Merlin, and a river steamer, on the morning of the 5th January. The former sustained very serious injury, and was obliged to put back into Liverpool.

In a severe storm on the coast of Syria, the English ship-of-war Zebra was wrecked, and seven of the crew drowned. Several other ships-of-war narrowly escaped shipwreck.

There has been a tremendous storm on the Black Sea, and many vessels were driven ashore and lost.

A frightful occurrence took place on Christmas morning, at the Roman Catholic Chapel, Francis street, Dublin. One of the planks upon which the people are accustomed to kneel, owing to the pressure of the people standing on it, broke. This created an alarm, and a rush was made for the door, and so great was the crowd that more than a hundred people were thrown down and trampled upon. Three persons were killed and several more severely injured.

It has been ascertained that upwards of 100 seamen, connected with the ports of Newcastle upon Tyne and Sunderland, unhappily perished in the awful storms which raged on the eastern coast in the month of November—many of them leaving wives and children in a miserable state of destitution.

There has been an awful fire at Dundee, by which three churches, being connected, were burnt down.

Lord Cardigan was hissed out of Drury Lane Theatre, recently. The Queen Dowager of Spain arrived at Lough, 21st ult.

We find no confirmation of the rumour that Prince Louis Napoleon was to be liberated from prison. He is, however, allowed to correspond with his friends.

The elegant mansion of Mr. Hoare, the Banker, in St. James's Park, was totally destroyed by fire.

The Hon. T. C. Robertson has succeeded Lord Auckland to the Governor-Generalship of India, *pro tem.*

THE CHARTISTS.—On Friday a Chartist meeting of at least 5000 people took place at Merthyr-Tydvil, for the purpose of petitioning the Queen and Parliament to pardon Frost and his companions, now undergoing sentence of transportation in Australia. Several well known itinerant agitators addressed the assembly; some of the speeches were delivered in the Welsh language. The whole affair passed off without any breach of the peace. Circulars were sent round to the clergy, inviting them to attend the meeting, but of course they were not accepted. A son of Frost and a son of Zephaniah Williams addressed the meeting. *Hereford Journal.*

In comparing the list of ships in commission at the present period with the list of those in active service last January, we find the strength of the navy at sea is increased by three three-deckers, two eighty-fours, three fifties, five sloops of war, and seven first class steamers, forming an addition to our defence of 294 guns &

6,300 men; the whole of which in addition to any estimate...

GERMANY.—Frankfort, December 27.—Notwithstanding the severity of the cold...

SWITZERLAND.—The Grand Council of Solvère have adopted the following principles as the basis of the new constitution of the canton.

- 1. The sovereignty resides in the people, who exercise it through their delegates.
2. The Catholic religion is the religion of the canton...

QUEEN CHRISTINA IS ON HER WAY TO SWITZERLAND. DENMARK.—The Government has determined to sell its establishments on the coast of Guinea...

THE IONIAN ISLANDS.—Frequent shocks of earthquake continued to be felt in Zante, but almost all slight...

GREECE.—Advices from Athens of the 9th ultimo state that the discomfiture of Mehemet Ali had disappointed the government...

RUSSIA.—Diplomatic notes, in a friendly tone, have passed between the Russian Ambassador and M. Guizot.

AFFAIRS OF THE EAST.

REFUSAL OF ADMIRAL STOPFORD TO CONFIRM COMMODORE NAPIER'S CONVENTION WITH MEHEMET ALI.

The intelligence received by extraordinary express from Marseilles, for which we are indebted to a late edition of the Herald...

The disappointment and excitement from such an interruption to the progress of the war was greatly diminished, if not altogether removed...

The Paucha wrote a letter to the Sultan, couched in terms expressive of most unqualified submission; engaged to restore the Turkish fleet, and finally to evacuate Syria.

RETREAT OF IBRAHIM PACHA FROM SYRIA.—At the same time that Mehemet Ali learned the refusal of Admiral Stopford to ratify the treaty...

Some doubts having been expressed as to the precise nature of the advice to be offered to the Porte...

A letter from Constantinople, in the Commerce, asserts that it was the representatives of the four Powers in that capital who took the initiative in inducing the Divan...

On Tuesday, Inspector Russel, A. division, who is stationed at Buckingham Palace, with other officers...

A fearful tempest lately swept over the Black Sea and the Sea of Marmora, which did incalculable damage.

FURTHER EXTRACTS FROM OUR FILES BY THE OXFORD.

ATTACK UPON A SENTINEL AT BUCKINGHAM PALACE. On Tuesday, Inspector Russel, A. division...

It appeared that the prisoner, seeing one of her Majesty's pages enveloped in a cloak, walking towards the gate...

Latest Particulars (from a Correspondent).—No doubt can be entertained but that the woman examined at the Home Office yesterday is insane.

THE SHIP MONTEZUMA, Captain Copp, has arrived at the breakwater from Manila, whence she sailed on the 1st of September.

The ship Adelaide, for this port, was left to sail immediately after the Merchant and Washington, to sail in about thirty days for the United States.

separation from her husband) appears to be, that she imagines Prince Albert is indebted to her in a considerable sum of money...

The examination at the Home-Office yesterday was conducted by Mr. Hall, chief magistrate at Bow-street Police-office; no other magistrate or public functionary was present.

ANTI-CORN-LAW AGITATION. The following seasonable letter has been addressed to the agriculturists of Ireland by the Earl of Mountcashel...

When we consider the activity, the union, and the perseverance of the Manchester league, is it not obvious that the agriculturists ought to be at their posts?

Preparations are making to agitate the question again in parliament; large sums are subscribed to prosecute the warfare; lecturers are engaged to bias public judgment...

DESTRUCTIVE FIRE IN ABERDEEN.—MELANCHOLY LOSS OF LIFE.—On Wednesday night, a fire, attended with the loss of five lives, took place in the house called the Victoria Tavern.

THE DUBLIN EVENING MAIL gives a curious illustration of the degree of freedom with which it is proposed by priests to indulge the peasantry of the soil.

HOWEVER, you are the best judge on the occasion. I am induced to inform you of this circumstance from the most sincere respect for you and family. In the mean time, I have the honour to remain, your obedient servant.

"You will be held personally responsible," means either more or less than that "You will be assassinated."

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THE REV. HUGH STOWELL'S SPEECH AT THE GREAT PROTESTANT MEETING AT LIVERPOOL.

(From the London Record.)

A most gratifying demonstration of Protestant feeling was exhibited at Liverpool on Thursday last. The place of meeting was crowded, and the audience were addressed by Mr. McNeill, Mr. McGhee, Mr. Stowell, and other eloquent speakers.

The Rev. HUGH STOWELL, in rising to second the resolution, said: I come not here, Mr. Chairman and fellow-Protestants and fellow-Christians, to offer any apology. I have no apology to make. I am a man more sinned against than sinning.

Mr. Stowell then alluded to the many instances of Popery in the past, and to the many instances of Popery in the present. He said: "The Rev. Hugh Stowell, in rising to second the resolution, said: I come not here, Mr. Chairman and fellow-Protestants and fellow-Christians, to offer any apology. I have no apology to make. I am a man more sinned against than sinning."

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miracles they blazen and whose names they canonize, are distinguished for similar penances. Nor are these only cases of far and gone days. If time permitted, I might read extracts from a book lately published by Mr. Wiseman, giving an account of the saints canonized in 1839, some of the most terrific self-inflicted penances. And if saints were canonized for such deeds as these...

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where the seat of Government is then to be, but as His Excellency the Governor General remarked at Kingston, any person with half an eye might pick it out. We think the time appointed for the meeting of the legislature will be found to be very convenient to all members, whether merchants, farmers, or lawyers.

UPPER CANADA.

The people of Maine have again elected as their governor, the redoubtable Mr. Kent, whose name was rendered so familiar to us about two years since by his ravings on the boundary question. We wish the Mainites joy on their good sense and sound judgment. They seem determined that no exertion shall be wanting on their part, to embroil England and America in a war, and much do we fear they will be gratified. It is to be hoped at all events, that our government sees by this time the necessity of putting an end to those vexatious disputes, and settling at once and forever this troublesome question; the best boundary we could have would be the Hudson, and the war advocates in the States seem to be of the same opinion.—Obituary Star.

DINNER TO SIR GEORGE ARTHUR.—In this paper will be found a notice of the intended banquet to be given to our worthy Lieutenant Governor as a parting compliment from those by whom he has been so highly appreciated. The Board of Trade has very properly taken the lead on this occasion, and thereby diverted the dinner of even the semblance of a political character. All other gentlemen of Toronto and its vicinity anxious to pay this parting tribute to His Excellency are expected to honor with their presence the intended festivity. Sir George Arthur has governed the Canadas at the most critical period of our history, and should not be allowed to depart without some acknowledgment of our sense of his unwearied attention to his Executive duties.—Patriot, Feb. 2.

INSTALLATION OF THE MAYOR.—Yesterday being the day appointed by law for this ceremony, His Worship the Mayor, the Aldermen and Common Councilmen, proceeded in carriages to the Court of Queen's Bench—where being introduced by Henry Sherwood, Esq. Queen's Counsel, Geo. Munro, Esq. was sworn into Office by the Judges, the Chief Justice presiding. On returning to the City Hall, the Mayor administered the usual oaths to the Members of the Council; after which they accompanied His Worship to his house, where a splendid collation was prepared for the occasion, which was graced by the presence of Mrs. Munro.—Id.

WM. STODART & SONS.

PIANO-FORTE MANUFACTURERS TO HER MAJESTY AND THE ROYAL FAMILY, No. 1, GOLDEN SQUARE, LONDON.

H. & W. ROWSELL, having been appointed Agents by Messrs. Stodart & Sons for the sale of their PIANO-FORTES in Canada, will be happy to receive orders for any of their Instruments, to be imported from England. The following is a List of the various Instruments with prices in Sterling money, to which 50 per cent. must be added for cost of packages, difference of exchange, freight, insurance, &c.

Table with columns for instrument type, number of octaves, and price. Includes items like Patent Horizontal Grand Piano-Fortes, Patent Semi-Grand, & Cottage.

Orders given immediately, can be executed so as to be shipped by the earliest spring vessels. A SQUARE PIANO-FORTE, by Stodart & Sons, on Sale, price 255 currency. Enquire of Henry Rowell, King Street.

BAZAR, in aid of the funds of the House of Industry, to be held in this City during the first week in May, to which the Ladies of Toronto are respectfully requested to contribute. The exact day on which the Bazaar will be held, as also the place to which contributions are to be sent, will be announced in a future advertisement. A large portion of the means of this Institution has hitherto been derived from an annual parliamentary grant, of which it is this year deprived in consequence of the Legislature not having assembled; and the Bazaar, as a means of charity, is so much in need of support, that the House must be closed, unless some great efforts are made to support it. Toronto, Feb. 6, 1841.

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY. NOTICE is hereby given that a Dividend of Eight per cent. per annum on the Capital Stock paid up, for the half year ending on the 31st inst., was this day declared; and that the same will be payable on and after Monday the 11th day of January next. The Transfer Book will accordingly be closed from the 1st to the 9th day of January inclusive. By Order of the Board. T. W. BIRCHALL, Managing Director. Toronto, Dec. 22, 1840. 26-1/2.

MIDLAND DISTRICT SCHOOL. WANTED immediately, an ASSISTANT, qualified to teach Mathematics, Arithmetic, and Writing, and to make himself generally useful. A Gentleman looking forward to the ministry might find this an advantageous opening. Apply (if by letter post paid,) to the Rev. R. V. ROGERS, Kingston, Dec. 30, 1840. 27-1/2.

TORONTO AND HOME DISTRICT GRAMMAR SCHOOL. THIS School will be re-opened, after the Christmas recess, on Monday the 25th of January, 1841. Mrs. CROMBIE'S Seminary will also re-open on the 6th of the Wednesday following. M. C. CROMBIE, Principal. Toronto, Dec. 28, 1840. 28-1/2.

JOHNSTOWN DISTRICT SCHOOL AND BROCKVILLE ACADEMY. THE Winter Vacation of this Institution will terminate on Saturday January 9th, 1841. Ten additional pupils can be admitted. A valuable Philosophical Apparatus has been secured by the Principal. Apply to the REV. H. CASWELL, Brockville, U. C. Dec. 29, 1840. 29-1/2.

MIDLAND DISTRICT SCHOOL. THE REV. R. V. ROGERS, PRINCIPAL. THE Christmas Vacation of this Institution will commence on the 24th inst., and end January 11, 1841. There are Two vacancies as Boarders. Kingston, Dec. 19, 1840. 29-1/2.

IMPORTATIONS FOR SPRING 1841. THE Subscriber begs to intimate that the information of the Trade and their distant Customers, that early in January they will open out a very large and general supply of Staple and Fancy Dry Goods, Hats, and Boots, &c. Imported by the late fall and early winter, possesses the attraction of having been laid in during a period of the greatest depression at home. From the experience of last Spring they believe their Customers are pretty well convinced of the decided advantage they gain by having supplies to offer for sale at least two months earlier than Goods can arrive out next year, and the advantage too of taking such Supplies by Winter Roads to the most remote places must be allowed by all. BUCHANAN, HARRIS, & Co. N. B.—H. & Co.'s Winter Stock of Groceries, Liquors, Leather, &c. will be found most extensive. Hamilton, U. C., 24th December, 1840. 29-1/2.

WATERLOO HOUSE. THE SUBSCRIBER has now received his assortment of FANCY AND STAPLE DRY GOODS, suitable for this Season, consisting of French and English Merinos, Mousselines, Laines and Châles, scarves, Plaids and Shot Silks, Hosiery, Gloves, Buffs and Fancy Shirting, Cottons of every quality, and an excellent assortment of best West of England Black and Invisible Green Cloths. In addition to his usual business he has made arrangements to import a choice Stock, by whom Gentlemen can have their Shirts made to any pattern. A large supply of Cotton and Linen Shirts always on hand. W. M. WESTMACOTT, Nov. 1, 1840. 18-1/2.

WANTED.—A Young Man, who is willing to make himself generally useful in a Store. One who has a knowledge of the English Language will be preferred. Apply (if by letter, post-paid) to G. T. at this office. Toronto, Jan. 28, 1841. 30-1/2.

MARRIED. At Brooklyn, New York, on the 12th January, by the Rev. Mr. Johnson, Richard Hughes Esq. of Emily, U. C. to Mary Ann, eldest daughter of John Hall Esq. of Brooklyn, formerly of Peterborough, U. C. DIED. At Colborne, on the 1st instant, after a long illness, which he bore with meek submission to the Divine will, and a humble self dependence upon a crucified Redeemer, James Lawler Esq. son of John Lawler Esq. of the City of Dublin, Barrister, aged 22 years. At Halifax, on the 14th ult., Lieut.-Colonel Snodgrass, late Deputy Quartermaster General of Her Majesty's Forces in Nova Scotia, and son-in-law of Sir Archibald Campbell, late Lieutenant Governor of New Brunswick.

LETTERS received during the week ending Friday, Feb. 6th:—J. Davidson, Esq. rem.; Rev. Mr. Burnham, rem.; Rev. A. N. Bethune, Esq. add. sub. and rem.; Rev. C. T. Waile; C. Hughes Esq. rem.

The following have been received by the Editor:—Hon. J. Crooks; S. S. Wilnot Esq.; Capt. Dobby; A. Farrell Esq.; C. Hughes Esq. rem.; J. G. D. McKenzie Esq. with enclosures; J. Kent Esq. [4th January].

LOWER CANADA. The Transcript of Tuesday states that Kingston is fixed upon for the seat of Government. Although we have not the opportunities which our cotemporary has of acquiring official intelligence, we are enabled to state most positively, that his information is incorrect. The first and second sessions of the United Legislatures will not be held in Kingston, but it is more than probable that the seat of Government will be established there as soon as the necessary accommodation can be procured. In the meantime the writs of the null will be set to work, when we inform them that the first session will be held in Quebec, Montreal, Kingston, Toronto, or Brockville.—Montreal Herald.

A cotemporary statement yesterday that a proclamation of the Union between Upper and Lower Canada would be issued on that day; but, although not "authorized," we can inform our readers that it will not be issued until the 6th or 7th February, and that the new Parliament will be summoned to meet for the despatch of business on the 1st of May. We are not yet at liberty to state

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CHURCH CALENDAR.

February 2.—Purification of Virgin Mary.
7.—Septuagesima Sunday.
14.—Sexagesima Sunday.
21.—Quinquagesima Sunday.
24.—Ash Wednesday.
25.—St. Matthias.
28.—First Sunday in Lent.

RURAL FUNERALS.*

Among the beautiful and simple-hearted customs of rural life which still linger in some parts of England, are those of strewing flowers before the funerals, and planting them at the graves of departed friends.

"White his shroud as the mountain snow,
Ladle! all with sweet flowers:
Which be-wrept to the grave did go,
With true love showers."

There is also a most delicate and beautiful rite observed in some of the remote villages of the south, at the funeral of a female who has died young and unmarried. A chaplet of white flowers is borne before the corpse by a young girl nearest in age, size, and resemblance, and is afterwards hung up in the church over the accustomed seat of the deceased.

In some parts of the country, also, the dead are carried to the grave with the singing of psalms and hymns: a kind of triumph, "to show," says Bourne, "that they have finished their course with joy, and are become conquerors."

"Thus, thus, and thus, we compass round
Thy harmless and unhaunted ground,
And as we sing thy dirge, we will
The daffodil
And other flowers lay upon
The altar of our love, thy stone."

There is also a solemn respect paid by the traveller to the passing funeral in these sequestered places; for such spectacles, occurring among the quiet abodes of nature, sink deep into the soul.

The rich vein of melancholy which runs through the English character, and gives it some of its most touching and ennobling graces, is finely evidenced in these pathetic customs, and in the solicitude shown by the common people for an honoured and a peaceful grave.

There is certainly something more affecting in these prompt and spontaneous offerings of nature, than in the most costly monuments of art; the hand strews the flower while the heart is warm, and the tear falls on the grave as affection is binding the osier round the sod.

It is greatly to be regretted that a custom so truly elegant and touching has disappeared from general use, and exists only in the most remote and insignificant villages.

The fixed and unchanging features of the country, also, perpetuate the memory of the friend with whom we once enjoyed them; who was the companion of our most retired walks, and gave animation to every lonely scene.

"Each lonely place shall him restore,
For him the tear be duly shed;
Beloved, till life can charm no more,
And mournd-till pity's self be dead."

Another cause that perpetuates the memory of the deceased in the country, is that the grave is more immediately in sight of the survivors.

I have dwelt upon this beautiful rural custom because it is one of the last, so is it one of the holiest offices of love. The grave is the ordeal of true affection.

The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal—every other affliction to forget; but this wound we consider it a duty to keep open.

In such a garden had we been, and my dear young companions had not wanted occupation and amusement; for to collect the drooping rose-leaves, and spread them to dry on a broad rhubarb leaf, was enough to interest them.

THE OLD VERGER.*

There is a beautiful account given of the journey of Hesperus, one of the ancient Christians, among his fellow-believers. "He met," it is said, "a Melchizedek in every city, who refreshed not his body only, but his soul too, with bread and wine; and he and they were one in the Lord, through one loaf and one cup, through one faith and one Spirit."

As and the Christian meets with some fellow Christians at every stage of his heavenward journey, with whom to take sweet counsel together, and to walk to the house of God as friends, so the Christian will, in every place, find his master's work awaiting him, the works, the employments which God has before ordained that he should walk in them.

The fixed and unchanging features of the country, also, perpetuate the memory of the friend with whom we once enjoyed them; who was the companion of our most retired walks, and gave animation to every lonely scene.

once been, it was built for a very different purpose from that to which it was now applied; for here, on a humble but decent bed, lay, supported by pillows, the emaciated form of the aged verger of the cathedral.

On the occasion of the first visit I paid him, when I had talked and read to him of Jesus: "I love Him," he said; "I love His name and His word."

In general, he could speak but little, but would lie quietly listening, his dark eyes full of intelligence, and his manner most deeply respectful and attentive.

And having listened to it, he said, "what a fine thing it is to have a good Saviour. What should I do without the Lord Jesus Christ?"

"A temple shadowy with remembrances
Of the majestic past."

how naturally does the mind go back to scenes long past away; what traces do we see of the times gone by. We had found one sheltered corner where stones were piled on stones, fragments of marble and granite: how long they have been there, and who placed them there, are both unanswered questions.

In such a garden had we been, and my dear young companions had not wanted occupation and amusement; for to collect the drooping rose-leaves, and spread them to dry on a broad rhubarb leaf, was enough to interest them.

"The Christian may have 'a good hope through grace.' I trust he had; but he could not rest there; he wanted more than hope; he wanted certainty; and his frame of mind seemed a forgetting of the things that are behind, and a reaching forth into the things that are before, for he said, 'I want a signal that I am the Lord's child.'"

Another time he listened to the sacramental hymn:—"This is the feast of heaven's wine,
And Christ invites us up:
The juices of the living vine
Were pressed to fill the cup."

"And all my filthy garments gone." He repeated the line, "I may venture too."

Still the patient sufferer lingered on; months passed, and young and blooming ones had been cut down like flowers: at length his turn came; the dear friend who first gave me the privilege of seeing him, and of whom he had spoken with the deepest respect and affection, found him, when last she visited him, scarcely able to speak, but he clasped his poor skeleton hands, and lifted up his eyes in answer to some text she repeated.

He died alone: his wife who had carefully attended on him, had left the room to send some one on an errand, and when she came back the spirit was gone.

The Garner.

Religion doth not prescribe, nor is satisfied with such courtesy as goes no deeper than words and gestures, which sometimes are the upper garments of malice; saluting him aloud in the morning, whom they are undermining all the day.

of token of emptiness, and is below a solid mind. Though Christians know such things, and could out do the students of it, yet they (as it indeed deserves) do despise it. Nor is it that graver and wiser way of external plausible department, that answers fully this word: it is the outer-half indeed, but the thing is a radical sweetness in the temper of the mind, that spreads itself into a man's words and actions; and this not merely natural, a gentle, kind disposition, (which is indeed a natural advantage that some have), but this is spiritual, a new nature descending from heaven, and so, in its original and kind, far exceeding the other; it supplies it where it is not in nature, and doth not only increase it where it is, but elevates it above itself, renews it, and sets a more excellent stamp upon it.

As the master is to make temporal provision for their bodies, so much more is he to provide for their spiritual welfare, and the good of their souls; inasmuch as their souls are incomparably to be preferred before their bodies.

"It is remarked by a very ingenious and amiable writer, that many philosophers have been infidels, few men of taste and sentiment." (Dr. Gregory's Comparative View.)

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CONSIDERS it his duty not only in justice to himself, but also for the benefit of the Town and Country purchasers generally, again to call their attention to his present STOCK OF GOODS in the above line, which far exceeds both in quantity and quality his purchases during any previous year; on which account he has thought it expedient to make it generally known, by thus giving publicity.

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The Church.

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