VOLUME III.]

COBOURG, UPPER CANADA, SATURDAY, MAY 23, 1840.

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Boetry.

THE PRAYERLESS BED.

Who goes to bed and do...
Maketh two nights of every day.
GEORGE HERBERT. Who goes to bed and doth not pray,

Not on a prayerless bed, not on a prayerless bed, Compose thy weary limbs to rest, For they alone are blest, With balmy sleep, Whom angels keep.
No! not though by care opprest, Or thought of anxious sorrow Nor though in many coil perplexed, For coming morrow, Lay not thy head

On prayerless bed.

For who can say, when sleep thine eyes shall close, That earthly care and woes To thee may e'er return-Rouse up my soul, Slumber control, And let thy lamps burn brightly; So shall thine eyes discern, Things pure and sightly; Taught by the Spirit, learn To lay thine unblest head.

Bethink thee, slumbering soul, of all that's promised, To faith in holy prayer, Lives there within thy breast A worm that gives unrest; Ask peace, from Heaven, Peace will be given; Humble self-love and pride, Before the Crucified, Who for thy sins hath died; Nor lay thy weary head, On thankless, prayerless bed.

Hast thou no pining want, or wish, or care,
That calls for holy prayer?
Has thy day been so bright, That in its light, There is no trace of sorrow? And, art thou sure the morrow Will be like this, and more Abundant? Dost thou lay up thy store And still make place for more Thou fool! this very night Thy soul may wing its flight.

Hast thou no being than thyself more dear, Who tracks the ocean deep, And when storms sweep. The wintry lowering skies, For whom thou wak'st and weepest? Seek there the covenant act of prayer; For He that slumbereth not is there His ears are open to thy cries— Oh then! on prayerless bed, Lay not thy thoughtless head.

Hast thou no loved one than thyself more dear, Who claims a prayer from thee? Some who ne'er bend the knee, From infidelity? Think, if by prayer they're brought, Thy prayer—to be forgiven, And making peace with Heaven, Unto the Cross are led!
Oh! for their sake on prayerless bed, Lay not thine unblest head.

Arouse thee, weary soul-nor yield to slumber Till on Communion blest, With the Elect thou rest, Those souls of countless number! And with them raise The note of praise, Reaching from Earth to Heaven; Chosen, redeemed, forgiven, So lay thy happy head Prayer crown'd-on blessed bed.

A SERMON

PREACHED in the Cathedral of Quebec on the 24th November 1839, and in Christ-Church, Montreal, on the 12th January, 1840, upon occasion of the annual Collections in those Churches respectively, for the Society for Promoting Christian Knowledge, by the Right Rev. the Lord Bishop of Montreal.

Iskiah xxiii. 20.—"Blessed are ye that sow beside all waters: that send forth thither the feet of the ox and the ass."

The people of the East, according to the information of travellers, in preparing to sow rice, which they cultivate to a vast extent and which they sow in places overflowed by water, employ cattle to tread the soil, in its softened state, for the reception of the seed.

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By the seed in this passage, I hardly need tell you, is meant the same thing which, in the parable of the sower and other places of Scripture, is represented by the same similitude. The seed is the Word of God. Blessed are they that sow it beside all waters. Blessed will he be who is to execute his task among you this day, if the soil (which may God grant, who slone can cause it to be so) shall be softened to receive the deposit, that it may bear its full proportion of fruit. And blessed shall we all be, if we cordially and faithfully lend a hand to those labours in which a great Association of the Church, this day making its appeal to you, is engaged "beside all wa-

ters," in different and distant countries of the world. The Society for Promoting Christian Know-LEDGE is the oldest of all our religious Societies.* It has been in operation for nearly a century and a half. It is, in fact, the parent of all the Missionary, Bible, Tract, School-planting, and Church-building Societies which have since existed. It is engaged in carrying on the work of Religion as a National work,—the work of the Empire,—and it identifies itself for this object with the National Establishment, the Church of the Empire. Not seeking to contend against other Institutions con-Structed upon a more popular model, nor to depreciate the efforts, in the cause of the Gospel, of those who walk not with us," but rejoicing, as I trust, wherever and by whomsoever Christ is effectually preached, it preserves inviolably, in its own proceedings, the fences of ancient order, the sanctions of venerable authority, and the principles of the primitive Church of Christ. The faith was not propagated, in the commencement of Christianity, either by the independent or the combined operations of religious bodies divided in religious commu nion,—created arbitrarily as men conceived that they were warranted in setting up new standards, and multiplied at will. Nor was the conveyance of divine truth to the mind effected, as far as depended upon human agency, by the circulation of the Scriptures apart from the settled ministrations of the Apostolic Churches.— The principle being recognized that "faith cometh by hearing, and hearing by the Word," the revealed institution and command, "of God,"—the question came hext, "how shall they hear without a PREACHER, and

Unless we make the chartered New England Company an

tians in the popular sense of the word, nor in the hope unto the Heathen, whither hey went, they profaned my native scholars to possess this work. only of addressing many who are Christians in earnest; holy name, when they said to them, These are the people but also in your special character as Christians who are of the Lord and are gone firth out of his land." is doing, and to consider what you are doing yourselves, successor: the time wouldfail me to tell of the works me nor hearken unto my voice."

First, then, let us consider-for it will not be foreign to our purpose-what the Church of England is doing generally at this day; and next, what she is doing in particular, by means of the Society for Promoting CHRISTIAN KNOWLEDGE. I am sure that these things are not sufficiently known or considered among us; and in order to bring them before you with any effect, I shall be compelled perhaps to engage your attention with more details than I should otherwise venture to do.

It will be sufficient for the first point, to select some instances among those interesting evidences which present themselves of the zeal and fervour and fruitfulness and liberality which have been awakened within the Church. I am very far from saying that the body which is composed of the professed members of the Church, taken as a whole, is yet doing any thirg approaching to its duty; for I believe that the resources which lie within the bosom of the Established Church of England, in different parts of the world, might answer the spiritual demands of the Empire and much of the heathen world beside. But can we learn, without thankfulness,-can we view, without catching some glow of devout earnestness in the same cause, the proceedings of our religious Societies and the doings of devout Churchmen at home and abroad? Look in England at the rapid and still increasing multiplication of our Churches, -- fifty new ones, at the call of the Bishop, undertaken and in great part completed in London alone,-ten in this great manufacturing town and ten in that,—fresh spires rising up every day in the outskirts of every ill-provided parish throughout the land,-provision made by the bounty of the faithful for a proportionable augmentation in the number of ministers, and all with a special reference to the religious instruction of the poor. Look at the schools established for the benefit of the same class in society, and all the Institutions, all the Charities, all the labours of love, which are set on foot under the auspices of the Church; look at the munificence of many individuals whom God has blessed with means, and who freely spend their thousands in the cause; look at the awakened interest in religious things,—the enlivened concern for the kingdom and glory of Christ which, in the midst of powerful opposition from the kingdom of darkness, pervades priests and people, high and low, rich and poor; look at the erection of our Churches, the planting of our holy standard, abroad, under circumstances of a peculiar interest,-at Malta, for example, by the sole bounty of the Queen Dowager of England, a nursing-mother of the Church,—at Jerusalem, perhaps yet destined for an ensign to gather, from far and wide, "the dispersed of Judah,"-at Rome, Rome from whose ranks, in spite of all the gigantic efforts which she is now making to recover her ancient plenitude of dominion, we still gain from time to time no despicable converts, among whom has been lately numbered one training himself in that very city, the throne of the Papacy and the focus of Romanism. for the Romish priesthood there, in that very course of training, having his eyes opened to religious truth, and

how shall he preach except he be sext?" And if the since ordained by the Bishop of London for the service In the more extended work of translation, I see that tentive perusal of his whole letter: having trespassed almembers of the Church of England. And I call upon prelates at last sent out tothat country; and prelate you, -beseeching you, my brethren, to suffer the word of falls after prelate, the victims of their labours in a trying exhortation, -I call upon you to look what your Church climate, each leaving a name behind him to animate his as constituting a portion of it; whether you are bearing which engaged their bands or those which are carried your part, as you ought to do, in the great work which, on, under their direction, by the Society for the Prounder the good hand of our God, is now proceeding in PAGATION OF THE GOSPEL,-Colleges, Churches, Schools, the world. Alas! when I think that I ought to lead and Missions, -institutions in which the natives have you, clergy and all, in this blessed work, I do profess to not only been benefited, bu have been made the organs you, in all the sincerity of a sorrowful spirit, that I trem- of spiritual benefit to their countrymen; but it was reble under the sense of weakness and the consciousness served for him who is now he Metropolitan Bishop of of deficiency; and I am prompted almost like Jonah to India, to witness within his charge an approach to the "flee from the presence of the Lord" rather than under- Pentecostal harvest at Jerualem and an earnest of the take so awful a commission; or at least to say with Mo- promised victories of the Gospel, in which a nation ses, "Who am I," that I should undertake it?....."O my should be born in a day,-housands pressing in toge-Lord, send I pray thee, by the hand of him whom thou ther to be enrolled as discipes of Jesus Christ,-whole wilt send." But oh! may He who "hath made man's villages emerging from a foulidolatry and making overmouth," be even now with my mouth and teach me what tures to be received into the Church of God. "The I shall say, and so dispose the hearts of my hearers that people which sat in darkness saw great light, and they I shall not have cause to cry out, "they will not believe that sat in the region and shacow of death, upon them hath the light shined."

I could say more-far more-but I must stop; for we have another picture yet to contemplate, and it is that which is immediately appropriate to the occasion .-In many of the labours which I have already enumerated, the Society for Promoting Christian Know-LEDGE has, indeed, had a great share; for it acts as a help-mate to other Societies of the Church, and strengthens the hands of the Clergy in many ways. In preparation for this particular occasion, I have been looking over the latest Report of its proceedings which las reached this country, namely that for the year 1838, and I have risen from the perusal penetrated by a sense at once of our duty and of our deficiency, in following up the objects for which it is constituted. What it has done in the days that are long passed I shall not dwell upon, -and yet it has done much, and many interesting, many important things, -and if there was a period when this and the other great Society were doing little in comparison with what has been since done by religious Associations, that was a period when other parties were doing nothing whatever. To make this fact a reproach against the old Church-Societies, would be just about as reasonable as to fling our backward declamations against the conductors of public conveyances and the managers of roads who, some years ago, provided for the accommodation of the public, because they did not then do what is now done by means of rail-roads and steamnavigation. But the question, after all, relates to the present and actual efficiency of the Society,—what is it doing now? I see, then, by the Report which I have just mentioned, that the receipts of the Society for that year amounted to upwards of £83,000 sterling; that it gave circulation to about 100,000 copies of the Bible, and not much less than three millions of books in all; that it was furnishing the books for schools, containing a million of children, in England and Wales; that it formed an Institution for training female teachers of schools; that it poured its supplies, to a vast extent, into prisons, hospitals and work-houses; that it added to its cataogue of publications books with embossed letters and or the blind, one of those blessed inventions which we make the nearest approach in our power to the acts of Him who miraculously reversed the disabilities of nature. I see further that it gave large help in the shape of books, or of contribution towards the establishment of schools and places of worship, to the miners in the island of Sark; the inhabitants of the Scilly islands and the Isle of Man; those of the mountainous tracts of Wales; and the poor Episcopalians in the Highlands of Scotland, providing, in each case, the translations of language which were required. And here again we effect the best imitation of miraculous power within our reach. The gift of tongues we cannot claim. But, although by a slower process, we can afford to men of every kindred and nation, the hearing and reading "in their own tongue wherein they were born" of "the wonderful works of Gon,"

now snan he preach except he be SEXT? And if the sheet day, rather largely perhaps, upon your patience, I pass enquiry presented itself in what understanding he must of our own Church look at many other examples in enquiry presented itself in what duderstanding he hads, and other books in a great variety of European and Oriover much that is to our purpose and excellent in itself. be sent, the answer was very obvious and very simple,—
he was to shew his commission in the Church as then
or adversaries of Christianity itself, Jews and Heathens,
ental languages, was engaged upon new or revised transne was to shew his constituted, "the pillar and ground of the truth," as the are now, under the same banner of the Church, "preach- lations of the Liturgy in Dutch, Spanish, modern Greek, books and tracts from the Society, as well for the Queen's Apostle speaks—"the witness and keeper of holy writ," ing the faith which once they would have destroyed"; Arabic, and Sclavonie; and that a clergyman was em-Apostie speaks—the witness and keeper of nor with safety stating ins opinion as to the character and unction which should be not a sent me, even so send I you." Christ sent the little more than twenty years ago, were only two, and little more than twenty years ago nath sentine, even so sent 1 you. Christ sent the Apostles; the Apostles provided for the succession of have reached—not there, I trust, to stop—the number tion of the Bible, as well as of opening communication pel doctrines by which they should be marked, he says, Aposites; the Aposites provided for the succession of the Christian ministry: they planted the Church, aposites in the Christian ministry: they planted the Church, aposites in the confess that I have not yet read the tracts and pointing officers to preside over it, to whom they gave it our friends at home are striving, heart and hand, to Matter crowds itself upon me, in seeking to select, as books in later arrivals; but I was very much gratified, pointing omeers to preside over it, to whom they gave it in charge that "the things which they had heard" from some time since, with those which had been then transin charge that the things which they had heard from them, the same they should "commit to faithful men and protection, to which we hold ourselves entitled from operations conducted by this Society. I must touch mitted to Calcutta. Surely, surely, there is a line of who should be able to teach others also," and so to hand authority; look at the fast-increasing resources of the who should be able to teach others also, and so to had down the same system to the end of time. This order Society for the Paopagation of the Gospel,— in that year, they contributed to Churches, Parsonages, enlightened Protestant christians of our Church, and was broken in upon in the struggles of the Reformation the twin-sister, I may almost say, of that for which I am Sunday Schools, and schools of Industry in Southern standing on the broad bottom of our Articles and Homiwas broken in upon in the struggles of the recommand the hope thence dawning of a better day Africa; that, extending their compassion in another di-- but not in our own nor in other Episcopai Charles, and in several quarters where the change was admitted, as they ever have prevailed, in opinions and in several quarters where the change was admitted, for our fainting and destitute settlements; look at the and in several quarters where the change was admitted, it was not without much lamentation that it passed.— labours of other Associations belonging to us and formed Dominica with French bibles and tracts; that, "sow- upon a variety of subordinate although not unimportant The Church of England is the same Church which was for similar objects; look at the missions established ing beside all waters," they carried blessings to the bormatters; and yet one blessed platform of doctrine and originally planted in Britain in the early ages of Chrisoriginally planted in Britain in the carry ages of our Church. The older I grow," he continues, "and tianity, just as a tree is the same tree although it may never, to appearance, seen worshippers more humble and have been renovated by scouring off an incrustation devout, and from one of whose Chiefs, at the upper exnave been removated by scouring on an inclusion of Lake Huron, I could here read you an affection to this passage which was corroding its life, and by purging the deposit tremity of Lake Huron, I could here read you an affection to this passage bounty; that the native troops of our Indian army were persuaded"—I entreat your attention to this passage which was corroding its life, and by purging the deposit of noxious insects which, year after year, were blighting of noxious insects which, year after year, were blighting the deposit of the few grand points of Christianity, charge of the Upper Province; or look at the missions besides their standing expenditure in that country, they and of the practicableness of working with my brethren Whatever may be said, therefore, respecting the expe-established by that great friend of the Heathen, the had placed £500 at the disposal, for general or particu-educated in different schools of theology and using different schools of theology and using different schools of the disposal, for general or particu-Whatever may be said, therefore, respecting the cape of the History of uniting ourselves with other denominations in Church Missionari Society, in the Hudson's Bay lar objects, of each of the Bishops. But it is impossithe methods adopted for the promotion of Religion,—a territory, the nearest of which is some three thousand ble,—at least, I find it so,—in noticing what they have he proceeds, "will soon be finished. Our noble Angliquestion I do not mean here to agitate, only declaring miles from this city; look at the Episcopal Church in done for India, to for bear from two or three brief exquestion I do not mean here to agree, only the United States, sall our own Church, although untracts from the communications made to them by the bulwark of Christianity in Europe, is now sorely beset by differ from us, nor to say that the fault of our unhappy der a foreign government,—and see her, once almost Bishop of Calcutta. If it were possible for me," he Romanists and infidels on the one hand, and by separadiffer from us, nor to say that the fault of our unnappy separation lies wholly at their door,—whatever, then, extinct, see how she hens her cords and strengthens may be said upon this point, it must, I think, be conceded, upon a fair consideration of the subject, that it is at herself and asking, "who hath begotten me these?" has fed,.....you would, I am sure, rejoice in extending more loudly called to union within herself." least well for us to have some Societies which are framed Look at India, western and eastern:—in the former, we still your beneficence to India." He then speaks of a So far the good Bishop of Calcutta. And now bear upon Church principles and exclusively connected with have given freedom from earthly bondage to the slave, little bamboo Church, which had been built for native yet with your own Bishop for but a minute or two more. the Church. And such being the character of the So- and we are dispensing to him, as the instruments of God, converts from that bounty; and conjectures that the I have set before you a rough and imperfect sketch of CIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, I shall the freedom which makes man "free indeed"; we are Cathedral of Canterbury was possibly, in the first ages, what your Church is doing at large, and of what she is address you upon this occasion, not simply as persons leading him on to attain "the glorious liberty of the chil- of no greater pretensions. A little further on, he men- doing by means of this Society. It is not only at home, passing under the general name of Christians, nor as trust- dren of God,"—a work of which the progress and the tions the application of their funds towards the conver- or from home, that these things are done. In the first

If from these scenes in Europe, Africa, and the East,

we sweep round to the quarter of the globe which we in-

habit, we shall find the Diocese of Nova Scotia in full connection with the Society, and the rude coast of Labrador not overlooked. And when we come nearer home. we have to acknowledge the munificent grant of £2000 sterling to alleviate the spiritual destitution of Upper Canada; -about one-fourth of which has been expended, for different objects, by myself, and the balance is now at the disposal of the Bishop of the newly created See of Toronto; and more recently a grant has been made of £500 for the destitute parts of this Lower Province. Abroad and around us, -far off and near at hand, -how much, and in how many ways, has this noble Society been enabled, by the divine blessing, to be doing! How high and holy is the encouragement to proceed and to perse vere! But let me pause, -for here, upon the spot, it is not because we have done so much, but because we have done so little, that I must press and urge my appeal.-"From the uttermost parts of the earth we have heard songs, even glory to the righteous," through the labo of this Society, and in the Canadas we have had cause given to echo the sound; but in what depends, in the operations connected with it, upon ourselves, we are in debt, we pine, we languish: instead of exulting in the thriving condition of our Institution and the ample replenishment of our resources, we have to cry, "My leanness, my leanness! woe unto me!"-Whence, I beseech you, is this? Are we coldly affected towards such objects? Or is this particular Society not a favourite among us? What! are her labours, such as we have been engaged in reviewing, unworthy of our countenance? are her principles undeserving of the support of Churchmen? I do profess my conviction that every individual nember of the Church of England ought to belong to this Society, or, if this be what he cannot afford, ought to manifest towards it his good-will, and contribute, when called upon, his mite to the furtherance of its designs. He is not called upon,-I say this to meet obections which are known to exist, he is not called upon to be answerable for every passage in every tract, or for every part of every proceeding of this Society. I certainly would not be so, as it respects this or any Society under heaven. That would be a sort of acquiescence to which we can be bound in nothing but in our acceptance of the one only book which is "given by inspiration of God." But in that book itself it would be easy to find passages which, detached from the context or considered apart from the tenor of the whole, would perhaps be strictly parallel to passages which, being detached in the same way, appear objectionable in the publications of the Society. Let this be illustrated by two examples. St. Paul speaks of Onesimus as one "whom he has begotten in his bonds." What! we might exclaim, does the Apostle mean to say that he did that which is the work of the Divine Spirit, and gave new birth to a believer? Again he says, "God is not unrighteous to forget your work and labour of love." What! it might be asked, does St. Paul teach us that we have a claim upon God for our good works, and not that we are justified freely by his grace, through faith in Christ? A thousand such examples might be taken; and many of them, the immediate question here before us, I must once more of the Eastern World?* have recourse to the present Bishop of Calcutta, whose

er. Human governments

ing that I address not a few among you who are real prospects have been recently signified to me, in terms of sion of a heathen pagoda, the first instance of the kind, Report of the Diocesan Committee of this Society in the Christians,—in which way I should comprehend, I will high encouragement, by the Bishop who presides over it into a church for the followers of Christ,—the conversion new Diocese of Australia, it is stated that "the members not say those who deny the divinity and the atonement in Jamaica. But lookat the other hemisphere; see the of the material fabric from its original purpose having of Christ; no, these cannot, in the utmost stretch of Star in the East,—leokat India, long worse than negcharity be so recognized,—I should comprehend, how- lected by her British conquerors, who might well have shippers who frequented it. "Could your Society," he one year, upwards of £13,500 to be applied to the extenever, those who reject the Sacraments ordained by Christ, looked for a curse upon their conquest, had not God had says in another part of the same letter, "make me anoor who deny baptism to the infants whom he loves and his own purpose of mercy or the land, and to whom the ther grant, I should like to devote £100 at once to the nances of worship to which they are faithfully and heartly blesses, or maintain other opinions which we must la- words of Ezekiel,* with some adaptation of their mean- cheap circulation of Dr. Mills's Sanscrit life of our attached; for the possession of which they unceasingly ment: I shall, therefore, address you not only as Chris- ing, might too truly beappled, "And when they entered Lord;" and he then mentions the intense desire of the render thanks to God; and to Him no less devoutly pray for their security and preservation." Go ye, my brethren, and do likewise. Much you will have to do, according to all appearance, if you would secure and preserve these blessings here. Give some little earnest of your ready will this day. We want books for our schools, and for our poor, and for our settlements in all directions; we want to maintain our place in the eyes of the christian world as a flourishing branch of one of the grandest Institutions of the Empire; but foremost of all at this moment, we want to extricate the Association in this city from debt. This is said to be an unpopular kind of plea; but I tell the plain truth of the case. We must not throw all upon the Society at home: on the contrary, we have no right to look for any thing from thence if we do little ourselves. I do beseech you, my brethren, if any of you have been moved by the facts now brought before you, to feel that you ought to do more upon this occasion than you have come prepared to give, follow up that feeling afterwards by sending some additional contribution to the Clergy or officers of the Society; solicit aid in other quarters, gain fresh subscribers, seek to awacen the interest, to enlist the zeal of friends in the cause. O, if our God were to come down, like the fabled Jupiter. in a shower of gold, there are hearts which would be more accessible to his influence, than now when the little tribute of their own gold is asked for in his cause on earth. But let not such hearts be here. "Where our treasure is, there will our hearts be also." What, then, is our treasure? What ought to be the TREASURE of those who are "redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot," and thence taught to look for "a treasure in the heavens that faileth not; an inheritance incorruptible, undefiled, and that fadeth not

THE PLAIN OF ESDRAELON-THE BATTLE OF ARMAGEDDON-AND THE JEWS.

The view from Mount Tabor is extolled by every traveller. "It imposcible," eys Maandrell, " for man's eyes to behold a nigher gratification of this nature." On the north-west you discern in the distance the noble expanse of the Mediterranean, while all around you see the spacious and beautiful Plains of Esdraëlon and Galilee. Turning a little southward, you have in view the high mountains of Gilboa, so fatal to Saul and his sons. Due east you discover the sea of Tiberias, distant about one day's ourney. A few points to the north appears the Mount of Beatitudes, the place where Christ delivered his sermon to His disciples and the multitude. Not far from this little hill is the city of Saphet, or Szaffad, standing upon elevated and very conspicuous ground. Still farther, in the same direction, is seen a lofty peak covered with snow, a part of the chain of Anti-Libanus. To the south-west is Carmel, and in the south the hills of Sa-

The plain around, the most fertile part of the Land of Canaan, being one vast meadow covered with the richest pasture, is the inheritance where the tribe of Issachar "rejoiced in their tents." Here it was that Barak, descending with his ten thousand men from Tabor, discomfited Sisera and all his chariots. In the same neighbourhood Josiah, king of Judah, fought in disguise against Nechor, king of Egypt, and fell by the arrows of his antagonist, deeply lamented. The great mourning in Jerusalem, foretold by perhaps, far stronger than those which, occurring in hu- Zechariah, is said to be as the lamentations in the Plain of Esman compositions, are seized upon by scrupulous minds, draëlon, as the mourning of Hadadrimmon in the valley of Meas tending to vitiate the evangelical purity of the Faith, giddon. Vespasian reviewed his army in the same great plain. and cause this very Society to be needlessly wounded in It has been a chosen place for encampments in every contest carthe house of its friends. Suffer me, however, to repeat ried on in this country, from the days of Nebuchadnezzar, king that I do not maintain for this or any Society an exemp- of the Assyrians, down to the disastrous invasion of Napoleon tion from all blemishes and imperfections. I think, in Bouaparte. Jews, Gentiles, Saracens, Egyptians, Persians, Drumy human judgment, that I can see blemishes very ses, Turks, Arabs, Christian Crusaders, and Anti-Christian plainly in Societies which are supported by those who Frenchmen, warriors out of every nation under heaven, have bject to ours. This is eminently and truly a Church pitched their tents upon the Plain of Esdraelon, and have be-Society, having claims of the strongest nature upon held their various banners wet with the dews of Tabor and of Churchmen; circulating with the Bible, the Prayer Book Hermon. And shall we not add that here, too, is to be and the Homilies, the lives and writings of our holy mar- fought the great battle of Armageddon, so well known to all tyrs and most eminent divines; and with reference to interpreters of prophecy, which is expected to change the aspect

pretensions to evangelical Christianity I believe that none will be prepared to dispute. To those who have access to the Report, I must strongly recommend the at-* Compare Revel. xvi. 12-16. Zech. xii. 9-12., xiv. 3-14.

In Europe there are nearly two millions, [of Jews] enjoying different privileges according to the spirit of the several governments; in Asia, the estimate exceeds seven hundred thousand; in Africa, more than half a million; and in America, about ten thousand. It is supposed, however, on good grounds, that the Jewish population on both sides of mount Taurus is considerably greater than is here given, and that their gross number does not fall much short of five millions.

In Palestine, of late years, they have greatly increased. It is said that not fewer than ten thousand inhabit Saphet and Jerusslem, and that in their worship they still sing those pathetic hymns which their manifold tribulations have inspired; bewailing amid the ruins of their ancient capital the fallen city and the desolate tribes.

In Persia one of them addressed a Christian missionary in these affecting words: "I have travelled far; the Jews are every where princes in comparison with those in the land of Iran. Heavy is our captivity, heavy is our burden, heavy is our slavery ;

History, says an eloquent writer, is the record of the past it presumes not to raise the mysterious veil which the Almighty has spread over the future. The destinies of this wonderful people, as of all mankind, are in the hands of the all-wise Ruler of the universe: His decrees will certainly be accomplished; His truth, His goodness, and His-wisdom, will be clearly vindicated. This, however, we may venture to assert, that true religion will advance with the dissemination of sound and useful knowledge. The more enlightened the Jew becomes * the more incredible will it appear to him, that the gracious Father of the whole human race intended an exclusive faith, a creed confined to one family, to be permanent; and the more evident also will it appear to him that a religion, which embraces within the sphere of its benevolence all the kindreds and languages of the earth, is alone adapted to an improved and civilized age.

We presume not to expound the signs of the times, nor to see farther than we are necessarily led by the course of events; but it is impossible not to be struck with the aspect of that grandest of all moral phenomena which is suspended upon the history and actual condition of the sons of Jacob. At this present moment they are nearly as numerous as when David swayed the sceptre of the Twelve Tribes; their expectations are the same, their longings are the same; and on whatever part of the earth's surface they have their abode, their eyes and their faith are all pointed in the same direction, -to the land of their fathers, and the holy city where they worshipped. Though rejected by God and persecuted by man, they have not once, during eighteen hundred long years, ceased to repose confidence in the promises made by Jehovah to the founders of their nation; and although the heart has often been sick, and the spirit faint, they have never relinquished the hope of that bright reversion in the latter days, which is once more to establish the Lord's house on the top of the mountains, and to make Jerusalem the glory of the whole world.

" A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh"—Ezek. xxxvi. 21—38. Jer. xxxii. 37—42.—and the duty of christians is pointed out emphatically—Rom. x. 1, 12, 13, 14, 15.—xi. 18, 21, 25, 26, 27, 31.—1. Tim. ii. 1, 4. History of the Jews, vol. iii. p. 418.

THE CRUSADERS.

We purchased from the natives and Armenian merchants at Bombora a number of splendid sabres and poniards of the very first workmanship, and evidently of great antiquity, but so well preserved, that they appeared as if they had only yesterday left the hands of the armourer; several of the blades were engraved or inlaid with gold characters. There were also full-length inscriptions en some of them, surmounted with the head of the Saviour, or a saint, which generally ran thus: "Par mi Dey e par my Rey. Ne me tire pas sans raison, et ne me remets pas sans honneur. From the number of weapons found among this people of Euro pean fabrication, and said to have belonged to the crusaders, it is highly probable that the natives of the Caucasus were engaged in war against the Christians; or perhaps the soldiers of the cross, having been captured by the Turks, escaped from them, to the mountains of the Caucasus; but being considerably the minority in the population, adopted in process of time, the manners, customs, and religion of the natives, and finally became amalgamated among them. This opinion is corroborated by a fact, which I give you on the united testimony of several Armenian merchants who had visited that country. It appears that at the base of the Caucasus, a tribe still exists, called Khervisour, who have pre served among them Christianity to the present day, and in manners and customs differ entirely from every other, and are not exeeeded by any in bravery, or in their love of independence. They are still habited in ancient armour; the figure of the cross distin guishes their bucklers, and one of red cloth is constantly worn on their breasts. It is generally supposed, from the similarity of their weapons with those of the Normans and French of the middle ages, that they are descended from Gallic ancestors .- Spen-

MARRIAGE.

Proceeding on the sacred principle of giving the sanction of religion to whatever concerns the real welfare of man, our Church renders the solemnisation of that contract on which "the charities and affections of domestic life depend," a holy ordinance. Entire ly unaffected by the concessions of modern legislation on the subject of marriage, and upholding the scriptural views of the whole Christian Church, from its earliest period, in regard to this important point, she still recognizes the sacred nature of the contract, and gives it the solemn impress of religious obligation. The principle and the service of our Church with respect to this ordinance are unchanged. No alteration has either taken place, or is it at all contemplated. So that whatever may have been done contrary to the conscientious principles of churchmen, to "relieve the consciences" of others, I trust in God that we shall never become approving parties to those marriages in which the holy ordinance is degraded into a mere civil ceremony. At all events, our Church is free from the guilt of such a desecration; and surely it ought to endear her the more strongly to our hearts, that she still requires a blessing to be sought, and vows of fidelity and of affection to be given and received by the husband and the wife, on entering into the bond of wedlock; thus "hallowing and honouring that union on which all the sanctity of home depends," and which, in an especial manner, has given to woman, if she fulfil her appointed character, her true rank and dignity in life, as the kind companion of man, the soother of his sorrows, the partner of his joys, his fellowhelper through the world's pilgrimage, to the heavenly rest beyond. -The Sanctuary of God, by the Rev. C. S. Hassells.

DUTY OF THE TIMES.

The world is a lying empty pageant, and these men are ensnared with the show. My part in it as a Christian, is to act with simplicity as the servant of God. What does God bid me to do? What, in this minute of time, which will be gone and earry me with it into eternity-what is my path of duty? While enemies blaspheme, and friends are beguiled, let me stand on my watch-tower, with the Prophet, listening what the Lord God shall say to me. In any scheme of man I dare not be drunken. We, not to speak of imparted benefit—accompanies the who are of the day, must be sober. Churchman or Dissenter, if I faithful prosecution of this peculiar duty; how much, am a true Christian, I shall talk thus to my connexions: The sentiment of the multitude is ensnaring; but the multitude is generally wrong: I must beware of the contagion; not that I am to how much it conduces to personal influence; how powpush myself into consequence—the matter is between me and my erfully it serves to bind, in closer affection, the pastor God-not one step out of a holy and quiet obscurity, but in order and his flock! It may be that, in the progress of a day's

so. My own conduct, with respect to the religious world, is too dividual will be encountered, from converse with whom much formed on my feelings. I see it in what I deem a lamenta- we rise with sentiments of grief and pain; but how ble state; but I seem to say, "Well! go on talking, and mis- many, too, are the cases on the other hand, in which the

I more Faith, and Simplicity, and Love, and Self-Denial, I might indeed, imagine any portion of the Christian pastor's do all I do in my present sphere, but I should throw myself in the duty so calculated to afford instruction and satisfaction midst of them, and entreat, and argue, and remonstrate.

would be misrepresented and calumniated from many quarters .-But he would make up his account for such treatment. How would St. Paul have acted in such a state of the Church? Would he not have displayed that warm spirit, which made him say, " O coolish Galatians, who hath bewitched you?" and that holy selfdenial, which dictated, "I will very gladly spend and be spent for you, though the more exceedingly I love you the less I be loved?"

It is not to be calculated, how much a single man may effect, who throws his whole powers into a thing. Who, for instance, can estimate the influence of VOLTAIRE? He shed an influence of a peculiar sort over Europe. His powers were those of a gay ouffoon-far different from those of HUME, and others of his class; but he threw himself wholly into them. It is true, these men neet the wickedness or the imbecility of the human mind; but there are many right-hearted people, who hang a long time on the side of pure, silent, simple religion. Let a man, who sees things as I do, throw himself out with all his powers, to rescue and guide such persons .- Rev. R. Cecil.

THE CHURCH.

COBOURG, SATURDAY, MAY 23, 1840.

Amongst the subjects which engaged the earnest and nxious consideration of the Midland Clerical Association at their late meeting at Napanee, and to be resumed when next they have the privilege of assembling together, was the duty of PASTORAL VISITING, -a duty scarcely inferior, in its practical effects, to preaching itself, and upon the fulfilment of which the efficacy of the public ministrations of the servant of the altar so much epends. This, however, is a duty which, from a compination of circumstances, receives not that attention generally which, from its importance, it so undeniably laims; and the neglect, we are constrained to believe, s not always the result of causes which can fairly be eemed pressing or insurmountable. In some cases,in comparatively a few cases, we are rejoiced to think,it may be ascribable to a careless or a listless spirit, to want of system in parochial arrangements, or to a habit of inactivity: in others,-and there the impediment presses upon many a good and conscientious man,-it is the effect of a timid and retiring temper which shrinks from promiscuous intercourse with the world, and which cannot face those oppositions that, in the honest declaration of truth "in season and out of season," are so sure to present themselves. So much, too, have the habits of what is termed respectable society, as a general rule, shut out from ordinary conversation that high and holy theme which, it can be believed, would to the Christian ambassador be of all others the most congenial and delightful one, that frequently the lips refrain from uttering what the spirit yearns to declare, and vice goes unrebuked, and ungodliness unchecked, and waywardness unrestrained from what may be termed the mere fear of

This is one amongst various obstacles to a vigorous and uncompromising discharge of that duty which is so clearly comprehended in those "private monitions" to which the christian pastor is pledged by his ordination vows; but in many, very many cases its fulfilment is obstructed from the force of mere extraneous causes,-from the moral or physical impossibility that exists of carrying it into practice. In many country parishes as well as in towns of any considerable population, the performance of this duty on a regular plan is next to impossible, especially where the whole pastoral charge falls upon a single individual. The direct calls for his services,-the sick to be visited, -funerals to be attended, baptisms in cases of emergency to be performed, week-day lectures in distant points to be delivered,-break in so frequently and so largely upon his time, as to render any stated appropriation of it to the voluntary office of pastoral visiting nearly impossible. And besides all this, the necessary study and preparation for the duties of the sanctuary is to be pursued; for the minister of Christ must be daily adding to his treasures of knowledge "things new and old," else will the effect of his public instructions as well while the tie of consanguisity and the bond of friendship overlooked by the conductors of this journal at its late as of his private monitions be sensibly impaired. Onefourth at least of the disposable or working portion of the day should, as a general rule, be appropriated to a duty which St. Paul himself makes the subject of a special exhortation to Timothy,-to "give himself unto reading," to search the Scriptures, to examine into those sources of theological and general information which may be brought so efficaciously to bear upon the discharge of his ordinary pastoral engagements. All these things, conjoined with those private and domestic occupations which, subordinate and comparatively unimportant as they confessedly are, are nevertheless not to be overlooked, unhappily forbid that continued and systematic attention to the duty of pastoral visiting which its great importance so obviously requires. Nor can we propose an effectual remedy for the deficiency in such cases, other than an increase of labourers in the vineyard, -a restoration, if it were practicable, of the primitive practice of associating, in all or most cases, with the spiritual overseer of a parish, one of the lowest order of the clergy,-whose duty, according to apostolic appointment, it should be to undertake that more secular department of the parochial charge which, in so many instances, excludes a becoming attention to the higher and more important objects of the ministerial office.-To a certain extent we find this system to be substantially acted upon by many dissenting bodies: amongst them laymen are frequently conjoined with their proper ministers in the execution of the pastoral office; so that although, as a general rule, no body of ministers labour individually harder than those of the Church of England, in this country especially, there are portions of duty, from the want of the co-operation and assistance referred to, which may be more efficiently performed by other religious denominations.

Still with all these drawbacks and impediments, we are free to admit that, in the case of pastoral visiting, more might be effected than appears generally to be accomplished. It should, we conceive, be more system-ATICALLY pursued. A positive appropriation to this duty of some specific time in each week-if not in each day-should be made; for although, in many cases, interruptions must be anticipated and experienced, a steady prosecution of it under all practicable circumstances, and in correspondence with a plan laid down, would soon manifest the most beneficial and cheering results. To those whose experience is, in many instances, so much greater than our own, we need not say how much edification, how much satisfaction and delightwhere systematically, vigorously, and extensively pursued, it sweetens toil and adds to the heart's refreshment; intercourse with the varieties of the human family within thority it denies, but to give licence to unbridled passion to range Yet we must be active and bold, whenever duty calls us to be even the limited circle of our ministrations, many an in-

then I retire into my closet, and shrink within myself-But, had rest in the things of an eternal world! We can scarcely, to himself, as well as to confer spiritual benefit upon But then such a man must give himself up as a sacrifice: he others, as this of conveying "from house to house" the word of exhortation,-reproof to the careless, comfort to the mourner, encouragement to the striving.

In speaking of the certain beneficial results of the adoption of some system in this department of duty, it is unnecessary to offer any specific plan, or to make any positive suggestion, because such can never be made to apply equally to all cases. Parochial duty differs so nuch in town and country, and engagements in one sphere vary so much from those in another, that no general rule can be proposed with the prospect of its being successfully entered upon by all. We shall merely repeat our conviction that some fixed plan is necessary; and that if allowed to become a desultory work-to be pursued merely as snatches of leisure may permit-it will, at best, be imperfectly performed, and in too many cases be omitted altogether.

We have to acknowledge, with our thanks to the author, the receipt of a copy of the Sermon advertised in our last and present number,-preached at Toronto on St. Patrick's Day by the Rev. Dr. McCaul, Principal of Upper Canada College. The intention of the Reverend riter, as the title of the Sermon would imply, is to shew the necessary connexion in Christian practice between the love of God and the love of our neighbour, -the latter flowing from the former, and proving its genuineness and extent. An eloquent comparison is drawn between Christianity and the doctrines of pagan philosophy,the one vast and comprehensive, the other necessarily bounded by the narrow scope of human vision; the one simple and intelligible, the other complex and abstruse; the religion of Christ of universal application, but the principles of paganism speculative and limited, fostering pride and-contention and failing to purify and improve the heart. And not only was the principle of love, and obedience, and holiness inculcated in the Christian system, but it was exemplified in the lives of its earliest professors. The affection and the concord by which the first Christians were distinguished, was often a theme of admiration with their ungodly and persecuting foes. Would that the picture thus be autifully drawn of the Christian family, as it then existed, were more generally realized now!-

"The practice of the primitive Church, my brethren, was wing commentary on the precept of our Divine Master, 'A new commandment I give unto you, that ye love one another.' The of Christ, that even the Heathens were constrained to exclaim, 'See how those Christians love one another.' Need I refer to the page of history, which records the impression which their conduct produced on wandering observers? 'Their teachers,' says one produced on wandering observers? 'Their teachers,' says one writer, 'have acquired the wonderful power of persuading them that they are all brothers, insomuch that the whole of their possessions are given up for the general we fare.' 'Nothing,' remarks nother Heathen writer, 'has contributed more to the progress of the Christian superstition, than heirattention to the po endless .- It certainly is no small ground of reproach, that we should be so glaringly deficient in these things, whilst those imp ous Galileans cherish and relieve, not only the wretched of their wn communion, but likewise of ours.'

Such was the religion of the primitive Church, as attested even by their enemies; not a speculative belief in doctrines, exhibiting itself rather in high procession than in holy practice such was their benevolence, not displayed in the trim phraseology of idle regrets, or unprofitable simpathy, but manifested in solid and substantial acts of kindness—such was their spirit of Christian love, uniting all the members inbonds so close, that if 'one rejoiced, they all rejoiced together; and if one suffered, all suffered gether.' Theirs was not that spiritual pride, which vaunteth tself of superiority to others; that uncharitable censor which thinketh all evil, and rejoceth in iniquity; that irritable zeal, which is easily provoked by the slightest difference of opinion and presumptuously pronounces sentence on every one, who sentiments are not the reflection fits own. No-theirs was that charity, which 'suffereth long art is kind, which is not puffed up doth not behave itself unseemly beareth all things, believeth all things, hopeth all things, enduren all things.' In short, the pri-mitive Christians showed, by thir lives, that they loved their reighbours as themselves.

While Christian love is loundless in its extent, comprehending the whole human family, it necessarily expe-- preference to any other. riences an intensity and concentration when directed to "the household of faith,"-varying in power and warmth as its members respectively present their claims. And tice of the Sandwich Western Herald, was by no means partake of the fervent and hallowing influence of Christian love, the claims and associations of country are by no means strangers to is blessed power. The occasion justified a special alluion to this influence, and it is diate intention of any further enlargement of this paper; beautifully given in the following passage:-

"But there is yet another class, who may, with peculiar propriety, be designated by the word whose significations we are considering. They need not the ties of relationship, the attach-ment of familiar intercourse, or the sense of gratitude to enforce their claims on our afections. That they have breathed the same air—that they have trod the same soil—that they are our country-men—is sufficient title to the warmest feelings of the heart, and interests in their favour our kindliest affections. They are loved as we love the land of our birth. The strength of this feeling msy not be perceived, whilst we are in our native country; for ye know not what it is to be parted from it or our countrymen and yet even there, let hostile invasion be but threatened, and the mere whisper of danger to our father-land will fan into a blaze the latent fire of filial attachment. But when placed on a foreign shore, as we are now, this affection soon manifests its force. It is this, which turns our thoughts so often to the green valleys and hills which we have left; it is this, which brings so often before the mind's eye the smiling landscape, 'where once our careless childhood stray'd,' decks it in all the bright tints with which fond ecollection can array it—and loves to crowd the picture which nemory has sketched, with each minute object, still linked to the heart by those sweet associations, which fling around every tree or brook, the halo of home—it is this, which makes us "in our dreams revisit the seabcaten shore,"-It is this, which has formed, in a far distant land, the Society whose anniversary we now commemorate—it is this, which, uniting in the bonds of brotherhood those whose religious opinions differ, has collected us this day within these sacred walls, to offer, in common, our prayers and hanksgirings to the Bring, when thanksgivings to that Being, whom we in common worship. Christian love, however, has its prudential limits, and

must not be allowed to degenerate into licentiousness. In our tenderness and affection for man, we are not to compromise the truth of God: the faith once delivered unto the saints must be adhered to, and in the spirit of meekness contended for, although in so doing we may provoke the displeasure of weaker brethren and lose the reciprocation of the love which we feel and manifest ourselves. The love of God, and the coinciding love of man, is the strongest impulse by which we can be actuated for the maintenance of the trnth .-

"Mistake me not, my friends, as inculcating that spurious liberality, which owns no difference in religion, and which manifests no preference for any form, because it is equally indifferent Whilst I press upon you the sacred duties of charity, let me earnestly caution you against that ruinous indifference about me earnestly caution you against that minous indifference about religion, which is the dark spot amidst the blaze of intellectual light, illuminating the age in which we live. Truly it is a sad characteristic of our times, that infidelity which was formerly professed only by affected philosophers, is now avowed by those who cannot pretend to have been subtilized into sceptics by any process of reading or reasoning, but whose only motives for rejecting what they have not investigated, are often no more than a sordid desire of turning to account the prevailing taste for novelty, the low ambition, which is unable to obtain honourable distinction, but covets notoriety, or that wild impatience of control, which is the fatal offspring of habitual disregard of authority.

"In former days, infidelity had at least the merit of supporting some code of morality, but the free-thinking spirit of our day does not propose to erect any thing on the ruins of Christianity. Its object is not to substitute new laws in place of those, whose auidst a moral desert.

"Let not, my brethren, let not your faith in the Revelation of God be shaken by subtle sophistry or reckless assertion. The evidences of Christianity are not to be overcome by quibbling cavils; they are not to be set aside by pert sneers. 'Round it,' to borrow aking, and making a noise: only make not a noise here;" and spirit is rejoiced by the manifestation of a growing inte-

ence have combined to gird the iron and the rock of a ponderous | tered through the Johnstown and Bathurst Districts, in many Secure within that impregnable rampart with which the labour of successive generations has en-

cled it, the faith is seated on an unassailable fortress. "From it she has looked down upon the disastrous disc nd defeat of every enemy that has ventured to attack her. Its bulwarks have resisted the onset of the heathen and the apostate atheism and blasphemy have launched their missiles aga valls without effect-scrutinising philosophy has failed to discover a breach-it is not now to be undermined by the dark working of rationalism—it is not to be carried by the shouts, however fierce, of assailants, who are neither armed by study nor disciplined by ducation.
"'God is in the midst of her: she shall not be moved.' 'She

will not be afraid of ten thousands of the people, that have set themselves against her round about."

Let the bitter animosity, here so feelingly described, entertained by the votaries of scepticism and infidelity against the holy principles of Christianity, nerve the arm of the soldier of the cross when contending in the defence of his assaulted faith. Let it incite him to caution, to watchfulness, and to prayer, to know that even in England irreligion, in its most painful and repulsive garb, is diffusing slowly but efficaciously its deadly poison, countenanced and therefore advanced even by some in high places. It is no time, then, to parley with the foe, or give heed to his specious overtures of compromise: in these perilous times, it is most imperatively the Christian's duty to WATCH.

We request the particular attention of our readers to the admirable Sermon on our first page from the able pen of the Lord Bishop of Montreal. It brings eloquently under review the claims of the oldest of our Church Societies; and most cordially do we hope that his Lordship's recommendation will be adopted, that every member of the Church of England should associate himself with this excellent and venerable Institution. In these Provinces we have experienced very largely the benefits of a connection with the Society for Promoting Christian Knowledge: let every Churchman feel it his duty to belong to it, and contribute, according to his means, to its objects, and those benefits will be immeasurably enhanced. His Lordship very judiciously meets the objections sometimes made to a connection with this Society, while the concurrent testimony in its favour of the excellent Bishop of Calcutta should remove every scruple. The Society for Promoting Christian Knowledge may, in some of its departments, be susceptible of improve ment,-and we have reason to know that, during the last few years, great improvements have been made; yet it is undeniably the one with which the Churchman should ally himself in preference to all others having similar objects. It is the great Bible Society of the CHURCH; and no other should be permitted to rival it in the Churchman's veneration, affection, and support.

In the Ecclesiastical Gazette for January, under the head of the proceedings of the Society for Promo-TING CHRISTIAN KKOWLEDGE, we find the following announcement :-

"A communication was read from Stafford Kirkpatrick, Esq. of Peterboro', Upper Canada, who is now in this country, inclosing letters addressed to him by the Lord Bishop of Montreal, and the Archdeacon of Kingston, Upper Canada, relative to the Protestant Episcopal Church at Peterboro'. By these it appears that the building, after many difficulties, had been opened to Service in the winter of 1836, but that it is still in an unfinished state, and that in consequence of the failure of the original con tractor, and other circumstances, it is burthened with a debt ounting, with an accumulation of interest, to £700.

"Mr. Kirkpatrick, who has manifested great interest, and made many sacrifices in behalf of the Church of Peterboro', is person ally liable for this sum.

"It was agreed that the sum of £100 be granted toward the Church at Peterboro'.

This is another timely evidence of the liberality of the Society for Promoting Christian Knowledge; and we feel very sure that with our fellow-Churchmen at Peterboro' it must prove another, amongst numerous powerful arguments, for distributing their bounty, for the circulation of the Word of God and those excellent Books and Tracts which enforce and illustrate its principles, through the channel of this benevolent Society in

The suggestion contained in the following friendly nonlargement; but after mature consideration it was decided as most expedient that it should be continued to be published in its present form. There is no immebut should this be deemed necessary hereafter, it is not improbable that the quarto size will be adopted. Its conductors are, of course, anxious to consult the opinions and wishes of its supporters upon this point; and these they will endeavour, as definitively as possible, to ascertain before deciding upon any change in its form. We sincerely thank the Editor of the Western Herald for this expression of his good opinion.

"The Church Newspaper.—We have always regretted that, when this valuable and instructive hebdomadal was last enlarged and otherwise improved, the propriety of printing it in the quarto form did not occur to the proprietors. From the high character of the paper as a dispenser of religious truth, and the extraordinary merit of its general contents, we might naturally infer a denary merit of its general contents, we might naturally infer a desire on the part of its supporters to preserve each succeeding volume entire. But its present shape and size almost renders such a design impracticable. In the *quarto* form, its convenience for binding and daily use in families is very obvious, and would much binding and daily discounting the doctrines and peculiar characteristics of the Protestant Episcopal Church in the minds and hearts of the rising generation. We hope that when any future altera-tion in the dress or size of the Church is contemplated, the proprietors and Editor will bestow a little consideration on this sub-

While to many of our reverend brethren and laygents also, we are under great obligations for the promptitude with which they have responded to our appeals on behalf of the pecuniary demands of this paper, we are compelled to express our disappointment that, at so late a stage in the volume, so large an amount of arrears still remains due. In some quarters we almost fancy ourselves, in this respect, entirely overlooked: in this apprehension, however, we trust that we shall very soon be undeceived; and we renew our appeal, not without confidence, that the inconvenience at the present moment so heavily sustained will speedily be removed by the kind and vigorous exertions of our friends and supporters at large to transmit the whole amount of the dues on the present volume.

COMMUNICATIONS.

To the Editor of the Church. Kemptville, May 11th, 1840.

REV. AND DEAR SIR ;- Extremely averse to anything in the shape of controversy or disunion amongst brethren professing the same faith, it is with much regret that I feel myself obliged to notice the communication addressed to you by the Rev. W. J. D. Waddilove, and published in the last number of the Church .that the Members of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute an the destitute condition of many of their fellow Churchmen scat-

places very remote from the means of grace dispensed through the ministry and ordinances of the Church of Christ, petitioned the Bishop of Montreal (at that time our Diocesan) that he would be graciously pleased to send amongst them a Travelling Missionary. Anticipating the difficulty that might arise from the want of funds, and mindful of what our brethren in the Home, Newcastle, and Midland Districts were doing towards the support of Travelling Missionaries, and especially desirous of proving our own deep conviction of the spiritual need of our perishing brethren, we pledged curselves to provide a portion of the salary that might be required. His Lordship, with his wonted kindness and condescension, approved of our proceedings, and graciously promised to comply with the prayer of our petition, as soon as practicable. Somewhat more than two years elapsed before his Lordship had it in his ower to grant our request. At length, however, the Rev. E. Morris appeared before the Association in September last, with credentials from the Bishop, appointing him to the office of Travelling Missionary, and directing him to put himself in communic tion with the brethren of the Association, whose local knowledge might enable them to direct him to the most destitute and unprovided parts of the two Districts. The Association, naturally viewing this appointment as an answer to their earnest and repeated application, respectfully tendered their thanks to his Lordship for his kind attention, and at the same time renewed their pledge, by promising to contribute £60 per annum, for three years, in aid of the Missionary's support. This renewed pledge was accepted and sanctioned by our highly respected and esteemed Diosau. In an account of the proceedings of that Session of the Association, which appeared in the Church, No. 13, I alluded to the above circumstances, and gave public notice to our respective congregations, that an appeal would shortly be made to them in benalf of their more destitute brethren, who were scattered abroad as sheep having no shepherd. Without considering at the time (and indeed not as fully aware as afterwards) of the extent of our obligations to the "Stewart Mission Fund," and its zealous and respected Agent, I made no allusion to either in that article. This omission, proceeding from inadvertency and ignorance, I have since regretted, for though the christian humility of Mr. Waddilove and his benevolent friends may render them averse to eccive praise from men, yet this would not justify us in withholding that tribute of gratitude which we ought and I trust do feel towards those who have done so much for the Church in Canada. Still I did not imagine there was anything in that article calculated (there was assuredly nothing designed) to injure the feelings of Mr. Waddilove, or any other person. Great then was my asto ment when in December last I received a letter from him, commenting upon that communication in language unnecessarily strong, and accusing us (as I conceived) of a disposition to take rather too much credit to ourselves, and allow too little to others; yea, indirectly charging us with the appearance of ingratitude, not only to the living, but to the venerated dead. This letter it was that produced the publication of certain passages from a sermon preached by me a few days previous to the receipt of Mr. Waddilove's letter. A reference to those extracts will, I think, convince any candid mind, that they could have been dictated by no unfriendly feeling, and certainly (although published as proof that the supposed accusations were unmerited) they were not inserted from any desire to give offence to a brother so highly esteemed. It is, however, in the prefatory remarks that the "offensive implication" is contained: Now it is, I confess, implied in that letter, that Mr. Waddilove had imputed to us a seeming forgetfulness of the exertions of himself and other christian friends at home. This is, I think, the only charge made by implication, or otherwise, in that article; and this I thought I was warranted in making, from the tenor of Mr. Waddilove's communication to me. That I was wrong in attributing such sentiments to him, I most readily admit, since he so explicitly disavows them. Whether his letter justified me or not in supposing that he did entertain these sentiments, is a very different question, and one to which I am not yet disposed to plead guilty. And I may in self defence b permitted to say, that if I erred in my judgment of it, I was at least not singular in that judgment, since other members of the Association viewed it in the same light with myself; so that though I may have unintentionally misinterpreted his meaning certainly did no violence to the language, in the interpretation 1

The only other part of Mr. Waddilove's communication which I feel it needful to notice, is the erroneous impression he seems to entertain, that the people amongst whom Mr. Morris labours are those who have been called upon to aid in his support. The most superficial examination of my letter and sermon ought to have led him to a different conclusion. Mr. Morris, in the discharge of his aware that more than one of them has been asked to contribute their substance. On this point it is not necessary for me to dwelly since you have so clearly pointed out in your kind remarks, that "they are the supplied, and not the destitute portions of the country, which in this case have been called upon for their pecu niary aid." It is also less necessary to attempt a justification of our measures in this matter, since in every stage of our proceed ngs we acted upon the primitive rule, "Do nothing without your Bishop;" and our Bishop was pleased to approve of the steps we

But as Mr. Waddilove seems so much offended at our adding anything to the salary allowed Mr. Morris by the Stewart Mission Fund, and as the charge undertaken by that gentleman is likely to prove too arduous for his health, the offence may be readily obviated by transferring the sum guaranteed by us, to some other labourer, if such can be procured, to divide with Mr. Morris his too extensive sphere of labour.

I cannot close this correspondence (for finally closed it is on my part), without again expressing my unfeigned regret for the cu umstances that led to it. Surrounded by so many inveterate focs, our Zion presents the appearance of a beleaguered city; it there fore becomes our duty to avoid even the semblance of disunion in our camp. May God, therefore, give us all grace to be at peace amongst ourselves, and to follow after the things that make for peace! Notwithstanding what has passed, and though I might perhaps complain of the spirit in which his communication is conceived, (so different from the fraternal tenor of two other letters received from him some time ago,) still I shall not cease most highly to respect our warm-hearted and devoted brother. shall I cease to pray that his unwearied labours in behalf of our suffering Church may experience no diminution, even though he should still think he has cause to be offended with the course taken. by one humble and unworthy fellow-labourer. Holding mysels individually responsible for any unintentional offence, I therefore trust that he will not less favourably regard that cause in which he has been labouring so zealously and successfully for many years. May the Almighty crown these, and all his other exertions in his cause, with abundant prosperity.

I remain, my dear Sir, Very faithfully Yours, HENRY PATTON.

To the Editor of the Church.

Orillia, Lake Simcoe, 10th May, 1840. SIR;—Although the CLERGY RESERVE QUESTION has been so long a questio vexata that the generality of readers invariably skip every paragraph in which the words appear, yet on so threadbare a subject I would venture to suggest your giving publicity to a suggestion which, I believe, has the merit of novelty at least had left or involved the circumstances that gave rise to this unpleasant correspondence. I feel it my data to sid him in the one unaccustomed and unwilling to obtrude his opinions on the deavour; and the more so, as I think he has left your readers (to public might expect. It more particularly is addressed to Scotchrowhom he appeals) whom he appeals) as much in the dark as ever, with regard to the men and presbyterians. Before, however, proceeding farther, pare reasons that induced me to make the charge, which, he says, is don my premising a few observations; it has not unfrequently or and and implied in my letter published in the Church, No. 27. The mis-understanding between us had its origin thus. You may describe the curred, that when some great question has for years engaged and understanding between us had its origin thus. You, my dear Sir, have been long aware, and your readers have also have its dear its agitated the public mind, and especially if the adjustment of the true

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in fact their minds and memories become a sort of chaos, and ultimately perhaps they sanction a decision, the consequences of which probably never entered into their contemplation. Interest sways some; expediency others; a miscalled liberality a third; and not a few to be rid of an incubus. This appears to have been the case with the Clergy Reserve sale bill, in which the decision is one of the most sacreligious and unconstitutional ever made by public men. This only now, when men's minds and passions have begun to cool,—when the courtly taunt, the blustering asertion, and the indignant reply are alike forgotten,—that many of the actors in the affair, having taken a retrospect of their proceedings, are beginning to perceive the dangerous tendency of the Precedent they have endeavoured to establish; and frightened at the sound themselves have made, now manifest an anxious desire to return to first principles, which formerly they had so lamentably overlooked, forgetting in the struggle for victory aught else, but that a good thing might be had, and have it they would justly or

I am a Scotsman and a Presbyterian; but the unhallowed league entered into by that body against the Church of England, for lucre's sake, has well nigh driven me beyond her pale. A short year ago I was as bitter against her as the bitterest of my countrymen, but would have scorned the acceptance of one shilling if wrung from her: I would have allowed the Church to have taken all, hoping she might gorge herself and die; but I am now anxious to atone for such malignity. I will not now say what the Church might have done. I will not even hint that had she come frankly forward, recognized the Church of Scotland as a great scion of the Reformation, as an established Church in the Colony, and offered even a small share of the Reserves, that the Church of Scotland would have met her with equal frankness and cordiality, and the two united could have baffled every opponent. But I would now call upon every Scottish Presbyterian, renouncing anger, hatred and malice, and all uncharitableness against the sister Church, to join her in a strong protest against the late iniquitous settlement of the Reserve question, denouncing it in the strongest and most energetic terms, offering to relinquish all interest in the proceeds, intreating, nay, imploring that they be dedicated solely to the Church of England, and proclaiming to the world that you regard any other distribution as illegal, unconstitutional and sacrilegious, and the offspring of false liberality, the bane of our country and our times. I know that many will regard this as too christianlike; they may call it hyper-chivalrous if they like the term better; others may deny the probability of Scotsmen being capable of generosity, and not a few will consider it a mere claptrap. Vae vobis! I willingly leave to abler pens the analysis of some of the precious specimens of special pleading in the Legisative Council, feeling assured that the learned and honourable mover cannot escape a severe castigation for his unwarrantable assertions, flippancy, and pseudo-liberality. In the meantime I fould remind him of a fearful denunciation, not overstrained when applied to his conduct in the affair, "Cursed is he that removeth his neighbour's landmark." Another, of whom I hoped better things, should blush for his base desertion of the principles which rescued his country from ignorance and degradation. The hame of Knox must sound strangely ungratefully on his ear; he may be deaf during the glare and bustle of day, but in the night watches it must haunt him fearfully. The causes of his lukewarmhess are not difficult to understand, "Can a man take fire to his bosom and not be burned?" Sat est.

I am, Mr. Editor.

Your obedient humble Servant,

Civil Entelligence.

By the Steam Ship British Queen, which sailed from Portsmouth on the 1st May, and arrived at New York after an uncommonly short passage of 13 ½ days, we have received our London files to the evening of the 30th April. Below is a summary of the most interesting in-

The House of Commons re-assembled, after the Easter adjournment, on the 29th of April. The House of Lords stood adjourned to the 20th of April.

Lord Mahon asked what instructions had been sent to the adpiral commanding in the Mediterranean as to the course to be pursued with Naples. A report was current that hostilities had actually actually commenced—he wished to know if accounts to that ef-feet had been received by Government.

Lord John Russell answered in the negative.

In answer to a question from Mr. Hume, Lord John Russell id that gotiations concerning the Maine boundary question.

on the death of the Countess of Burington, first lady of the bed-chamber to the Queen. The Counwas 28 years of age. She was the fourth daughter of the Earl Carlisle, and sister of Lord Morpeth, Lady Dover, and the

The death of the Hon. Mr. Waldegrave is also announced—brother of the Earl of Waldegrave. About a year ago he married the daughter of Braham the vocalist.

The London Chamber of Braham the vocalist.

The London Chronicle (ministerial) states that some time in March, instructions were sent out to the Governor General of Canada and the British minister at Washington, to arrange the includental tal question, respecting the extent and occupation of the disputed territory, which was the subject of the last published correspondcondence between the latter and Mr. Forsyth. This correspondence thee attracted much attention in London, and was vehemently discussed in the newspapers—of course with a great deal of party ing, each party endeavouring to throw the blame of the boun-y difficulty upon the other. We infer from the tone of the sussion, and from other circumstances, that an effort in earnest will immediately be made by the British Government to bring the

A meeting was held in London, April 24, to protest against the opium war"—Earl Stanhope in the chair. Strong resolutions ere adopted, and a petition to Parliament, which was to be preanopted, and a petition to Parliament, which was to be presented in the House of Lords by Earl Stanhope, and in the Commons by Lord Sandon. It was resolved also that the resolutions should be done into Chinese and sent to the Emperor of China.

The Post-office stamps were to come into use on the 6th inst.

Intelligence, the death of Sir Henry Fane,

elligence had been received of the death of Sir Henry Fane, died on board the Malabar, on the 24th March. commander-in-chief of the British forces in India. He

The budget was to be brought forward on the 8th of May. The arrangements for a line of steam packets to the West Indies are at length completed. The packets are to be of 1250 tons burthen, and are to be ready for sea by the autumn of 1841. Among the passengers by the British Queen is the Earl of Mul-grave, eldest son of Lord Normanby. He is on his way to Canada. Prince Castelcicala, ambassador extraordinary from the King of the Two Sicilies, arrived in London on the 26th of April. He on a special mission relating to the sulphur difficulties.

FRANCE.

The marriage of the Duke de Nemours and the Princess Victoria of Saxe Cobourg, was solemnized at the Palace of St. Cloud, on the 27th of April. The ceremony was as strictly private as

wo Sicilies has been offered and accepted by the former. Indeed is understood to have been asked for by the King of Naples.

There is the provinces, but diation of the King of France between England and the

francis, for the blockade of Buenos Ayres, was agreed to by a vote of 260 to 10. Private letters report that an expedition against Buenos Ayres was contemplated by the French government.

ral Evans had gone to Madrid, to make, or attempt, some settlement of the claims of the Spanish Legion. No military movements of any of any importance are mentioned.

In an anome of the 14th:—
In product to receive from Mr. Temple the King's definitive reply to tend to feet Britain. Ferdinand being aware of this below the himself with all speed to Castellamare, so that the English voy found no person to whom he could address himself when he

question at issue, and unhesitatingly draw conclusions from them; arrived at the Palace, and the vessel had consequently to leave, without bringing the Admiral who commands the British force at Naples the answer which he expected in order to act upon it. The coasts are in a state of defence, and preparations are be-

ing made for a serious contest.
"The first hostile act on the part of England will probably be the capture of Neapolitan vessels; and just at this moment the two most powerful ships of the royal navy are at sea."

The Neapolitan navy is composed of 12 vessels of war, among which are the Vesuvio, 82 guns; the frigate Parthenope, 60; Is-

abella, 48; and the Urania, 46.

A letter from Naples states that the government is placing all the coast in a state of defence, and that every disbanded soldier has been recalled. The English ambassador had invited all the English families residing at Naples not to renew the term for their

glish families residing at Napies not to renew the term for their apartments. Several of those families had already arrived there.

From the London Times of April 29.

The British ships of war, in the neighborhood of Naples, commenced, on the 17th, reprisals, and captured (it was said,) 50 vessels. The Hydra was cruising off the mouth of the gulf. The Neapolitan vessels at Malta were under an embargo.

From the Morning Post of April 28.

The news from Naples is important. A circular of the French consul at Naples, dated the 18th, announces the beginning of reprisals, and the English ships of war had seized upon several Nea-

It was agreed that French property on board Neapolitan ves-sels, with an English certificate, should be respected and allowed An embargo on all Sicilian vessels had been laid on at Malta.

INDIA. The Eco de l'Orient contains advices from Bombay, to the 29th of February. The Governor General was at Allahabad. It is rumoured that some important changes are to be made in the government of the East Indiës. The seat of government is to be transferred from Calcutta to Bombay, the presidencies abolished,

and the whole of the British possessions in the East Indies divided into northern and southern India.

RUSSIA. A letter from Odessa brings intelligence of another victory gained by the Circassians over their oppressors. They have taken a Russian fort with a battery of twenty guns. The Russians, on the other hand, are on the eve of invading Circassia with another army, and it is supposed that 40,000 men now at Sebastopol are destined for that purpose.

The last news from the expedition to Khiva confirm the previous accounts of its failure; but these accounts being from St. Petersburg, where nothing unfavorable to Russia is permitted to be published the failure is softened down into a concentration of troops near the Emba, in the entrenchments erected by the Russians at the commencement of this disastrous campaign. The troops are said to have encountered tremendous hurricanes and incold, 25 degrees and more below the freezing point. They had not met with the Tartar enemy. The English government, it is said, has intimated to the Russian ambassador that if the expedition be renewed or persevered in, the government of India will send an army upon the Oxus, and will occupy the most important points in that quarter by its troops.

Thirty-three priests of the Romish united Greek church have

been exiled from Russia for having signed an act signifying their adhesion to the church of Rome.

SPEECH OF THE BISHOP OF EXETER ON THE CLERGY RESERVES.

From the St. James' Chronicle, April 9. The Bishop of EXETER, in rising to submit to the house the motion of which he had given notice, wished, in the first place to say a word or two in answer to an objection which had been made on a former evening to the very nature of his motion. It had been said that it did not belong to their lordships to consi-It had been said that it did not belong to their fordships to consider the legality of the proceedings of the colonial legislature, as that question should be left to the government, who, our their own responsibility, should satisfy themselves of the legality of the bill before they advised the Crown to give its assent. It was impossible for him to agree with that proposition. Let their lordships consider the position in which they were placed; they were intrusted by the law of the land with the guardianship of religion in Canada, and to enable them to discharge their duties the legis-lature had, by the statute of 31st George III., provided that no measure affecting the religion of the colony should pass into a law until it had lain on the tables of the houses of parliament for 30 days, in order to enable either house, by an address to the Crown, to object to the proposed plan. It was intended by this act that every measure which was passed of this description should carry with it the authority of the English as well as of the colonial legislature, and although the English parliament could only give a negative voice upon the subject, yet an assent was in effect given by abstaining from addressing the Crown. He, therefore, sidered that the house was in the same situation as if a bill had been brought up from the other house of parliament, and had a right to inform itself by the constitutional and satisfactory means of requesting the advice of the judges upon the legal ques-tion which the measure involved. It was, in one respect, with grief and pain that he approached the discussion of this subject, for it reminded him of the absence of a noble and learned lord whose presence and assistance did honour to the house and gave authority to its decisions, more especially upon this question, with which the noble lord might be said to be individually connected, in consequence of the opinion given by him in 1819, as one of the law officers of the Crown. On looking into the bill upon the table, he (the Bishop of Exeter) found that it dealt with said that on the next day he would state the actual position of the next day he would state the actual position of of the colonial legislature; although it was clear that by the Constitutional Act they were to be appropriated to the maintenance and support of the Protestant clergy. Who fell within that description was the question upon which it became their lordships to require the best information which could be obtained, and to take the best means in their power of coming to a satisfactory decision. He felt it to be his duty to show that there was a prima facie case against the legality of the measure, and to prove that the great body of men who, for the spiritual and temporal good of our co-lonies, were established there—he meant the clergy of the Church of England—were the only body of men who were comprehended in the term "Protestent clergy." If we looked back to the law of England, and inquired what the meaning of the word "clergy" was, we should find it told us most distinctly by some most in portant statutes, and he wished that the question, instead of re maining to be discussed now, had been anticipated by her Ma-jesty's government. It would be in the recollection of their lordships, that in 1837 considerable doubts existed respecting the legality of the institution of the rectories in Upper Canada. On that occasion the government applied to the law officers of the Crown as to that legality, and in the case that was presented to The government was then perfectly satisfied that the Church of Canada had no legal grounds for the institution of those rectories, and in reference to that subject, Lord Glenelg in his dispatch to Sir F. Head of the 6th of July, 1837, said—"I have assumed that the bishop and the archdeacon would not think themselves a liberty to surrender the rights apparently vested in the Church of England in deference to the opinion of her Majesty's legal advisers, and without the previous judgment of the proper legal tribunals. I must go further, and avow my opinion, that such a surrender is neither to be asked nor desired. Her Majesty's govern ent repose indeed in the law officers the confidence to which their high professional reputation gives them so just a title; but I am suaded that it would be more satisfactory to those learned persons mselves, as it would be more agreeable to me and my colleagues, that claims of such peculiar delicacy and importance should be decided, not on the responsibility only of the judgment of the Queen's Advocate, and the Attorney and Solicitor General, but on that of the proper tribunals, after a full investigation of all the facts of the case, and of all the principles of law bearing on them." Such was the very fair suggestion that was made by her Majesty's government to the Church of Canada on that occasion. At that time no doubt was entertained that the rectories were ilegally instituted. But it afterwards turned out that sufficient legally instituted. But it afterwards turned out that sufficient authority was given for their institution. Documents were found in the colonies which showed that the rectories were legally instituted; and what was then the proceeding of the government? Sir G. Arthur immediately, and very properly so, informed the moderator of the Synod in Upper Canada of the discovery that had been made of the different opinion that had been given by the law officers of the Crown, for in their opinion on the second case that was presented to them they stated that the institution of that was presented to them they stated the institution of these rectories was perfectly legal; and how did Sir G. Arthur proceed? He suggested to the moderator a proceeding at law, and an appeal to the Judicial Committee. These were his words — "In like manner, if it be still your desire to have a judicial determination upon the claims the Church of Scotland can legally the still your desire to have a judicial determination upon the claims the Church of Scotland can legally the still your desire to have a judicial determination upon the claims the Church of Scotland can legally termination upon the claims the Church of Scotland can legally maintain to a participation in the lands reserved under the 31st George III., c. 31, or to the funds arising from them, that question also can upon your petition be submitted to the Secretary of State, with the expression of your wish that it should be referred to the Judicial Committee of the Privy Council." That suggestion he approved of. And what was the reply of the modera-tor? It would be difficult for their lordships to lay their hands on any paper so full of insult as that paper. The moderator refused to take the course that was proposed, and proceeded to com-plain of the Constitutional Act itself, saying it was a violation of the articles of union, and this, too, not in a calm and meek spirit, but a manner the most insulting to the government. That was the way in which the suggestion of the government to the was the way in which the suggest of the presbytery of Upper Canada was received. It happened about three months afterwards that the Bishop and clergy of Canada,

they said they felt the most warm regard (hear,) was answer-ed by Lord Glenelg in the following words:—"In reply, I have to inform you, that as her Majesty's government see no reason to doubt the correctness of the opinion delivered on this subject by the law officers in 1819, they do not consider it necessary to originate any proceedings on the subject before the judges of England or the Privy Council." Such was the different measure of justice meted out to the Church of England and those who were opposed to it. Now he deplored that on all sides. It would have been far more to the honour of the government, and a proof of ore impartial feeling at least towards that body—and he submitted that the Church of England, to which that government belonged, was entitled to something more than an impartial feeling, but even that impartiality was not dealt out to them—if they had been fairly dealt with on that occasion, for then would the question have been brought before the Judicial Committee, and he could not doubt that justice would have been done, and their lordships have been spared from being driven to a hasty determination against justice; and in violation of the best interests either of this country or her colonies. He would again briefly endeavour to state why he thought the clergy of the Church of England were the only Protestant clergy contemplated in the different acts relating to this subject. If they looked to the 25th of Henry VIII., c. 19, they would find in the preamble of it words which confirmed that opinion. There was a more important testimony to be found in the 8th of Elizabeth, c. 1, which distinctly spoke of the estate of the clergy as one of the great esstates of the realm, and then proceeded to speak of the consecrastates of the ream, the consecution of bishops and archbishops, priests and deacons. If they went further, they would find the Act of Uniformity in the reign

of Charles II., an act which had been considered from the time it was passed as fundamental to the constitution of this country.

That act declared who were the clergy. It said, "That no man was to be acknowledged or taken to be a lawful bishop, priest, or deacon, unless he had been episcopally ordained according to the proper form. That act of the 13th and 14th Charles II. declared that no man was to be considered a minister of the Church who had not had episcopal ordination.

He need not remind their lordships, that at the time of the union there was especial reason why the Church of Scotland deunion there was especial reason why the Church of Scotland de-manded that the question of religion should make no part of the articles of the union. They knew that the churches of Scotland and England secured themselves on that occasion by a separate act of parliament, which act was a fundamental part of the union. The act for securing the Church of England recited the Act of Union, and especially named the acts of the 13th and 14th Charles II., and of the 13th of Elizabeth, and at the same time stated that in all other acts the Church of England should be properly secured, and which was specified as a fundamental condition of the union. The Church of Scotland then thought fit to guard itself by the coronation oath, and the Church of England taking the same security, a material alteration of the oath took place at that period. The coronation oath was framed by the 6th act of William and Mary, and that act only required the Sovereign should swear to preserve the Church as by law established in these realway; but by the 5th Anne, c. 5, the Act of Union, the oath was enlarged to the maintaining inviolate the Church of England, and the worship, discipline, and govern-ment thereof, as by law established in the kingdoms of England and Ireland, and Berwick-upon-Tweed, and the territories thereunto belonging. Now, in the meanwhile, the Scotch Church had only secured itself in Scotland; it was directly limited to the territory of Scotland; and that was the resolute determination of this country when it assented to the union. was known to Scotland, as pretty well appeared by the Scotch statutes of Anne, passed on the 31st of December, 1706, which said, "That the 18th article (of union) having been read, and after reasoning thereon, an overture was given in for adding a after reasoning thereon, an overture was given in for adding a clause in these terms—that all Scotsmen be exempted from the English sacramental test, not only in Scotland, but in all places of the United Kingdom and dominions thereunto belonging, and and that they be declared capable of office throughout the whole, without being obliged to take the said test, which passed in the negative." Now, how did that pass in the parliament of Scotland? It passed in the negative. The parliament of Scotland itself refused to do what was required. It refused to protect Scotchmen who came into this country from taking, as they were Scotchmen who came into this country from taking, as they were Moderator of the Synod of Upper Canada rested upon the Act of Union in Scotland. The General Assembly had done the same, and what was the part of the Act of Union on which their claims were grounded? The act said. "That all the subjects of the ted Kingdom of Great Britain shall, from and after the union, have full freedom and intercourse of trade and navigation to and om any port or place within the said United Kingdom and the ominions and plantations thereunto belonging; and that there be a communication of all other rights, privileges, and advantages, which do or may belong to the subjects of either kingdom, except where it is otherwise expressly agreed." That was the ground of claim of the Presbyterians of the Church of Scotland, to an equal establishment in the colonies. Now, he thought he had shown that the question of religion was expressly excepted from the consideration of the commissioners at the time of the union, and that the security of the Scotch Church was confined to Scotland. But if that proved anything at all, it proved too much, for it would prove that they had equal rights to share in the Established Church in England and Ireland. He appealed to their our dependencies. It was established by treaty, entered into and lordships whether that was not the necessary consequence? Could there be any thing a more complete reductio ad absurdum than there be any thing a more complete reductio ad absurdum than that? What was the effect of the union between Scotland and England, as respected the imperial laws of the United Kingdom. He snoke with deference considering where he scotland and before the snoke with deference considering where he scotland and before the snoke with deference considering where he scotland and before the snoke with deference considering where he scotland and before the snoke with deference considering where he scotland the snoke with deference considering where he snoke with the snoke with the snoke where he snoke with the snoke whom he spoke, but yet he could not refrain from expressing his King, having the dignity and Royal estate of the imperial Crown whom he spoke, but yet he could not refrain from expressing his conviction on the subject. He ventured to assert that the constitutional doctrine was, that the laws of England were the imperial laws of the dominions of the United Kingdom. In Scotland alone was there an exception, that within the limits of that country the Scotch law prevailed. He held in his hand a judgment of one of the most learned and most eminent lawyers that had ever adorned this house,—he meant the late Lord Redesdale, who in the great most of this realm made sundry ordinances, laws, &c., for the Strathmore case said :- "If your lordships will look at the Act of entire and sure conservation of the prerogatives, &c., of the Union, you will perceive that nothing is stipulated with respect to the continuance of the laws of England; but it is evident, and it has always been conceived, that the law of England was thencehas always been conceived, that the law of England was thence-forth to be deemed the general law of the realm of Great Britain —the now created realm of Great Britain—except as qualified by the particular provision with respect to the laws of Scotland contained in the 23d article of the union." "I think it is evident from the whole frame and texture of the articles of union, the laws of England were those which were to attach on the United King. dom, except as they were qualified by particular provisions respect-ing Scotland." "You cannot construe the provisions in the articles of union with respect to the law of Scotland to extend beyond the local district of Scotland." He did not know whether he should be met by the argument that there the learned lord spoke of the United Kingdom, but said nothing of territories; but if that were said, he could reply that that learned person did not go beyond the question before him; but he would venture to say that the principle was sound—that the law of England was that which pervaded all the territories of the British empire, except where it was modified by some express saving clause. equered countries, certainly, there was an exception, as until onquered countries they must be governed by the King and council. Now, 130 years had passed since the union, but still Council. Now, loo state and passed since the union, but still the English law was that which prevailed in our colonies. He would state the two great particulars in which that was shown. It was in regard to property and marriage. What was the case with regard to property? That the law of England was the law which regulated all property acquired by Englishmen and possessed by them in a foreign country; so much so, that if a Sc man were to go to one of our colonies, acquire a domicile there, afterwards return to this country, and before acquiring a domicile here, go to Scotland, and soon after die intestate, the law of Euglied to the address of the country of land would be applied to the administration of his effects. That was the case of Dr. Monro in 1815, in which the question was, whether he was at the time of his death domiciled in England or whether he was at the state of his death domiciled in England or Scotland, on account of the administration of his effects. And Sir John Leach thus ruled—that it was not to be disputed that Dr. Monro was domiciled in India, and that a domicile in India was within the province of Canterbury, and therefore the law of England, and not of Scotland, was to be applied in the adminis-England, and not of Section was to be applied in the administration of his personal estate. So much for the illustration afforded by the application of the English law to property in the Now, as to the law of marriage, he need not remind still as the marriage law of all our colonies, except where it was still as the marriage law of an our colonies, except where it modified by some special provision. That this was the case in Newfoundland, even so late as the 57th of George III., appeared from the act which was then passed for regulating marriages in that colony. Their lordships, too, were aware, that in order to nstitute a valid marriage, it was necessary for it to be performed "per presbyterum sacris ordinibus constitutum." Were it not for the passing of this act all the marriages to which he had referred would have been void. He conceived that, according to ferred would have been the conceived that, according to the laws of England, the ministers of the Church of Scotland could not be included under the term "clergy." He apprehended could not be included under the term "clergy." He apprenenticle that it would not be a legal and sound construction of any act of parliament to say that the words "Protestant clergy" could mean therein ministers of the Church of Scotland, and for this reason, therein ministers of the Church of Scotland had never been established that by law the Church of Scotland had never been established that by law the Church of Great Britain, or the dependencies protest against it, one part of which he begged to read to their protest against it, one part of which he begged to read to their protest against it.

in any part of the realm of Great Britain, or the dependencies thereof, other than the kingdom of Scotland. In the colonies

received episcopal ordination. It would be for those who held opinions opposite to that which he (the Bishop of Exeter) mainbe included under the term "clergy." In Lower Canada an act had been passed, legalising the marriages which, before the passing of that act, had been solemnised by the ministers of the Church of Scotland, ministers of other churches, or by justices of the peace. It declared those marriages to be good and valid, but at the same time it provided that nothing contained in the said act should be construed to render valid marriages solemnised by such parties subsequent to the passing of the said act. Its preamble was in these words:—"Whereas, since the conquest of this province by the arms of his Majesty, many marriages have been held and solemnised by ministers of the Church of Scotland, by persons reputed to be such ministers, by Protestant Scotland, by persons reputed to be such ministers, by recessant Dissenting ministers or persons reputed to be such, and by justices of the peace; Now, for the preventing and avoiding all doubts and questions touching the same, be it declared and enacted, that all marriages had and solemnised within this province since the 13th of September, 1759, by &c. (repeating the description of the persons as in the preamble,) shall be, and shall be adjudged, esteemed, and taken to be, and to have been good and valid," and he hoped that their lordships would bear in mind that this enactment was accompanied with a most important proviso in these words-"That nothing contained in this act be construed or taken to confirm any marriages which shall be celebrated after the passing of the act. This statute, as must be evident to their lordships, gave relief, but so far from recognising marriages by ministers of the Church of Scotland, it declared that the marriages in future solumnised by them should be null and void. The 33d of George III., cap. 5, declared the necessity of rendering valid marriages contracted in Upper Canada, on the ground that there was not a sufficiency of Protestant parsons to discharge all the duties of the ministry, and this act further declared valid all marriages solemnised between parties not labouring under canonical disqualifications; and here he begged to observe that the objection to the solemnisation of mar riages by the ministers of the Church of Scotland rested wholly upon the ground that they were canonically disqualified. The title of the act of the 33d of George III., cap. 5, was "An act to confirm and make valid certain marriages heretofore contracted in the country now comprised within the province of Upper Canada." In considering the construction and effect of the law in this question it was most important for their lordships to look at the intentions of the legislature, and those intentions he apprehended were best to be collected from the preambles of the acts upon which the matter at issue depended. The preamble of this statute was in these words:—"Whereas many marriages have been contracted in this province at a time when it was impossible to observe the forms prescribed by law for the solemnisation thereof, by reason that there was no Protestant parson or minister duly ordained residing in any part of the said province, nor any consecrated Protestant church or chapel within the same."

And it proceeds—"Be it enacted and declared, that the marthat have been publicly contracted before any magistrate or commanding officer of a post, &c., or any other person acting in a public employment, shall be confirmed and considered to all intents and purposes good in law." Section 3.—"Until such time tents and purposes good in law." Section 3.—"Until such time as there shall be five parsons or ministers of the Church of England incumbent or doing duty in their respective parishes or places in any one district in this province, parties desiring to intermarry may apply to any justice of the peace, &c. Such magistrate to solemnise marriage according to the form prescribed by the Church of England." The 38th of George III. authorised the solemnisation of marriage by clergy belonging to all denominations under the circumstances therein specified. It declared that "all ministers or clergymen of any congregation or religious that "all ministers or clergymen of any congregation or religious community of the Church of Scotland, Lutherans or Calvinists, were authorised, under certain restrictions, to marry; and marriages celebrated since the passing of the 33d George III. (above quoted) by ministers of those sects who should have complied with the regulations imposed by this statute are rendered valid the law of the land did not recognise any marriages solemnised by ministers of the Church of Scotland, the term "Protestant olergy" in those acts never having any other meaning than clergy of the Church of England. The words "Protestant clergy" in a British act of parliament could have no other meaning. As to the opinion given in 1819 by Sir Christopher Robinson, Judge of the Admiralty Court, by Lord Gifford, then Attorney General, and by Lord Lyndhurst, then Solicitor General, in which those learned persons stated that the term "Protestant clergy" might be construed to extend to the established clergy of the Church of Scotland, but not the Dissenting ministers, that they were limit ed to those recognised and established by law, and did not extend to others, he should only say, that if the last whom he had men-tioned of those three learned and eminent persons were now in the house, he had no doubt the noble and learned lord would give nis reasons in support of that opinion; but with great hur but at the same time without hesitation, he ventured to say, that the authorities which he had cited were limited to the power and jurisdiction possessed by that Church within the ancient realm of Scotland, and related to the Church by law established in that our dependencies. It was established by treaty, entered into and agreed upon between two independent states, and the power of King's subjects of the religion of the Church of Rome of and in the said province of Quebec may enjoy the free exercise of their religion, subject to the King's supremacy, declared and established by an act made in the 1st of Queen Elizabeth, over all the dominions and countries which then did or hereafter should belong to the imperial Crown of this realm." Therefore neither the Church of Rome nor the Presbyterian Church of Scotland could have ever been by law established in that province without the express repeal of that statute. It followed clearly from that act that the Church of Rome could by law never have been established in Canada, for that Church denied the supremacy of the King, and asserted that of the Pope, while the Church of Scotland equally denied the supremacy, and were therefore restricted to the limits of Scotland. He thought he had now laid before the house a sufficient prima facie case to show that the word "clergy" really meant the clergy of the Church of England as by law established, and he therefore maintained that he had laid full and sufficient grounds for the first question which he intended to propose should be submitted for the consideration of the judges mely, "Whether the words 'a Protestant clergy' in the 31st George III., c. 31 (s. 35 to 42,) include any other than clergy of the Church of England, and Protestant bishops, and pries and deacons, who have received episcopal ordination? And if any other, what other?" For the remaining questions, it appeared to him that he had likewise sufficient ground, and in proof of this he need only refer to the message of King George III., in which that monarch specially desired that sufficient provision might be made for the Protestant clergy in Canada, and recommended that in future no grant of land be made in Canada without the reservation of one-seventh as a provision for the clergy. He need hardly remind the house that these reserves were the property of the Crown. The remaining questions which he had to propose to the judges were—"2. Whether the effect of the 41st section of the 31st George III., c. 31, be not entirely prospec tive, giving power to the Legislative Council and Assembly of the provinces of Upper and Lower Canada, as to future allot ments and appropriations; or whether it can be extended to af-fect lands which have been already allotted and appropriated under former grants? 3. Whether, there being a corporation legally established for the management of the lands so allotted and appropriated, such Council and Assembly have power to apply the rents and profits arising from the lands already so allotted and appropriated to any other use or purpose whatever than the main-tenance and support of a Protestant clergy? 4. Whether in the bill of the legislature of Upper Canada, now lying on the table of this house, entitled "An act for the Sale of the Clergy Reserves, and for the Distribution of the Proceeds thereof, these powers, or either of them, have been validly exercised?" Before the question was put to their lordships, he would state a fact which he rejoiced that it was in his power to communicate. that very day's post he had received a newspaper from Upper Canada, containing three distinct protests against the bill, which had been entered by several members of the Legislative Council but that to which he specially would direct their lordship's attention was one made by the Hon. Mr. Elmsley, one of those

Committee, or take the opinion of the judges upon it. And how was that request received? That request of the clergy of that Church to which their lordships belonged, and for which they said they felt the most warm regard (hear,) was answerif he could, that the ministers of the Church of Scotland had thence it was that the ministers of the Church of Scotland, limited to the details of the measure, and cannot be construed to extend to the principle. Absolute departure from the original nise marriage. Now, it would be for the noble viscount to show, if he could, that the ministers of the Church of Scotland had there it was that the ministers of the Church of Scotland, limited to the details of the measure, and cannot be construed to extend to the principle. Absolute departure from the original nise marriage. Now, it would be for the noble viscount to show, if he could, that the ministers of the Church of Scotland had there extends to the details of the measure, and cannot be construed to the details of the measure, and cannot be construed to extend to the principle. Absolute departure from the original nite in the provincial parliament could never have been meant. The provincial parliament have, therefore, no constitutional power have been meant. to enact the bill which passed this house yesterday, inasmuch as the vital principle of the 31st George III., chap. 31, is sacrificed, and a precedent established fraught with perils to our dearest interests, spiritual and temporal." (Hear.)

THE CHURCH IN CANADA. From the Britannia [London paper].

What next? The Irish Corporations have fallen, at least so ar as party can prostrate them; and now party turns to another rey. Is it not remarkable, that, in our day, every attack is le-lled against the Church? There are a hundred things in the appetite disdains all other prey, and must feed on the Church.— The tiger, after having once tasted human blood, is said to disdain all other carnage; his sense of luxury has grown refined; the small deer of the forest are beneath him, and he lurks for the superior animal. It is true that the Revolutionist mixes policy with his appetite. In crushing the Church, he crushes his great enemy; he breaks down the great defence of the State; with the Church levelled before him, he has all the barriers against rabble violence at his feet, and has thenceforth only to rob at his ease.

The new attempt of this grasping and long-armed larceny is on the other side of the Atlantic. Yet, like the visage of a transported felon, it is exactly the same as the sullen physiognomy which had so long flourished in its vocation here. The point, the principle, and the purpose of the Transatlantic spoil are precisely of the order which have so strongly excited the alarm of the Protestant community continually since the fatal 1829.

In originally locating the Canadian wilderness, certain tracts of land were set apart as a future provision for the Established Church; these were known as "the clergy reserves," and were a seventh portion of every district. At the period of locating, they were esert, and no man thought it worth his while to quarrel about them. But, as the population increased, a jealous eye was cast on the land by the populace, who have no more right to it than to the dominion of the clouds; and a still more jealous eye, if possible, by the small, bitter, and querulous sectarianism, which; hating all subordination, hates the Church as the fountain of ore der; hating all monarchy, hates the Church as the natural protector of the Throne; and, hating the British connexion, which checks its republican and plundering propensities, hates the Church as the great tie between Canada and England. That the restless intrigue of this mischievous and eminently worldly swarm should urge a Colonial Legislature into the folly of destroying the national property of the Establishment, and thereby finally ex-tinguishing the Establishment itself; is too familiar to our knowledge of sectarian knavery and legislative dependence to excite much surprise. But that any Cabinet of England, much less any British Parliament, should suffer the spoliation, is to us matter of absolute astonishment; for the direct, palpable, and utterly inevitable result of subverting the Church of England in Canada must be the final and not remote subversion of all British authority. If the Cabinet can be ignorant of this result, their ignorance is extraordinary; if they are not ignorant, their policy is more extraordinary still.

The Established Church cannot exist as a pure teacher of re-ligion among any people, without an established property; be-cause, in all instances where the payment depends upon the will of the people, the doctrines of the preacher will inevitably, on the general scale, come to be modified by the popular will. The man who pays is always, more or less, the master of the man who is paid; and though there may be individuals among the clergy who would refuse to colour their opinions by the hue of their hearers, yet, in the end, the influence of the congregation will be successful, and the pulpit will be Socinian or Evangelical, Calvinist or Arminian, according to the majority. This is the history of the countless shades among the sectaries. They live on popular money, and must obey popular caprice. And this is also one reason of the steadiness of the Church. It lives on its own property, and therefore has no temptation to abandon its own know-ledge. The seventh part of the land, appointed in the original division, was certainly not too much for the decent subsistence of a clergy, whose office renders it necessary that they should mingle among the better orders of the country as well as the lower, and that they should seem paupers to neither. But the present outcry is not so much against any superfluity in this point; for land
still wants occupiers, much more than occupiers want land; and
every man must know that the clergy, being precluded from all
trade and farming, must continue to be but a poor class of the community after all. But the point is, the jealousy of the sectarians at the appearance of superiority. This jealousy has now intrigued so successfully, that the Canadian legislative bodies and the Governor General have transmitted an Act for depriving the Church of its original property, and dividing every reserve into four parts—one-fourth to the Church, one-fourth to the Presby-terians, and two-fourths to all the other sects, let their names or natures be what they may-Papist, Arian; anything, everything.

That this cutting down of the legal property of the Church from a seventh to a twenty-eighth is not merely unjust, but will eventually involve the Canadas in rebellion (if the plunder should ake place), we have not the slightest possible doubt. All sectarianism is revolutionary; it lives by the populace, and it must cherish the popular will. It is strong only by the strength of the popular influence, and it must at once encourage that influence, and be its slave. This tendency is wholly undeniable. It is no orious that nine-tenths of all sectarian teachers are peevishly

sitaries of any fund for a continued public purpose? The education of the people in religion ought to be a matter in which provision is made for centuries to come. But the sectaries are shifting every day. New sects arise, old ones disappear. What would have been the case if Canada had been ours, and this division had taken place in the time of the revolution of 1641? Of the forty or fifty sects which then started up, and of which each would have demanded its share in the general trust, only the Presbyterians and Independents remain. What would have become of the land appropriated to those ephemeral absurdities, or still more, what of the education assigned to them? The land would doubtless have been clutched fast by some dexterous residuary legated nonsense, but the duty would have vanished into air the argument is to be this, -the Presbyterian and the other sectaries being subjects, and paying taxes, have as good a right to share in the distribution made by the State; the answer is, as individuals you have all the protection which person and property can claim; but the State, when it patronizes your form of religion, must, for its own safety, consider what that form is. You may be personally as loyal as the Church, but your form of religion is not as loyal. It is undeniable that Presbyterianism (to take the most steady and respectable instance) is founded on principles hostile to nonarchy. The hostility may not be called out at present, the good feeling of its members may be on the side of allegiance; but any Church in which the principle of popular election, in even the slightest degree, exists, or in which the layman exercises any control, beyond common opinion, over the conduct or doctrines of the pastor; is essentially opposed to the monarchical principle, and that opposition will shew itself on the first occasion, and therefore a monarchy, as the mere dictate of self-preservation, should refuse to strengthen all sectarian forms of religion. But the subject is still before the Legislature, and, thank God! we have the Lords!

COMPARATIVE STATEMENT OF ARRIVALS, &c. AT THE PORT OF QUEBEC IN I839 AND 1840:-No. of Vessels. Tonnage. 1840—May 13th.....76 1839-May 13th.....15 6,430 83 1.235

From the Hamilton Gazette. From the Hamilton Gazette.

The Rev. J. G. Geddes begs to acknowledge, with his warmest thanks, the receipt of the following sums in aid of the funds of the Church of England Sunday School in this town:

By the hands of Mrs. Or Reilly and Miss Clay, being the amount of their collection in the First Ward,£8 0 3

By the hands of Mrs. O' Reilly and Miss Charlotte Racey,

Miss Eliza Taylor, for Ward Three, £2 1 4

Hamilton, May 16, 1840.

BIRTH.
On the 15th inst., in Cobourg, Mrs. J. E. Tremain, of a daughter, MARRIED.

In Trinity Church Cornwall, at 10 o'clock, A. M., on Wednesday the 18th instant, by the Rev. George Archbold, Rector, Samuel Keefer, Esq., of Montreal, Civil Engineer and Secretary to the Board of Works, to Ann, second daughter of Lt. Colonel Crawford, of the Cornwall Light Infantry Volunteers. DIED.

On the 16th ult., at the residence of her brother, Dr. Cross, Mrs. Peter H. Ball, of Thorold.

At Nelson, on the 6th inst. William Tomkinson Wetenhall,
Esq. late of Hankelow Hall, Cheshire, in the 68th year of his

LETTERS received to Friday, May 22:

J. H. Hagarty, Esq.; Rev. C. T. Wade; T. Saunders, Esq. rem; Mr. Isaac S. Platt, with enclosure [much obliged to him;]

he Censeur de Lyons of the 26th publishes the following private letter from Rome of the 14th: An English steam vessel has returned to Naples from Malta,

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the etiquette of the French Court permits. The King of the Bel-gians and the Infante and Infanta of Spain were among the guests. Immediately afterward an amnesty for all political offences up to

There had been more corn riots in some of the provinces, but obthing serious. They were allayed without the shedding of blood. In the Chamber of Deputies the ministerial demand of 1,500,000 thanks, for the blood of the chamber of Deputies the ministerial demand of 1,500,000 thanks, for the blood of the chamber of Deputies the ministerial demand of 1,500,000 thanks, for the blood of the chamber of Deputies the ministerial demand of 1,500,000 thanks.

There had been another breaking up of the cabinet, several of he ministers have resigned. Only one new appointment is any another that of Count Clonard to be minister of war. General Evans.

Madrid letters of the 21st say that the health of the young Queen is very delicate, and the physicians having advised change of air. either in Andalusia or in the Basque provinces. nother the regent purposes to make a tour with her,

MY FIRST VISITATION OF THE SICK.*

It was in the spring of the year 18- that I found counties, a newly ordained deacon, and about to enter upon my duties, as a curate, under an aged vicar, who had been long in a state of decline. Young as I was, inexperienced, and naturally timid, I felt that I was about to plunge at once into a responsibility the most fearful, involving, as it did virtually, the sole charge of an ignorant flock. My vicar laid before me, in few words, the condition of the parish of which I was about to undertake the care. With the exception of the due performance of the morning and afternoon service each Sabbath day, many of the duties of the minister had, from ality. I have since seen a convict, when the certainty unfortunate circumstances, been inadequately performed of his fate was announced to him: but, harrowing as it for several years. I attempted to correct the evils which was to see a strong man stricken down like a child by had thus arisen, under the full conviction that there can the tidings of death, and weeping, helplessly, like a child, be no failure in so holy a cause; and it pleased God to too, at his doom, it was nothing to that which I saw in give me more success than I could have hoped. But to William Robinson. His restlessness and agitation were one duty, the visitation of the sick, I long looked forward with a hesitation almost amounting to fear, although in motion; he was wasted away miserably, and there it had always been my theory, as it is now my experience, that, next to preaching, there is no instrument forget. He breathed hard; and, as I opened the door, more powerful than that of personal visitation in the hands of a zealous minister. Preaching establishes and enforces general truths-nay, it may sometimes strike the individual home, -though no one person might have

" A random shaft in season sent, May light upon some lurking harm, And work some wonder little meant

Keble's " Christian Year," p. 324. Still the individual effect produced by preaching is always uncertain. It is when the official elevation is laid aside, and the minister shares in the free intercourse of hearth and home-it is then full confidence is firmly established, and he is regarded as the friend-it is then that he is appealed to for advice or comfort under difficulties or miseries, which are freely imparted to him .-The doubt, the fear, the error, which his discourses from the pulpit might never have reached -nay, the very shades of difference in any or all of these-are laid before him in their individual reality: the doubt is cleared away, the fear removed, the error exposed; and thus for every particular disease, the precise remedy is drawn from the only true and sufficient storehouse; into each particular wound the balm and oil are poured; when, but for this familiar ministerial intercourse, the wound could not have been healed, because its very existence would have remained unknown.

But I have said that, however deep was my impression of the usefulness of ministerial visitation, I shrunk from attendance upon the sick, at first, with a sensation very nearly approaching to fear. Does this seem strange I believe I might appeal to any young clergyman for a confirmation of feelings which I am about to describe. The admirable form prescribed in the Book of Common Prayer for the visitation of the sick is, in many cases available chiefly as a groundwork on which to build a system-as an outline, which may be filled up according to the circumstances or duration of the case. It would be as unwise to use that form day by day without enlargement, as to pass to the other extreme, and indulge in extemporaneous prayer, to the exclusion of the prescribed form. Now, it seemed to me that on this filling up of the outline depended much of the sufferer's good or bad preparation for death, and that therefore it became a matter of most affecting interest. To measure out hope by a true measure, to inspire no false sense of security, to hold out warnings or threats only when the hardened heart can be moved by no gentler means-never to startle the timid soul, nor crush the bruised spirit, -all this seemed to me the most difficult of tasks. For how heavy a responsibility lies on him who pours forth the terrors of God's wrath, and sends a brother's spirit from its earthly tenement without hope or comfort, when the sinking soul should have been taught to sing for joy! And how much more dreadful the error of him who has stood by the bed-side of the unrepentant sinner, only to smooth his brow, and soothe his agony, by a false tale of ungrounded hope, -who has there raised his voice, only to delude the dying man's conscience, to calm his fears, and bid him "go in peace," when there is no peace, no hope-nought but the sin and folly of a long and hardened life, to abide strict and righteous judgment!

Imay have spoken strongly, but I have only spoken fairly, of the feelings with which I was accustomed to contemplate the approach of that duty, from the moment that I arrived at W The spring had gone by, and summer was almost merging into autumn, when, on a fine tranquil evening, I was returning from a long and delightful ramble, in my parish, to the neighbouring town, in which, from the absence of all proper accommodation in W-, I was compelled to reside. One of my parishioners overtook me on my road, and, after a few common-place observations, told me that William Robinson, a young man whose conduct had made some stir in the parish, was supposed to be dying, and that he wished to see me the next morning, if I could conveniently come.

I, of course, promised to do so; and, having parted with my good friend, I traced my steps homeward, in a state of mind in which a determination to do my duty was strangely checked by fear of the scene on which I was about to enter; for the circumstances of the case were most painful.

A custom was unhappily prevalent in that neighbourhood, of considering the period of the solemnization of at the throne of grace. He heard me with fixed attenmatrimony as a matter of secondary importance. It was tion; and having once more prayed with him, I took no uncommon thing to see the bride approach the altar my leave. in a state of pregnancy.

Not many weeks before I was thus addressed concerning William Robinson, I had officiated at a funeral which in the performance of our ministerial duties, do we ob-In the same coffin were enclosed the remains of a mother, who had died in her twentieth year, and her first The promise had been broken. She was deserted in I was reading the service at her grave, I observed a young the Holy Spirit in the inner man." man, not far off, leaning against a tomb-stone, and looking on the scene with sullen indifference. That young man was William Robinson. It was he who had led the departed one to her grave of sin, and followed her, unmourning to her last long home. Not one word of the affecting service touched his heart; he braved the gaze of man, and the voice of God; and, when the blessing had been pronounced, he sauntered from the churchyard with as little apparent emotion as if he had been listening to a dull speech, or sharing in a wearisome

But sin such as his could not be embalmed in apathy like this. Solitude and conscience, under God's blessing, soon began their work. Remorse came over him;

* From the British Magazine. † Perhaps, on second thoughts, the writer of this paper may be inclined to doubt whether this branch of the pastoral office comes after preaching; or, rather, whether preaching is the most powerful instrument in the hands of the Christian minister. Many circomstances may lessen the efficacy of preaching, but no accidental defects can have any unfavourable effect on the faithful exhor-

thoughts that he had suppressed sprang up from their sibility,—and a grateful letter from his sister announced torpor. The body soon shared in the suffering of the the close of this trying scene. mind; and, at the time that I was sent for, he was desmyself at W—, a village in one of the southern cribed to me as labouring under weakness of body, and agony of soul, such that, while he shrank from death with horror, he was weary of life, and would rather die. Considering, then, the condition in which he was, and For myself, every word of the beautiful service fell from the causes which had led to it, my hesitation in approaching such a case can excite no surprise. As I had promised, I went. I felt more and more acutely as I ap- sick. I have often looked back to that young man's proached his house. I entered it, I am not ashamed to case with serious but joyful meditation. May every fuconfess, with fear and trembling. But much as my ture effort be as well and bountifully blest! F.E.T. imagination had been at work, to the moment of my entering the sick room, it had fallen far short of the re-

was a haggard expression in his eye which I can never of every kingdom, filling every corner of the world with the moaning that fell upon my ear had an effect which I cannot describe.

As I entered, a young woman, his sister, rose from the bed-side. The moment his eye caught me, he spoke. empire in the heart of Asia; not less proudly conquerbeen particularized to the mind's eye, and though the shaft should fly with no particular aim.

"I am glad you are come. I have long wished to see you, Sir.—Oh, Sir, I am so wretched!—What can I do vage solitude of the western world; founding another

duced, and then unfeelingly deserted; and of his hardalways before me. It was my hand that laid her low .-What would I give, that I could raise her up again!-Can I ever be forgiven for such a sin as mine?

Here he became exhausted by the vehemence of his utterance; but, while he had been speaking, there was something so despairing in his manner-such utter broken-heartedness in his tone and voice-that I could scarcely master myself so far as to prepare to act in a scene so new. I knelt down, and besought him to strive to join me in prayer. He shook his head doubtingly, but I did not delay any longer. I poured forth, under feelings before strange to me, that beautiful prayer provided by the Church "for persons troubled in mind or in of the coming of some great personage, and that by mere accident conscience." As its scriptural supplications fell, one their conjecture was verified in the birth of Christ,—that verses after another, upon his ear, he became somewhat more composed: the tears rolled down his cheeks; and, when before, accidentally happened to apply to that extraordinary perit was finished, he laid quietly looking at me, with evi-

dent expectation that I should now speak. conviction of the fearful offence which he had given to the purest and most amiable of beings; -and that he succeeded in God by his sins was felt by the poor sufferer who was his object without any of the means usually employed by similar stretched before me; and I asked him if he had been able to join in the prayer which I had just offered up? power, he convinced multitudes of his divine authority. He be-

He was silent for a time, from the depth of his emotion rather than from terror,—he was now softened and

"Yes, Sir," said he, "I felt every word of that prayer. But I have sinned greatly against God!"—and he looked

enquiringly at me, as if to sound for hope. I then, without saying another word, read to him the 15th chapter of St. Luke, commenting on each parable as I proceeded. I have since found, indeed, in a parish that forms a melancholy contrast, both in numbers and the condition of the poor, to W---, that the beautiful parable of the prodigal son is, under God's blessing, one of the most fruitful sources of instruction to the sick. Addressed to those who, despite of early vows, have fallen away into a careless or sinful life, I know no portion of scripture which so tully sets forth, on the one hand, the joy of a merciful Father in forgiving and blessing a repentant son, and, on the other, demands, previously, those two grand steps—a deep sense of sin, and ful though every where persecuted; and that they were eventually a hearty resolution to forsake it, -as indispensable on the part of the returning offender. But I go to our sick sufferer again. Having shewn him plainly the scope of the parable of the prodigal son-"But," said I, "glad as the father in the parable was to receive his returning son, and glad as God is to receive every repentant transgressor, mark! I beseech you! mark the conditions required in each case. You may gaze with joy and gratitude on so glorious a display of mercy; but that mercy will be yours only if you feel that you are a sinner, and if you resolve by God's grace to forsake your sin and amend your life. Are you, then, persuaded that you are a sinner?

"God knows, Sir, that I am."

"But if it please him to restore you to your former nealth," said I, "what would you do?"

"I would lead a different life, Sir, by his help. would pray for his help, and I would endeavour to do his will;" and his tears shewed that he felt every word

I now pressed upon him, as strongly as I could, reflection on the whole scheme of redemption planned by an all-wise and all-merciful God. I bade him, as he repented of his sins, turn to his Father for pardon, and offer, through the mediation of the atoning Son, his prayers

I found, in subsequent visits, that the change for the better was going on. In his sister, too, (and how often, excited, as I could see, the interest of the whole village. serve the unobtrusive action of woman's religious feelings,) he had found one who calmly, but affectionately, spoke to him of those momentous concerns in which and only child, that had breathed but to die. But she man's eternal welfare is wound up. She read to him had not been married: she had confided in a promise, the Bible-she talked with him of its promises to the by which hundreds before her had been persuaded.— true penitent—she prayed with him, through their common Saviour, to God. He was sinking evidently in body, her hour of misery; and it pleased God that she should but he was, I trusted, rising gradually in spirit, so that not survive, to offer thanks to him for having spared her in the great danger and peril of child-birth." While man decayed, so much the more was he strengthened by

At last, meek and humble, but with the joy of a faithful penitent, he partook of the communion of his Master's blessed body and blood. By his bedside knelt, beearly grave. To see that father grasp the dying man's hand, and again and again declare his forgiveness of the perfect bond of charity-to see the glow of joy spread over the countenance of the sick man's sister—and his aught but the deepest reverence-all this was affecting enough. But to hear him, who felt himself to be speaking under the very gaze of the Almighty, breathing forth confession, and prayer, and thanksgiving, in those tones which only they who have much frequented the dying bed can imagine, was so affecting, that my voice dying man himself.

Again did I stand in the churchyard, and almost on the same spot, to read the same solemn service. There were almost the same mourners—there were almost the same bystanders-but how different the feelings of all! my lips in Christian hope, and I felt deeply grateful to Him who had blessed this my first effort in visiting the

ENGLAND.

If an Asiatic or a Roman of the conquering ages of Asia and Rome, could start from his grave; with what astonishment would he see an island, once almost too trivial for his ambition, and too distant for his knowledge, lording it over a dominion wider than all ancient empire, touching with her sceptre the eastern and western extremities of the earth, impressing her will on the councils her arts, her learning, and her benevolence, gathering into her bosom the opulent products of every region, pushing her brilliant adventure to every spot where man can master the wild powers of nature, controlling an ing another empire from the swamps and forest, and sa-I sat down near him; and, as I was silent for a time, all, leaving vestiges of herself that no time will ever he went on to say, that though I might have heard of the wear away; erecting alters that shall last when sword life that he had led, I did not know its real depth of and sceptre are dust: founding institutes not of harsh wickedness. He spoke in the bitterest words of self- and sanguinary power, but like the pillars in the jourreproach of his conduct to the woman whom he had se- neyings of Israel, sacred evidences that there God had ness, who is always rising and never sets.—South. been their guide, and renewed his covenant with his peohearted indifference at her death and her funeral. "But ple; planting her noble language, the old wisdom of her since that time, Sir," he continued, "I have been able laws, the matchless security of her freedom, the incalto see nothing but her corpse in the grave. I have it culable knowledge of her religion !- England, the mighty mother of empires; the great dispenser of good; the intellectual sovereign of the globe. - Rev. Dr. Croly.

The Garner.

THE CREDULITY OF INFIDELS.

Infidels scoff at the credulity of the Christian. But let us fairly state the case, and see whether of all beings in existence the Infidel is not the most weakly credulous. What is the Infidel's creed? He believes that the whole world united in a conspiracy to impose upon themselves about the era of the introduction of Christianity; that they invented an universal persuasion or poems, the productions of men who lived several hundred years son, and things the most contradictory did accidentally concur in him; that he was a deceiver and an enthusiast, and a false claimant I rose from my knees. I felt a strong hope that a real to a divine commission, and yet that he was, without exception, characters; for that without money, without troops, without lieves that after Christ was openly crucified as a malefactor, twelve illiterate fishermen took up the extraordinary tale that he had risen from the dead, although these fishermen must have known to the contrary if he was a deceiver; and without any assignable motive, in the face of danger and death, they formed the bold design of onverting the whole world to a belief in this strange story ; -that although aware of the calamities which they must thus occasion to mankind (and therefore men of unfeeling and cruel dispositions) their writings and actions exhibit the purest morality and the most benevolent spirit ;- that without education or literature they composed several works, in which the leading character or subject of their memoirs (if a fictitious personage) is unquestionably one of the most wonderful creatures of imagination that the range of literature can furnish; a character altogether unlike that of any being who ever dwelt on earth, sustained throughout with the most exact consistency, and the most minute and apparently unnecessary particularity of dates, and times, and places; -that they travelled over the greater part of the world, every where success the means of subverting the religious establishment of the mos powerful nation upon earth .- Rev. W. A. Evanson.

> CHRISTIAN HOPE. The Apostle has very properly mentioned hope after faith, as it arises from it, and depends entirely upon it. No sooner does Hotel. The accommodations are of a most superior dethe soul embrace and adopt, through faith, the great truths of the Gospel, than it feels itself expanded with hope, the blessed hope of life and immortality. Rescued from the shackles of infidelity, or the darkness of ignorance, it now breathes freely the delightful atmosphere of Christian confidence and Christian love. It now sees clearly its own nature, and its future destination. Eternity opens to its view, it sees the way that leadeth to it, and learns to tread that way, with humility indeed, and with fear, but yet with hope. expectation that illumines his heart. No dreary anticipations, no dark and awful uncertainties, spread a gloom around him .-He sees the goal in the distance before him, and he knows that he can reach that goal because his God has told him so. But we shall perceive more distinctly the full value of this hope, if we consider for a moment, what this life would be without it. How could you endure the vain and restless bustle which surrounds you-the mpty vanities which the cares of this world oblige you to pursuehe unsubstantial and unsatisfactory enjoyments with which your better judgment is often disgusted, unless you knew, that all these are but the novious weeds that disfigure the path to a real and an eternal happiness? Or how would you bear the sufferings which so often oppress you, the pangs of disease, the anxieties of business, the failure of your dearest hopes, the ingratitude of pretended friends, or the loss, the bitter loss, of real ones, unless you felt an inward and unspeakable comfort from the consideration, that these are but the troubles of a moment, that they are the affectionate chastenings of your heavenly Father, and that they will procure for you a crown of glory ?- Rev. Edward Rice.

THE UNSTUDIOUS PASTOR. The complete pastor must be, even to his dying day, no less a Christian student than a Christian teacher. God honours human learning, if used in subordination to Divine grace. It is truly said, "any branch of knowledge which a good man possesses he may apply to some good purpose. If he possessed the knowledge of an archangel, he might apply it all to the advantage of men and the glory of God." An unstadious minister has a paralysing effect upon a parish. There is a sameness of preaching, which becomes first unprofitable, then intolerable. The old sermons fail sides his sister, the father of her whom he had sent to an to excite an interest. There is no suitableness of application, no progressive building up in the faith, no address to individual conscience. The bow is drawn mechanically, and the arrow is shot past—to see hearts thus knit together in the strong and at a venture, and naturally misses the mark. So, too, in respect of literature. If the preacher betray the barrenness of his intellectual stores, and his want of sympathy with the educated class own features, down which tears ran—tears too sacred for of his congregation, what can be the consequence but failure of personal respect, absence of attractiveness, loss of influence for the great objects of his ministry? - Bp. C. R. Sumner.

RICHES.

I cannot call riches better than the "baggage" of virtue; the Roman word is better, "impedimenta." For as the baggage is to dying bed can imagine, was so anecting, that my voice Roman word is better, impedimenta." For as the case of March, between which time and the fourteenth day of April, no transfers of shares can take —final, perhaps, on earth, in the fullest sense, to the hind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory. Of great riches there is He lingered, however, a few days longer, but, for the no real use, except it be in the distribution; the rest is but congreater portion of that time, almost in a state of insen- ceit. So saith Solomon: "Where much is, are many to consume

it; and what hath the owner but the sight of it with his eyes?" | VERY EXTENSIVE STOCK OF SPRING DRY The personal fruition in any man cannot reach to feel great riches; there is a custody of them; or a power of dole and donative of them; or a fame of them; but no solid use to the owner. Do you not see what feigned price are set upon little stones and rarities? And what works of ostentation are undertaken, because there might seem to be some use of great riches? But then you will say they may be of use to buy men out of dangers and troubles. As Solomon saith, "Riches are as a strong hold in the imagination of the rich man." But this is excellently expressed, that it is in imagination, and not always in fact. For certainly, great riches have sold more men than they have bought out .- Lord

SUBLUNARY ENJOYMENTS.

All sublunary enjoyments unite the changeableness, as well as feel the influence of the planet they are under. Time, like a river, carries them all away with a rapid course; they swim above the stream for a while, but are quickly swallowed up and seen no more. The very monuments men raise to perpetuate their names, consun and moulder away themselves, and proclaim their own mortality, as well as testify that of others. All these earthly funds have deficiencies in them never to be made up.

But on the other side, the enjoyments above, and the treasure roposed to us by our Saviour, are indefectible in their nature, and endless in their duration. They are still full, fresh and entire, like the stars and orbs above, which shine with the same undiminished lustre, and move with the same unwearied motion, with which they did from the first date of their creation. Nay, the joys of heaven will abide, when these lights of heaven shall be put out, and when empire in the new-born continent of the south; and in sun and moon, and nature itself shall be discharged their stations, and be employed by Providence no more; the righteous shall then appear in their full glory; and, being fixed in the divine presence, enjoy one perpetual and everlasting day, a day commensurate to the unlimited eternity of God himself; the great sun of righteous-

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Banks, as announced by circular to the respective parties. The dividend is declared in sterling money, and will be paid at the rate of exchange current on the 14th day of April, to be then fixed by the Local Boards. The books will close, preparatory to the dividend, on the thirtieth day of March, between which time and the By order of the Court.

London, 7th December, 1839.

G. DE B. ATTWOOD, Secretary.

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