

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

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Original Poetry.

For the Church.

THE DYING SOLDIER.

"With shiver'd spear and with dented shield,
I lay me in blood on the battle field;
The red streams gush from my gory side,
And the sword-gash foams with a purple tide.

"My brothers in arms have left me lone,
With the graveless dead around me strown;
And ere morning comes, and the star of day
Looks bright in the east, I shall be as they.

"They have left me lone, to bleed and to die,
Not one of my friends or of kindred nigh;
With the vulture's shriek as my passing-bell,
And the night-wind to ring my funeral knell.

"My heart throbs low and mine eye is dim,
And the shadows of death around me swim,
And coldly, coldly, the rains distil
On my faint wet brow and my bosom chill.

"Thou' lovest that heart and dim be that eye,
I see a vision, before me, nigh;
The lov'd, and the lost, a saintly band,
In all their kindness aid beauty stand.

"Mother!—is that thy tender breast
That woos thy son to thy gentle rest?
Father!—are those thy looks of love,
That beam on my brow like smiles from above?"

"Sisters!—and have ye come to bless
The last sad hour of my wretchedness?
Brother!—I feel thy friendly grasp,
And my heart's blood burneth thy form to clasp.

"Wife!—hast thou left my azure steep,
To watch o'er my earthly bed and weep,
With our sweet babes shedding their tears as a flood,
To see me laid on my couch of blood?"

"But whose is this wondrous form divine,
Whose eyes of light thro' my spirit shine,
Like the dawning of Heaven? 'tis He!
He comes my soul from her bonds to free.

"And com'st Thou, Saviour! at this late hour
To visit my soul with Thy grace and pow'r?
I feel Thy best love within my heart,
I am Thine! I am Thine! no more we'll part."

He pass'd,—the wind rang his funeral knell,
The vulture's shriek was his passing-bell;
Ere morning came and the star of day
Look'd bright o'er the dead, he was as they.

J. H.

THE LIFE OF THE REV. PHILIP SKELTON.*

The subject of this memoir was born in the parish of Derrigahy, near Lisburn, in Ireland, in February 1706-7. His grandfather, who was an engineer of note in England, was sent over by King Charles I. to inspect the Irish fortifications. The rebellion soon deprived him of the benefit of this employment; and being reduced to great difficulties, he was compelled to earn a livelihood by working with his hands. His son Richard (father of Philip) appears to have been, in the reign of William III., a gunsmith, and afterwards a farmer and a tanner. When Philip was about ten years old he was sent to Lisburn Latin school. The lad, it is said, did not relish grammar, it seemed to him dry and disagreeable; and the master, in consequence, complained to his father, who adopted the following method of cure. He raised him one Monday morning early out of his bed, and having put a pair of coarse brogues on his feet, ordered him to go out immediately into the fields to work with the common labourers. He willingly obeyed this command, imagining that it would be easier to work there than to annoy himself with hard study. His father made him carry stones on a hand-barrow, and submit to severe drudgery; keeping him fasting long beyond the usual time, and then sending him the coarsest food to take in the open fields. He would not allow him to associate with the other children, but bade him go to his companions, the servants. This hard treatment at last broke down his spirit; he began to relent, and burst into tears. His father then said to him, "Sirrah, I'll make this proposal to you: whether do you choose to toil and drudge all your life as you have these few days past, living on coarse food, clad in frieze [rough woolen] clothes, and with brogues on your feet; or to apply to your books, and eat and drink and be dressed like your brothers here?" pointing to his brothers, who, at vacation, had just come from the university, decked out in Dublin finery. Poor Philip, whose bones ached with the hand-barrow, said "he would readily go to school, and be attentive to his studies." He did so, and continued studious ever after. His judicious parent was taken off in the fiftieth year of his age; and shortly before he died, he called Philip to him, and desired him to study medicine; but the youth fixed on divinity for his profession, believing himself to be called thereto by a voice more than human.

On leaving school, he entered as a sizar in the university of Dublin, where the famous Dr. Delany was both his tutor and real friend ever after. He soon obtained the reputation of a scholar, and at the same time exercised himself in cudgel-play and boxing, in which latter faculty he was allowed to be excellent; and if opportunity offered, he was not unwilling to manifest his skill. It does not appear that this arose from an irritable or quarrelsome temper; but being skilled in the art, he would occasionally shew his proficiency. In consequence of a misunderstanding which he had with a fellow student, who was in some way connected with Dr. Baldwin the provost, his college-life was made very uneasy to him. The young man, out of spite, insinuated that Skelton was a Jacobite; whereupon the provost, enraged at this charge, ordered Skelton to appear before him. Skelton declared that he was as strenuous for the house of Hanover as any in Ireland; but the provost, whose mind had been poisoned by the malicious representations of his young favourite, persecuted Skelton, and endeavoured to keep him out of a scholarship. This, however, he failed to accomplish, by mistaking him for another of the same name. He accordingly received the reward of his merit, by being elected to a scholarship at Trinity College in 1726.

Finding it impossible to regain the provost's favour without disgraceful compliances, he resolved to quit the college at the statutable period: he accordingly commenced B.A. in July 1728, and had his name taken off the college-books in May the year following, two years before the natural expiration of his scholarship.

Between this time and his entrance into orders, he resided with his brother John, a clergyman and schoolmaster of Dundalk; and took on himself the management of the school, which under him rose into great repute. He stayed here only a short time, when he obtained a nomination to the curacy of Newtown-Butler, in

the county of Fermanagh, from Dr. Madden, in whose house he resided as private tutor to his children: but his situation was not over-pleasant, for he had much trouble with his pupils, who shewed great airs, and were very ungovernable; especially one of them, who was his mother's pet. But Skelton would not be guided by this lady's whims: he insisted on having the management of the lad himself; a permission which the mother was not willing to give to the extent required by the tutor: this circumstance, added to the perpetual disgust he experienced from the vulgar and parsimonious mind of the lady in question, induced him to resign his curacy and tutorship in about two years. While he held this curacy, he began to perform some of those wonderful acts of charity that so ennobled his character. Of his salary, which was very small, he gave at least half away, hardly allowing himself clothes to put on. As he returned from church one Sunday, he came to a place where a cabin with three children in it had just been burnt down; two of the children were consumed; the third shewed some signs of life, but was so dreadfully scorched, that the skin came off a great part of it. Seeing the poor people wanting linen to dress their sores, he stripped off his clothes, and tearing his shirt piece by piece, gave it to them, as he found it necessary, till he left scarcely a rag on his back.

On leaving the curacy of Newtown-Butler, he repaired to his brother's in Dundalk, until, in 1732, he was nominated to the curacy of Monaghan, in the diocese of Clogher, by the Hon. and Rev. Francis Hamilton, the rector. He "entered on this cure" says his biographer Burdy, "with that eager zeal for the salvation of souls, which a warm sense of duty only could inspire; he felt the weight of the obligation imposed upon him. He laboured hard in his ministry; he visited his people from house to house, without distinction of sect; he conversed with them freely, mingling entertainment with his instruction. The children he catechised every Sunday evening in the church; and when they became thoroughly acquainted with the original catechism, as in the Prayer-book, he made them learn the proof-catechism, which confirms and illustrates the doctrines of the other by texts of Scripture. On a particular evening of the week, which he appointed, he invited people of every age to his lodgings, that he might instruct them in religion. And thus, by his means, they obtained a knowledge of their duty. I was told in Monaghan, (continues his biographer) that the children there knew more of religion at that time than the grown-up people in any of the neighbouring parishes.

"In the pulpit he displayed that strong and manly eloquence which arrests the attention of the hearers.—His large gigantic size, his strong expressive action, his clear distinct delivery, his power of changing the tone of his voice and features of his face, to suit his purpose, and, above all, the sincerity of his heart, made an irresistible impression on his hearers. They were insensibly carried away with him, they were astonished, they were convinced. His life was conformable to his preaching. It was a pattern of every virtue; it was decorated with piety, chastity, humility, and charity. For this last-mentioned amiable quality he was eminent, perhaps, above all others in Ireland. Being born, as he supposed, for the use of the poor, he exerted all his endeavours to mitigate their sorrows. A great part of his annual pittance he gave them, and often scarce allowed himself even the necessities of life. His salary was only £40; a sum which was then equal to double the sum now. With this he contrived to do wonders; for he avoided every needless expense, accounting himself answerable to God for every penny he spent. He kept no horse, but obtained sometimes the loan of one from a widow in the parish. He gave his mother, out of his pittance, ten pounds a-year, to help to support her and the children, and used to visit her at Derrigahy every Christmas, and gave her this sum in return for a pair of stockings she made him. He could not always be regular in this donation, as he was obliged to pay Dr. Delany a certain sum every year, for debts unavoidably contracted at college. He usually travelled all the way to Derrigahy on foot, to save money for his mother and for the poor. He generally preached two Sundays at Lisburn church, when he paid these visits of filial duty, and always brought thither a crowded audience, for the people flocked from all quarters to hear him. His mother died in 1748."

Mr. Skelton remembered that to visit those who were "in prison," was one duty of the follower of Christ.—Accordingly, he gave much attention to the state of the prisoners in the goal of Monaghan, who, as he found, had been cheated of their proper allowance of bread; this abuse he rectified; and in other ways contributed to the comforts of the prisoners. He was ready also to give spiritual counsel to those who were condemned to die. On one remarkable occasion, when a convict at Monaghan, of whose innocence he was well assured, was condemned to be hanged within five days; he set off for Dublin, and, on his arrival, was admitted to the privy council, which then was sitting. Here he pleaded for the poor man with such eloquence as to obtain his pardon, and returned with it to Monaghan in time to save his life. In this spirit of his divine Master, "who went about doing good," he searched for, and found, many opportunities of benevolence. Among these may be mentioned the kind interest he took in behalf of a lad named John Burns, in that town, who was deaf and dumb, whom Mr. Skelton carefully instructed in the Christian religion, and helped him in the composition of a book entitled "Chronological History of the World," by which he made some money.

There was, moreover, a notoriously wicked man, named Craven, in that place, with whom Skelton expostulated; but his remonstrance so offended the man, that he took a spit, and ran at him to stick him through the body. Skelton was, for that time, forced to fly; but he had the courage to go back again, and after much danger and difficulty, and many awful lectures, his efforts were blessed by God the Spirit; the man was changed, and became a Christian. He was the means also of a change being wrought in the manners of his people, thirty or forty of whom usually attended prayers on a week-day. His success in this point, unpromising as were those he had to deal with, may encourage those pastors who strive to open the eyes of their people to the edifying results of attending the daily service of the Church. Surely a blessing may be expected to rest upon that minister and those parishioners who are found "continually in the temple, praising and blessing God."

Mr. Skelton published several pamphlets upon different subjects about this period. Dr. Sterne, bishop of Clogher, was so pleased with one that he sent for Skelton, and said, "Did you write this, Mr. Skelton?" shewing him the book. Skelton gave him an evasive answer.

"Well, well," he said, "is a clever thing; you are a young man of no fortune, take these ten guineas, you may want them." "I took the money," Skelton told his biographer, "and said nothing, for I was then a poor curate." His friend Dr. Delany, wishing that Skelton's powers might have a larger field for their exercise, procured for him the curacy of St. Werburgh's, Dublin; which he would have accepted, had not hopes of preferment (hopes never realised) been held out to him, should he remain where he was. The living of Monaghan, where he was curate, fell in 1740, but it fell not to him. He remained, however, in the curacy, and felt no other rivalry towards the man who had been appointed over his head, but a rivalry in doing good. Bishop Sterne had said to the new incumbent, "I give you now a living worth three hundred a-year, and have kept the best curate in the diocese for you, who was going to leave it; be sure take his advice, and follow his directions, for he is a man of worth and sense." The incumbent followed his advice, and there was often an amicable contest in the performance of their works of charity and duty. All hopes of preferment from Bishop Sterne being now abandoned, he accepted, in 1742, of the tuition of the Earl of Charlemont; but owing to a difference with his lordship's guardian, he soon resigned this charge, and returned to his curacy, which had been kept open for him by his indulgent rector, Mr. Hawkshaw. Soon after he had returned to his ministerial charge, and while he was occupied in reading and composition, he was offered a school worth £500 a-year, which he declined, knowing that he should be unable to carry out his purpose of publishing several useful compositions. When it was suggested to him, that he might in a private room at his studies, and leave to the assistant-masters the task of conflicting with the business and tumult of the school, he said he could not in conscience take the money, without giving up his whole time and attention to the pupils.

In 1748, Mr. Skelton having prepared for the press his valuable work called "Deism-revealed," he conceived it too important to be published in Ireland, and therefore determined to go to London and dispose of it there. On his arrival, he took his manuscript to Andrew Millar the bookseller, to know if he would purchase it, and have it printed at his own expense. Millar desired that it might be left with him a day or two; meanwhile he would take the opinion of a gentleman of great ability upon its merits and saleableness. "Can you guess" (said Skelton afterwards to his biographer) "who it was that tried my Deism Revealed?" "No, I cannot," "Hume the infidel." He came, it seems, to Millar's, examined it for an hour, and then said to him, "Print." He made by this work about £200. A few months after its publication, the (new) bishop of Clogher, Dr. Clayton, was asked by Dr. Shelock, bishop of London, if he knew the author of that work? "O yes, he has been a curate in my diocese nearly these twenty years." "More shame for your lordship!" replied Shelock, "to let a man of his merit continue long a curate in your diocese."

When Mr. Skelton had resided in London about six months, during which time he preached some of the sermons to be found in his published works, he returned to his curacy in Ireland; at which, however, it was not destined that he should remain much longer. The time of his promotion, long delayed, at length arrived. In the year 1750, a large living fell in the diocese of Clogher, and immediately Dr. Delany and another bishop waited on Bishop Clayton, urging him to promote Skelton to the vacant preferment. This he would not do; but made several removals, in order to station Skelton in the living of Pettigo, of inferior value to the one that had first become vacant, and situated in a wild part of the county of Donegal, among mountains, rocks, and heath. The parish is fifteen miles long and ten broad; of this he had the whole tithes, and had also a gbe of a hundred and fifty acres, situate in the county of Fermanagh. The tithes and glebe together did not, however, average two hundred pounds a-year. He was not rigid in demanding his dues, or he might have scraped up a little more.

"His parishioners were sunk in profound ignorance. One could hardly have supposed, on viewing their manners, that they were born and bred in a Christian country. Yet many of them were nominally Protestants. Mr. Skelton declared that they scarce knew more of the Gospel than the Indians of America: so that, he said, he was a missionary sent to convert them to Christianity. Like others in a rude state, their chief study was to supply their natural wants and indulge their gross appetites. The most of them seemed ignorant of the use of books, which they thought very few applied to but for some bad purpose. Mr. Skelton assured me (writes Mr. Burdy) that soon after he came to Pettigo, he was reading one evening in his room by candlelight, with the window-shutters open, and heard many people whispering in the street at his window, which brought him to the door to see what was the matter, when he found a whole crowd of people listening and watching him; for it seems they thought he was a conjurer, he dealt so much in books. So true is the observation of Swift—

"Thus clowns on scholars as on wizards look,
And take a folio for a conjuring book!"

Such were the people whom he was appointed to instruct. To a benevolent clergyman like him it surely gave concern to see them in this state of ignorance and error. He had a wide field for improvement before him, and began to work immediately. He visited them from house to house; he instructed them late and early; he told them of Jesus Christ who died for their sins; whose name some of them had scarce heard of before. In his journeys through the parish he took down the children's names, desiring their parents to send them to church to be instructed in the catechism; and introduced the proof-catechism, such as he had already made use of at Monaghan. During the summer, while he was thus employed, he explained the catechism on Sundays before all the people, which served to edify both young and old. At this lecture or explanation he spent an hour and a half every Sunday the whole summer season. He gave the people this instead of a sermon, as it seemed to please them better, being delivered without notes, and also remarkably plain and instructive. He was thus, like Job, eyes to the blind, and feet to the lame. When he had reason to suppose that the grown-up people were tolerably acquainted with their duty, by means of his public and private lectures and admonitions, he locked the church-doors on a Sunday, when he had a large congregation, and examined them all to see what progress they had made under his care in religious knowledge. He would not intimate to them the day he intended to do this, well knowing if he did, that few or none of them would come. He thus endeavoured to work upon their shame, which is often a more powerful motive with men

than the dread of temporal or eternal evils. In time, by his extraordinary care, he brought these uncultivated people to believe in a God who made them, and a Saviour that redeemed them. Sir James Caldwell's residence being at the extremity of the parish, he preached once in the month, on a Sunday, in his parlour, where he had a tolerable congregation, and used also to examine the people there in religion. He was once examining some persons of quality there, when one of them told him there were two Gods, and another three Gods, and so on: such was their ignorance. One of them, indeed, who had nothing to say, every question he was asked, made a genteel bow, in which he was better instructed than in religion."

It will be remembered that Mr. Skelton's father, when dying, enjoined his son Philip to study medicine.—"Though he preferred theology for his vocation, he did not neglect to comply with his parent's wish; for, both at Monaghan and in his present charge, he practised the healing art, and gave his people the medicines he had procured. Such gifts, joined with his advice, must have been highly valuable in so wild a district, where medical aid could not at once be reached. In dangerous cases he would send fourteen miles to Dr. Scott, to whom, for his trouble in attending his parishioners, he gave up the whole glebe of the parish of Pettigo, worth about forty pounds a-year.

The bishop called upon him to preach the visitation-sermon soon after he had come to the living. At first he was reluctant, because other clergymen, his seniors as incumbents, had not yet preached: his objections, however, having been overcome, he preached the sermon entitled the "Dignity of the Christian Ministry," considered to be "one of the best occasional sermons of this sort extant in our language."

The people of Pettigo were sadly addicted to the drinking of whisky, especially at funerals, on which occasions not unfrequently twenty gallons of strong spirit had been drunk. Many were killed at these meetings, either by fighting or by whisky. Mr. Skelton used every effort to break them off from this brutalising habit. He prevailed on some to take an oath that they would not drink; and he preached against the practice a sermon, entitled "Woe to the drunkard," which is to be found in his works. But he produced little amendment in this particular, except that some of his own hearers probably were reclaimed from the gross excesses into which they had been carried. He strove also to limit the expenses of his people at christenings and marriages; for they usually spent all they could scrape together at these, and afterwards were nearly starving.

In 1757, a remarkable scarcity prevailed in Ireland; the effects of which were most severely felt in Pettigo. The exertions which Mr. Skelton made to find out and relieve the necessities of the sufferers were unremitting. He travelled through the country, that he might discover who were in want. When he entered into a wretched hovel, he would look into the meal-chest, and count the number of the children, that he might be a better judge of their necessities, which he lost no time in supplying. His tender-hearted zeal at this distressing season is beyond all praise: how deep it lay in his feelings will be understood by the following fact. When his money was nearly all spent, but he foresaw that the scarcity must continue many weeks more, he resolved to sell all his books, that he might relieve his parishioners with the sum they might produce. Mr. Watson, a bookseller in Dublin, bought them for eighty pounds; but soon after the advertisement announcing the sale had appeared, two ladies, Lady Barrymore and Miss Leslie, guessing at his reason for selling the books, sent him fifty pounds, requesting him to keep the books and relieve the poor with this money. He expressed his gratitude, but answered, that he had dedicated his books to God, and he must sell them. The ladies did not withdraw their gift; so that both sums were applied to the relief of the poor. This was a sacrifice to duty (writes Mr. Burdy), of which no one can have an adequate idea, except a scholar, fond of reading, situate like Mr. Skelton, in a coarse, barren country, among illiterate people, with a number of agreeable books, the only companions of his many solitary hours."

In 1759, Dr. Garnet, bishop of Clogher, shewed his sense of Mr. Skelton's merit by presenting him to the living of Devenish, in the county of Fermanagh, near Enniskillen, worth about three hundred a-year, an agreeable removal from a most rugged and inhospitable part of Ireland to a civilised district. When he was leaving Pettigo, he said to the poor, "Give me your blessing now before I go, and God's blessing be with you. When you are in great distress come to me, and I will strive to relieve you." The living of Devenish was divided into two parts, some miles distant from each other. In the one division was the parish church, and in the other a chapel of ease. He usually preached in the chapel of ease, as it was only two miles distant from Enniskillen, and kept a curate in the parish church; frequently, however, exchanging with his curate, that his care might reach to every part of his parish. In both churches there was a large congregation, as is the case over the whole county of Fermanagh, where the Church of England men at that time exceeded the dissenters in the proportion of three to one. This was very unusual in the north of Ireland, where dissenters so much abounded. In these churches Mr. Skelton had the sacrament of the Lord's supper administered once a month; and he was also strenuous in the public and private instruction of his people. The children he catechised, as usual, in the proof-catechism, and on these occasions he lectured.—He examined also the grown-up people in the church; and among them were many of the upper class of society. The situation of his parish near Lough Erne, made it necessary that he should watch carefully over the morals of his people. There are in the Lough nearly four hundred little islands, swarming at that time with private stills, which being out of the reach of the excise officers, made the whisky too plentiful, and in proportion depraved the morals of the people. These stills were afterwards seized by order of the government.

Skelton was not unpractised in theological argumentation; and he knew well how to defend the principles of that Church of which he was a minister. On one occasion, when he was at the house of his friend and physician, Dr. Scott, he was informed that a preacher was addressing the people in the streets. Skelton invited him at the conclusion of his address, to enter the house; he accordingly came, with some of his hearers, who wished to hear Skelton and him arguing. "What commission, sir," said Skelton, "have you to preach the Gospel?" "A commission from above." "By whom were you ordained?" "By the Spirit." "Well, sir," replied Skelton, "suppose you have the Spirit, as you

say, it is still necessary you should be ordained by the laying on of hands before you attempt to preach; for you read in the Acts of the Apostles, 'The Holy Ghost said, Separate me Barnabas and Paul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.' These, it is allowed had already obtained the Spirit; but they were not permitted to go abroad to preach till they were first ordained by the laying on of hands. Hence your preaching, without being ordained, is contrary to the practice of the Apostles." On another occasion, arguing with a non-conformist, he said to him, "Do you advise dissenters from Church communion to go to a meeting, and Church people to go to church?" "Yes." "Well, then," said Skelton, "your religion is not the same as St. Paul's; for he says, 'Be ye all of one mind one with another.'"

In 1766, the Bishop of Clogher removed him from Devenish to the living of Fintona, in the county of Tyrone. He was as indefatigable at Fintona in the labours of his ministry as he had been at either of his former stations. Nearly all the people at Fintona were dissenters; and he adopted the following stratagem to gain them over to the Church. He asked their minister to allow him to preach at the meeting-house; his consent was given: the result was, that the greater number of them became members of the congregation of the church. He then asked the minister how much he had lost by the desertion of his hearers? He told him forty pounds a year; on which Skelton settled that sum annually upon him.

In his latter days when the air of Fintona was too keen for him, he passed some of his winters in Dublin, where his preaching (especially for charities) was highly valued. His infirmities increasing, he took his leave of Fintona in 1780, and removed to Dublin to end his days. Great respect was here shewn him by the dignitaries of the Church; and, in 1781, the degree of Doctor of Divinity was offered him by the University, but he declined the honour. He died on the 4th of May, 1787, in the fifty-ninth year of his ministry, and eighty-first year of his age, and was buried near the west door of St. Peter's churchyard. A marble tombstone was placed over him, with an inscription at considerable length, written by the Rev. R. Burrows, Junior, fellow of Trinity College, Dublin.

His principal religious works have been collected in seven volumes.

THE SACRAMENT OF BAPTISM.*

It is impossible not to pause here to observe the essential benevolence of Christianity propagated by such a system of gentle, never-ceasing instructions as this; beginning with the first training of the learner, and carrying him on, and all that appertain to him, till this world of conflict is exchanged for one of rest and joy. And surely no part of this system is more evidently compassionate and divine, than that which comprehends the helpless and unconscious infant within the arms of the divine mercy, till he is of age to understand and act for himself—this is entirely agreeable to the order of things in providence as in all matters affecting the state and happiness of children. The parent represents them, acts for them, claims all advantages for them which may accrue, enters into beneficial engagements and obligations, signs contracts, takes possession of titles, dignities, inheritances, in their name—on the supposition that the child when of age will confirm by his own acts, when necessary, what the benevolence and forethought of his parent and guardians did and undertook by anticipation for him.

I make the remark, because it is possible that some may have doubts thrown into their minds on the subject of the reception of infants into the church by baptism. But the commission of our Lord could be understood in no other sense than that which, from the time of Abraham, had marked the divine proceedings with respect to children. It was addressed to Jews, who knew that long before the Mosaic Law, infants had been expressly and by name ordered by Almighty God to be admitted, at the eighth day after birth, into the covenant of grace by circumcision. There had never been any doubt upon the question. The command therefore for the promulgation of the gospel with the corresponding initiatory sacrament of baptism, could never have been understood by them in any other light.

Had the commission been to extend the Jewish religion all over the earth, and had the command run thus, "Go ye therefore and teach" (make disciples, or Jews, of) "all nations; circumcising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you;" no one of the apostles would or could have hesitated for an instant—it would have excited no surprise it would have been merely the continuance of a principle expressly enjoined in preceding dispensations. There would have wanted no new command under the gospel, for the admission of infants into God's merciful covenant, any more than there wanted any new commands for the various matters of natural religion, or for the observation of one day's rest after every six days of labour, or for a variety of other things, the principles of which the Church of God had been acting upon for thousands of years. A new command would have seemed, indeed, to call in doubt the merciful will of God in the preceding institution and observance of circumcision.

The apostles, accordingly, long hesitated about admitting the Gentiles at all into the christian covenant without the observance of the Mosaic Law; but they never doubted whether, on receiving them, they should admit also with them the children and households which formed a part of themselves. That the mercy of God should be enlarged to the utmost comprehension under the gospel was natural and in the course of things; but that it should be narrowed and contracted all at once with respect to the objects of the divine compassion, and that the infants of the Jewish believers should be thrust out of the covenant of grace, on their parents receiving Christ, when they were in that covenant the moment before they received him, would have been wholly contrary to the genius of the gospel, and the order of the divine mercy in the last and most gracious dispensation.

The apostles had already heard their Master say, "Suffer the little children to come unto me and forbid them not." They had seen him "take them up in his arms and lay his hands upon them and bless them." They had heard him declare, "of such is the kingdom of heaven." No doubt therefore upon this subject seems ever to have crossed their minds. The baptism of "Lydia and her house;" and of "the Jailer and all his," is mentioned as a matter of course, and is perfectly intelligible to every reader of the Old Testament. St. Paul, in the same unartificial manner, alluding to the well-known extent of the administration of baptism, says, "the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy."

Accordingly, though we have inspired epistles written to churches during a series of sixty or seventy years after the first

*From Bishop Wilson's Sermons in India.

*From the Church of England Magazine.

promulgation of the gospel, no one allusion is found to any class of unbaptized youth, which must have been numerous in every church, within a few years after its being founded, had the infants of the converts not been admitted with them into the covenant of mercy.

The universal practice of the apostolic and early christian church confirms this view of the case as it lies in scripture. The heretics of the first four centuries, when they wished to evade the confession of their sentiments, as to the fall of man, still avowed their faith in the baptism of infants, as a point never questioned. Nor was it till the sixteenth century that any body of Christians arose to deny the validity and extent of baptism, as applicable to the children of the faithful. And even now, after eighteen ages, the whole universal Church, including all the Lutheran and Protestant communities, and the smallest subdivisions of persons separated from national churches, with the single exception of the small body who are known by the name of Baptists, hold the primitive doctrine of infant baptism.

The subordinate question of the mode of administering the rite, I pass over as of little consequence. Our own Church baptizes by immersion, except when the parents can plead the inability of the infant by reason of health. But baptism by sprinkling, especially in the colder regions of Christendom, where necessity dictates it, is agreeable to the general goodness of that God, who "will have mercy and not sacrifice." The import of the original word is allowed to be capable of either interpretation. And the greater or less quantity of the emblematic element is, under a spiritual dispensation, surely of subordinate moment.

It is important further to observe, that all the supposed advantages of baptism in adult years are secured by the primitive and edifying rite of Confirmation, which is retained, after the example of the apostles, in all the branches of Christ's Holy Church; when the parents and sponsors resign their charge, and the catechumen, ratifying and confirming his vows, is solemnly admitted, after due examination, by prayer and the imposition of hands, to the profession of his faith in his own name, and all the personal blessings and privileges of the covenant of grace.

* The minds of the young and unstable are sometimes disturbed by persons misinterpreting or misapplying our Lord's command, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." This passage, say they, is clearly against the baptizing of infants; for if believing be a requisite qualification for baptism, as children cannot believe, so ought they not to be baptized. It is surprising that those who reason thus, do not advance a step further, and contend that as believing is here represented as necessary to salvation, it follows also that, as infants cannot believe, so neither can they be saved. Arguments that involve such glaring contradictions must necessarily be false. The truth is, the objectors here introduce into their conclusion an entire class of individuals who were never thought of in their premises. For to whom amongst the heathen and Jews was the gospel preached at the promulgation of the gospel? Was it not to adults? And to whom amongst the heathen, Jews and Mohammedans now, is it still preached? Is it not to adults, i. e., to persons capable of faith or unbelief? And of them every one "that believeth and is baptized shall be saved, but he that believeth not shall be damned." The error of applying such passages to infants, is seen at once when other passages of a similar construction are considered. As an instance, let us try to apply the argument to the apostolic rule, "If any will not work, neither shall he eat;" infants cannot work; therefore neither shall they eat. And yet, absurd as such an argument is, it is the only one at all possible which is advanced by those who object to the baptism of infants. Let it be well noted, once more, that there is not one single instance, in the whole New Testament, of any person born of christian parents, ever having been baptized when grown up.

THE CHURCH.

COBOURG, SATURDAY, SEPTEMBER 21, 1839.

We animadverted last week in general terms on the repeated attacks of the Christian Guardian on every thing connected with the Church of England in this Province. Such conduct is but in accordance with the whole tenor of that inflammatory Journal, since it was transferred from the guidance of the moderate and controversy-shunning Editor who had the management of it during the most critical period of Sir Francis Head's administration, and who, notwithstanding the turbulent character of the times, contrived to maintain his own principles without coming in violent collision with those from whom he occasionally differed. Indeed so natural and habitual to us has it become to meet with nothing but railing and personal vituperation in the columns of the Guardian, that we generally cast it aside, directly we have ascertained from a few commencing sentences that such is the nature of its weekly remarks; and were it to confine itself entirely to vague abuse, and indiscriminate mis-statement devoid of any definite precision, we should not feel ourselves called upon to bestow ought but an occasional passing rebuke upon its unbecoming manifestations of hostility and injustice to our Church. But when a distinct charge is made imputing the highest dignitary in our Provincial Establishment, deliberately taxing him with having stated what is altogether false, we feel it a duty to offer a distinct contradiction of so shameful and groundless a calumny. Any good man who knows the character of the Bishop of Montreal, and who is but slightly acquainted with the editorial columns of the Guardian, will regard this as a work of super-erogation; but our object in noticing the matter at all is to convince those who would willingly believe the charge adduced to be true, and yet who, on hearing the evidence on both sides, dare not so far outrage common sense, and do violence to their own conscience, as to repeat a slander, undeniably and conclusively rebutted.

The Editor of the Guardian, in the number of that paper dated the 7th August last, quotes the following paragraph (which appeared in our columns) from an official Report of the Bishop of Montreal to Lord Durham, dated November 20th, 1838:—

"In travelling from the town of London to Goderich, I passed through a tract of country sixty miles in length, in which there is not one clergyman or minister of any denomination."

The Italics are the Guardian's, and these are his remarks on the preceding quotation:—

"It would be perfectly easy for us to let these extracts go unnoticed, and in doing so we should be saved much unpleasantness of feeling; but as one ever concerned for the spread of truth, we cannot. The Bishop asserts that there was not one clergyman or minister of any denomination in the sixty miles of country spoken of.—This is altogether false. We know it for an undeniable fact, that different places on the whole of that sixty miles were visited by Wesleyan Ministers, who preached the word, and administered the ordinances! But, they were not ministers in the uninterrupted succession, and, therefore, not ministers at all!"

Here then we find the Bishop of Montreal most positively and unqualifiedly charged with having asserted in an Official Report, that which "IS ALTOGETHER FALSE." What is erroneous, is not always, as a consequence, false; the main ingredient of a falsehood is a deliberate intention to deceive; and of this our Diocesan stands accused by the Editor of the Christian Guardian.

But what must every pison of common sense say, when he reads the editorial paragraph in which his Lordship is thus criminated? Why the very accusation refutes and exposes itself. The Bishop's object was to show that within the tract of country mentioned there was not a single resident minister of any denomination, and this is the fair and natural construction, and indeed the only one, which the words can legitimately bear.—The Guardian, while arraigning the statement as false, proves it to be true; for "as one ever concerned for the

spread of truth" he says, "we know it for an undeniable fact, that different places on the whole of that sixty miles were visited by Wesleyan Ministers &c." So did the Bishop know that different places of that sixty miles were visited by clergymen of the Established Church,—that the Rev. Mr. Campbell of Goderich had been in the habit of preaching at stated periods at the settlement about a dozen miles from Goderich, where his Lordship preached himself, and where his chaplain he believe, baptized ten children,—and that the Rev. Mr. Cooper, a graduate of Cambridge, who lives upon that road, being settled on a farm, had occasionally officiated to some of his neighbors,—but he did not hold any charge. Therefore it is clear that the Bishop's words cannot be wrested to mean that no minister of any denomination ever visited this tract of country, for that would have been to take no account of his own clergy, of whose occasional ministrations he was cognizant from information obtained by himself in places where they actually had officiated. The obvious and avowed purpose of the Report was to represent the distressing want of a settled clergy; of regular religious services; and of this the Guardian must have been fully sensible, for he merely ventures to assert that Wesleyan ministers visited,—not that they resided, or were stationed permanently within the sixty miles. Besides he had the entire extract of his Lordship's Report fairly before him, and in the paragraph following that which the Guardian has so palpably perverted, his Lordship is found (according to the Guardian's mode of proof) impugning his own veracity, for he thus goes on to remark: "I believe I am safe in saying that the great majority of the inhabitants, among whom are comprehended the Land Company's settlers, are of the Church of England, and the services of some of our Missionaries, who have PARTIALLY VISITED this tract of country, have been thankfully received by those who pass under other names." Here we have the Bishop anticipating the Guardian, and while pointing out the want of a resident clergy, and a regular administration of religious ordinances, making the very admission of there being partial visitings of ministers of religion.

We make no further comments on this charge of falsehood brought by the Editor of the Christian Guardian against the Bishop of Montreal. We could, with the greatest sincerity, point to the mild virtues and unobtrusive demeanour of his Lordship during a spotless life, and his marked avoidance of controversy with, or even of remark on, religious denominations dissenting from, or hostile to the Church. We might do this, and much more in aggravation of the indecency, to call it by no worse name, with which an excellent prelate has been charged with having stated what is altogether false. But after the plain explanation we have given of the whole matter, farther vindication will be superfluous to those who love the truth; while to those who will not be convinced it will only bring a heavier condemnation; and this is a consequence we should be sorry to entail even upon the most relentless and unprincipled of our persecutors. But we are not, we are happy to observe, left without a witness in our favour, whose sincerity and credibility even the Guardian will not venture to impeach. The letter of the Rev. BENJAMIN SLIGHT, a Wesleyan Missionary, which appears in our impression of to-day, does not certainly bear specific reference to the subject with which we commenced our remarks, but it expresses a dissent from the general tone of the Guardian, and from the mode of conduct which its Editor has adopted towards the Church of England. We have not the pleasure of any acquaintance with Mr. Slight, but we have heard him spoken of as a conscientious and indefatigable propagator of Gospel truth, and though we cannot retract any of our observations, on which he touches with so gentle and Christian a hand,—yet we cheerfully give insertion to his communication, impressed with the belief that there is not a "genuine" Wesleyan in Upper Canada who does not participate in his sentiments of respect and affection for the Church of the Empire.

Feeling therefore thus kindly towards Mr. Slight, we reluctantly notice one point of his letter in particular.—Gratified with it as a whole, we cannot refrain from stating our decided conviction that Mr. Wesley occupied a position with reference to the Church, strangely inconsistent. We think that, as death approached, he foresaw the mischiefs that would ensue from his irregularities; and that a tinge of melancholy foreboding and of doubt is perceptible in all the expressions, concerning the adherence of the Methodists to the Church, which escaped from his lips or flowed from his pen while his wonderful life was drawing nearer and nearer to a close.—Many remarks have occurred to us on reading Mr. Slight's letter; but on an occasion like the present, when he comes as a messenger of peace, we wish to avoid as much as possible even an amicable discussion; and the little we have above stated on a most important point, is merely intended to prevent the supposition that we acquiesce in all Mr. Slight's observations. Of Mr. Wesley's sincerity we never hinted, or even entertained, any doubt: his conduct, and not his motives, has been the subject of the remarks which we have occasionally felt called upon to make; and we are not aware of ever having treated the venerable Father and founder of Methodism in a manner or spirit that could be reasonably found fault with by the most devoted of his followers.

On Thursday last the 12th instant, the Church at Chippawa was destroyed by fire. We have not, as we expected, received any account from the spot, and we are left to glean from the public prints, the best account we can of this melancholy occurrence. There is no doubt that the fire was the act of American incendiaries, engaged in the cause of Sympathy. A deposition to this effect has been taken before the magistrates, and this, we learn from a communication in the Patriot, was corroborated by a gentleman who measured the footsteps of one of the party and produced some shavings which he picked up close to the footmarks of one of the individuals that landed from the boats,—the shavings being of white wood not commonly used about Chippawa. The length of one foot was 11 1/2 inches, and the breadth 4 1/2 inches, betraying the step of a very tall man. We ourselves have also heard, on the authority of a gentleman who has been over the ground, that marks of a boat having been drawn up on the shore had been discovered, and that some red clay similar to that on the boat's landing place, had been found sticking on a fence which may have been necessarily crossed by the individuals engaged in this sacrilegious affair.

On the following day a meeting was convened to take steps towards repairing the loss. Samuel Street Esq. was called to the chair, and James Cummings Esq. acted as Secretary. Mr. Heppner offered the gratuitous use of his wheat store, until another church was built, and his kindness was accepted, and cordially thanked. The chairman read a letter from Mr. Gilbert McMicking, M. P., also offering to assist towards getting up a temporary place of worship, and relinquishing an unliquidated claim which he had upon the destroyed edifice. Such generous conduct, as it fully merited, received the grateful notice of the meeting; and Mr. James Slater, who rushed into the church during the conflagration and saved the books, was also complimented in a like deserved manner.

From these symptoms of attachment to our Church, we entertain the firm hope, that at the subsequent meeting which is announced to be held in ten days time, an

auspicious commencement will be made in a subscription for rebuilding the House of God, so lamentably consumed. The loss of the edifice is not the only disaster; the fine organ, which cost £100, could not be rescued from the flames, and is utterly destroyed. Such a misfortune as this should and we trust will be felt by every Churchman throughout the Province; and we feel convinced that some judicious plan might easily be arranged, by which a general contribution could be procured.

Distressing as this event most certainly is, it furnishes us nevertheless with two grounds for consolation and even rejoicing. It has elicited a strong Church feeling, and provoked to acts of private generosity; and it proves that the enemies of British rule in Upper Canada, justly regard the influence of the Church of England as a main obstacle to their unhalloved designs.

Rather would we see every sacred edifice belonging to our communion smouldering in ashes, than their walls should ever echo with other lessons than those of scriptural loyalty, and apostolic truth! And if it be the will of the Almighty that our Church should undergo present affliction for its fidelity to the crown and the established religion, we doubt not that in good time He will repay its sufferings, and establish it, when purified by persecution, still more firmly than ever on THE ROCK OF AGES.

We perceive, from the Quebec Mercury of the 10th inst., that on Sunday the 8th September, Mr. R. Lonsdale, late of Trinity College, Dublin, was ordained Deacon in the Cathedral Church of that city, by the Lord Bishop of Montreal. Mr. Lonsdale has been sent out by the Incorporated Society for the Propagation of the Gospel; but it appears that his ultimate destination is not yet determined on.

We copy the subjoined from the Toronto Patriot of the 17th inst.:

At a Meeting of the Grand Lodge of Orangemen for the County of York, held at Montgomery's Tavern, Etobicoke, on Friday, the 13th inst., called by Ogle R. Gowen, Esquire, Provincial Grand Master.

The following Resolution was proposed by Ogle R. Gowen, Grand Master, and J. P. P., seconded by Major Elliott, Deputy Provincial Grand Master, and M. P. P., and passed unanimously.

Resolved,—That we entirely eschew, condemn, and repudiate every doctrine, opinion, and sentiment, uttered, expressed, or written, by the Right Honorable the Earl of Durham, in his Lordship's Report on the state of these Provinces.

That we equally repudiate the Government of any faction in the Colony, but we determined to resist the sway of Radicals, which seek in any manner to impair our institutions or withdraw from the essence and principles of the British Constitution.

We expected nothing less than this from the loyal body which has given expression to such sentiments.—The Orangemen of Upper Canada form one of the strongest links that bind this Province to the mother country. They are ever foremost in putting down the democratic agitator, or repelling the foreign sympathiser. Their loyalty is unquenched either by contumely or neglect. The neighbourhoods, in which they form the majority of the population, are pre-eminently conspicuous for agricultural improvement, and the prevalence of a sterling Conservative feeling. It would be strange indeed did such a class of our population entertain one single political opinion in common with their inveterate enemy Lord Durham, or were they to be found sully the glories of Boyne and Derry by lending themselves to the dissemination of treason, and the disruption of British connexion!

We purposely curtail our own editorial remarks this week, in order to give room for several interesting articles from London prints and for the recent intelligence from Europe brought by the Great Western.

COMMUNICATION.

To the Editor of the Church.

GUELPH, Sept. 10, 1839.

Rev. Sir,—As a humble individual, but one concerned for the honour of Methodism, allow me to address you on an important subject.

It appears by the Christian Guardian of Sept. 4th, that in a late number of The Church, you have made some remarks on an excellent speech delivered in London, by Dr. Bunting, on the subject of education. The Guardian in the above cited number has made some animadversions upon your remarks. On both the remarks and animadversions, I think some observations are necessary, for the purpose of correcting what is somewhat erroneous in both.

I think it necessary to premise, that while I love Methodism, while I am from choice, and hope ever shall remain a Methodist Minister, yet I love and venerate the Church of England, and daily appreciate the labours of her Ministers.

I object to the attempted comparison of the Guardian between the conduct of Dr. Bunting and its own course. The present temporary Editor has borrowed the argument of his predecessor, by him more than once repeated. But is there a perfect similarity between them? I think not; but contrariwise, a perfect contrast! 1. In the language and epithets employed. I extremely regret the necessity of having to dissent from an official organ of the Connection to which I belong. My earnest desire is that we may all "kindly think and speak the same." But truth obliges me to differ; and my apology must be "Not that I love Caesar less, but that I love Rome more."

Dr. Bunting is perfectly courteous. His maxim is "measures not men." He opposes no measures merely because they belong to any system of politics, but because of our common Protestantism, and so far as they are likely to be destructive of it. But while he opposes the "measures" of those in authority, he treats the "men" with respect. The following is the language he employs. "It is very repugnant to my habits and feelings, to speak with any thing like unbecoming or factious disrespect of measures or proceedings, which emanate from the instituted authorities of the country. I have always been desirous to pay that respectful deference to every thing emanating from those authorities, which I think a Christian is bound to render as far as he consistently can. But we must remember that if there are things which belong to Caesar, there are also things which belong to God." I am sorry to say that the Guardian uses terms and epithets which, I am obliged to conclude, are at variance with that "pityfulness" and "courteousness" enjoined upon us by the New Testament. I look in vain through Dr. Bunting's speech to find any parallel between the language he employs, and that which is used in the very article in question.

2. There is an evident contrariety between the two in sentiment as well as in language. Dr. Bunting and the Conference in England, are evidently in opposition to the views maintained in the above mentioned publication, in reference to the questions of Church and State, &c. To be convinced of this any one need but compare the latter mentioned, with an able and excellent pamphlet from the pen of the Rev. J. Jackson, ex-President of the British Conference, entitled "The Church and the Methodists." That pamphlet shows that the Methodists do and ever have entertained the views of our venerable founder in reference to the Church of England, and other subjects connected with it. It is a pamphlet well worth the perusal of both Churchmen and Methodists.

The point in which it is alleged the two parties named agree, viz., in opposing the Executive, is perfectly advenitious, arising out of mere circumstances; and, therefore, as there is no essential agreement, no argument can be based upon it. It is only special pleading which is generally to be suspected.

Will you allow me to make a few further remarks on the usefulness of Mr. Wesley, considered as in or out of the Church.—The Guardian says, "He did more good out of the Church than in it." This sentence is sadly destitute of precision; but I suppose it means that he would have done if in it. But I demur to this language altogether. Mr. Wesley never was out of the Church. This he has asserted and repeatedly reiterated; and any one acquainted with his writings must know it. It is therefore an assertion unwarrantable in a Methodist official organ; greater accuracy of expression, and more in accordance with the genius of Methodism, is expected in publications of this kind.

But, to take your own language, which is, "We think John Wesley would have accomplished a much more permanent good by a strict observance of his ordination vows, and that there was no necessity or sufficient justification for the erection of his followers into a body distinct from the Church."

Here, Rev. Sir, I will attempt to state my views of the subject, which I do in perfectly friendly feeling; and I think the views I entertain are in accordance with the majority of my brethren.—Mr. Wesley was warmly attached to the Church. He said "They that are enemies to the Church are enemies to me. I am a friend to it, and ever was." He was of opinion that if ever the Methodists left the Church, in the sense that other dissenters have done, they would dwindle to a mere formal, barren sect. "For some years after his ordination, he was so strict in his observance of all the rules and usages of the Church, that he would scarcely have violated the rubric even to save a soul from perdition." But he believed he had a special and providential call to arouse a sleeping nation to a sense of its state. He did not take any irregular step until convinced of its necessity; and the various irregular steps which he did take, were taken deliberately, after full and painful conviction of his duty. Thus it was he was led to adopt the measures of field-preaching, lay-preaching, separate places of worship, service in Church hours, and to ordain preachers himself for Scotland and America. Whosoever will take the trouble to consult his works on these topics will be convinced of this position. Necessity was laid upon him, and he felt he dare not refrain.

The good which he was the honoured instrument of effecting is matter of history. It is attested by candid men of all persuasions. Provided Mr. Wesley was right in his conviction of a providential call, he could not have effected a greater good in a parish; and having such a conviction it is not to be supposed how he could at all successfully labour otherwise than as he did. To suppose he could, would be to enter a caveat against the arrangements of Providence: hence he frequently observes, he must obey God rather than man.

As to the "necessity, or sufficient justification for the erection of his followers in a body distinct from the Church," if we read his own clear and decisive reasoning on the subject, I think it will convince us of the necessity which was laid upon him, and I can consequently justify him in such a proceeding; for my part, I am clearly convinced of it; and perhaps zealous and consistent Churchmen will give him the credit for sincerity.

Here then we are, a body, in some respects, separate and distinct from the Church: we are the children of Providence,—willing to be guided by Providence. What the great Head of the Church will eventually do with us, and with the Church of England itself, I cannot hazard a conjecture. At present, that guiding Providence does not seem to indicate the utility or possibility of coalition. I think it probable that as the Church of England has increased, and is increasing in efficiency, she will still continue to do so. And then I rejoice to think, what a mighty agent, in a more eminent sense than ever, she will be, in the conversion of the whole British Empire, and of the whole world. And for such an object, such an agent is needed; and, therefore, I would pray that God would bless the Church of England more and more. What need there will then be for the Methodists, I know not; or how God will dispose of them, I know not. Whether they, or perhaps other dissenters too, will combine with the Church of England, we cannot now conjecture,—we leave it with Him who is Infinite Wisdom.

In the meantime, I think it is our duty to labour on peacefully and harmoniously with the whole Christian Church, and especially with the Church of England, in accordance with the sentiments we have already held. As well as our being derived from her, through Mr. Wesley, she has many claims on our esteem.—Sound theology is greatly indebted to her. She is an impregnable barrier against Popery and Infidelity. Therefore with Dr. Pye Smith, we indulge the hope with respect to her endowments "that no spoliation will ever be suffered." A small number of Methodists may deviate from the great principles held by the body; but it is enough for the genuine Methodist to know, that he is acting in conformity with the great founder of his system, who said on one occasion,—

"As to those of the people called Methodists, whom you suppose to 'rail at and abuse the Clergy,' and to 'revile and denounce their neighbours,' I can only say, which are they? Show me the man. And if it appear that any of these under my care habitually curse or revile others, whether Clergy or Laity, I WILL MAKE THEM AN EXAMPLE FOR THE BENEFIT OF ALL THE REST.—Works, vol. 8, p. 480.

Perhaps, Rev. Sir, the object at which you aim in your remarks, viz., the amalgamation of all dissenting bodies with the Church of England, will rather be a result of the spread of Christianity, than a cause; but if the church of Christ cannot be united in one body, it may be in affection, and may act in co-operation. Let me take the liberty to suggest to all your readers, individually to do what they can to promote such a union; and to assure them that it shall be the object of

Reverend Sir,
Your sincere well wisher,
BENJ. SLIGHT, Wesleyan Missionary.

Credit, 1839.

ECCLESIASTICAL INTELLIGENCE.

AN EXAMPLE WORTHY OF IMITATION.—Mrs. Ann Kyrewood, late of Droivich, has bequeathed by will to the Worcester Diocesan Church Building Society, the sum of £700 stock in the Three Per Cent. Consols.—Worcester Journal.

The congregation at Fraserburgh, in the Diocese of Aberdeen, Scotland, state in their application for aid to one of the British Societies, that in the year 1746 the place of worship belonging to the Episcopalians in that town, was burnt to the ground by order of government. After assembling for several years successively in the upper room of a dwelling house, they erected, in the year 1792, the Chapel in which they now worship, to repair and enlarge which, the assistance of the Society was requested. This congregation formed for nearly half a century the pastoral charge of the late venerated and lamented Bishop John Gully.

LAY READING.—The Rev. Mr. Chapin in a note to his sermon delivered in Christ Church, West Haven, speaking of the continuance of the services by lay-reading, during the interin between the appointments of the Rector, whose time was divided between several places, has the following remarks:—"This was the cause why, under God, the early parishes of Connecticut flourished, even when they could not obtain preaching. The service is the same with lay-readings as with preaching, and the sermons frequently better. If the Episcopal Church is worth having, it is of sufficient importance to induce sound Churchmen to open their houses of worship every Sunday. And where this is done, and care is taken to obtain a judicious lay-reader, there the Church grows, slowly perhaps, but surely."—Banner of the Cross.

It is stated by Dr. Hawks in his History of the Church in Maryland, that the law of universal toleration, which was enacted at a very early period in that Colony, owed its existence to the Protestants, and not, as has been generally supposed, to the Roman Catholics.

The French Reformed Church is divided into sixteen synodal districts, having eighty-five consistories, and two hundred and eighty places of worship. There are also thirty-one consistories, and two hundred and eighty churches of the "Confession of Augsburg," or Lutheran faith. The Societe Evangelique de France has likewise four hundred ministers, and eight Evangelists or Mis-

sionaries. The estimated number of Protestants in France, at present, is about one million and a half.

THE CHARTISTS AT CHURCH.—On the 21st July, an inflammatory gathering of the Chartists was held at Stockport, at which upwards of 10,000 persons attended, and the language was, if possible, more direct and daring than on any preceding meeting. The people were exhorted immediately to procure fire-arms, swords, daggers, &c. of every description. One of the resolutions adopted was pledging the meeting to a "moral force" demonstration at the parish church the following morning, which they stated would be the last time they would assemble in it, as they intended boldly to assert their right of possession, and in future hold their public meetings in that church, being public property. Accordingly, at ten o'clock, long before the commencement of the service, the best parts of the church were taken possession of, to the exclusion of the regular church-goers, and by the time the clergyman entered the reading-desk the church was crowded to suffocation, there being upwards of 2000 Chartists present, many of whom had not divested themselves of their aprons, others were in a state of fithness, and some were intoxicated. The occasion, however, passed off with a greater degree of decorum than was generally expected. The Rev. C. K. Prescott, the rector of the parish, performed the whole of the service. The occasion has given rise to great excitement in the town, the market place, in which the church is situated, being full of idle people assembled to witness the egress of the Chartists, as it was known that the greater part of them were Socialists, and had never been in a place of worship before. This state of things has thrown the most respectable portion of the inhabitants into the greatest state of alarm; and what will be the result we have our serious apprehensions.

PROTESTANT EXPRESSION OF GRATITUDE.—On Monday evening, July 1st, we were present at the truly interesting and gratifying meeting held at Hammersmith, by the Protestants of that place, for the purpose of presenting the Rev. John Cumming, Minister of the Scottish Church, Crown-court, Covent Garden, a Polyglot Bible, as an expression of the gratitude and satisfaction felt by the Protestant inhabitants of Hammersmith, at his most decisive overthrow of the errors of the Church of Rome, and triumphant defence of the great and glorious truths of the Reformation, in his controversy during eleven nights with one of the most subtle and learned champions of Popery, Daniel French, Esq. Barrister at Law, and member of "the Catholic Institute." After prayer, the representatives of the Church, the Wesleyans, and the Independents, Messrs. Walker, Lovely, and Salter, who were present at the discussion, laid on the table a magnificent Polyglot Bible, in 10 languages, superbly gilt and bound in Morocco, and with the following inscription embossed in gold letters on the binding:—"To the Rev. John Cumming, M. A., from the Protestants of Hammersmith, for his able and successful defence of their cause in his late controversy on certain points of the Roman Catholic Faith with Daniel French, Esq., Barrister at Law."—Weekly Paper.

A PIOUS AND CONSCIENTIOUS DISSENTER.—Thursday last a sergeant and two officers of the Tewkesbury police, went to Mr. Osborne's house for the purpose of levying, under a distress warrant for the church-rates due from him, he declaring that, as a dissenter, he could not conscientiously pay them. The officers were asked to sit down, which they did, when Mr. Osborne went into his garden, procured a hive of bees, and threw it into the middle of the chamber. The officers were, of course, obliged to retreat, but they secured enough of the property to pay the rate and the costs of the levy, besides which, they have obtained a warrant against Mr. Osborne, who is likely to pay dearly for his new method of settling church-rate accounts.—Worcester Journal.

CHURCH-RATES.—On Thursday and Friday last a poll was taken in the parish of Ealing, including Old Brentford, on the question of a church-rate. Certain Dissenters had inundated the parish with handbills, containing the usual vexatious attacks upon the Church, and every effort was made by them to gain the victory. Under great disadvantages on the part of the members of the Church, the following was the result at the final close of the poll:—For the rate 185, against it 55, leaving a majority of 130, which might have been raised to more than 200 with ease. The proportion of the individuals voting was three to one in favour of the rate, and the majority was precisely ten times as great as it was when the question was last mooted, it being then only 13.

THE CHURCH-RATE CONTEST AT ROCHEDALE.—CLOSE OF THE POLL.—The contest at Rochdale between the friends of the Church and their opponents, which commenced on Monday, terminated at six o'clock yesterday evening in favour of the former, by a majority of 11. The contest was a severe one, the greatest activity being displayed during its continuance on both sides. When our reporter left Rochdale at seven o'clock last night, Richard Carline was addressing a crowd of people in the churchyard from a tomb-stone. The following are the numbers polled on either side during each day:—

	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Total.
For.....	213	298	437	767	1182	2897
Against 404	249	349	738	1146	2886	

Majority for the rate,..... 11

—Manchester Chronicle.

CHURCH EXTENSION IN ROTTERDAM.—Yesterday the first stone of a new church in the parish of St. Mary, Rotterdam, was laid by Major General Sir W. Gomm, K.C.B., attended by the Rev. Mr. Bligh, the rector, the churchwardens, the curate, the ministers of the two new churches lately erected in the parish, and a great number of the gentry and tradesmen of the district. The site chosen for the new church is a field on the side of the Deptford Lower-road, two miles from London bridge, and the same distance from Deptford. The church will be a plain Gothic structure, and capable of accommodating 1000 persons. The expense of the erection, with the endowment fund for the minister, will be about £5000; of which the Metropolitan Church Building Fund has contributed £2000, her Majesty's commissioners £1000, the Incorporated Society £500, Clare Hall (Cambridge) £100, the Rector £50, Major General Sir W. Gomm £50 and the site.

CHURCH EXTENSION.—The Dower Marchioness of Conyngham and the Dower Lady Wenlock have each presented the rector of Sutton Coldfield with £100 towards the erection of a residence for the minister officiating in the new church lately erected in that parish.—Worcester Guardian.

QUEEN'S COLLEGE, BATH.—The plans of the intended Protestant College, to be called Queen's College, at Bath, have been presented to her Majesty, who has approved of the same, and ordered that the institution should be placed on the same footing as the King's and University Colleges.—Bath Gazette.

KING'S COLLEGE HOSPITAL.—The Rev. J. H. Fish has presented the munificent donation of £1000 to the funds of this institution.

To the Editor of the St. James's Chronicle.

Bath, July 9.

Sir,—In the debate on Friday night, the Duke of Wellington, speaking of the corrupted translation of the scriptures likely to be introduced into the proposed government schools, referred to the Polish, the Socinian, and the Anabaptist versions. The two former every body has heard of, but very few are aware that the Baptists also possess a Bible of their own, which they have modified to suit their own peculiar views. In fact, all these parties have used the Bible like a tight shoe, stretching and easing it wherever it pinched them. The Baptist Bible was prepared by two of their missionaries in India, I think Messrs. Yates and Pearce. They call it the "Faithful translation." One of the changes is the substitution of the terms "immerse," "immersion," &c., for baptize, or baptism. The American Bible Society voted two grants of £250 each for printing it in India, and application was made to the British and Foreign Bible Society to publish an edition in this country, which it very properly refused. I have seen a recent Baptist publication, in which this refusal is commented on in severe terms.

It is not truly extraordinary that the Duke should possess such accurate knowledge upon subjects so little likely to engage his attention? A CONSERVATIVE.

To the Editor of the Morning Herald. Sir,—Will you allow me, through the medium of your valuable columns, to ask Mr. O'Connell, or any other Roman Catholic, to give me a rational straightforward answer to the following very simple question?—If Popery is so mild and tolerant as you profess it to be, how comes it that the Italian subjects of the Pope are not allowed openly to profess Protestantism, or to build Protestant churches in the Roman states? Let all Protestants who may be informed by Mr. O'Connell, or any other Papist, that Popery is a tolerant religion, just on the argument short by this very simple and intelligible question.—I am, sir, your faithful servant.

A CONSTANT READER.

Official Intelligence.

REPORTED MARRIAGE OF HER MAJESTY.

From the Morning Post.

It is our duty this day to make to the British people an announcement which they will receive with intense interest, and we hope and believe with unanimous satisfaction. We have received from a correspondent resident at the Court of Brussels, and enjoying the entire confidence of that Court, a communication which enables us to state, in the most distinct and positive terms, that a matrimonial alliance is about to take place between her Britannic Majesty and his Serene Highness the Prince Albert Francis, second son of Ernest, the reigning Duke of Saxe Coburg Saalfeld.

The august Prince whom so high and so auspicious a destiny awaits will shortly arrive in this country, accompanied by their Majesties the King and Queen of the Belgians. He will arrive, we believe we may venture to say, to depart no more. He will arrive, we ardently hope, to impart new lustre and security to the British crown, and to constitute the domestic happiness and sustain the social virtues of the illustrious lady by whom, in the ordination of a gracious Providence, the British crown is long, we trust, to be worn.

The Prince Albert Francis of Saxe Coburg was born on the 26th of August, 1819. He is, therefore, three months and two days younger than her Majesty.

The father of this prince, Ernest, Duke of Saxe Coburg Saalfeld, was born on the 2d of January, 1784; succeeded his father, Francis (the father also of the King of the Belgians), on the 9th of December, 1806; and married, first, Louisa, daughter of Augustus Duke of Saxe Gotha Altenburg, who died on the 30th of August, 1831. The issue of this marriage was the Prince Ernest Augustus, now, together with his illustrious father, on a visit to the British Court, who was born on the 21st of June, 1818, and the Prince Albert Francis, the distinguished object of this notice, who was born, as above stated, on the 26th of August in the following year.

The Duke of Saxe Coburg Saalfeld, the father of Prince Albert, contracted a second marriage on the 23d of December, 1832, with the Princess Maria of Wurtemberg, who was born on the 17th of December, 1792.

We understand that her Majesty will not be present at the prorogation of parliament; from which we infer the probability that the Queen's Speech may contain some allusion to the nuptial contract we have felt ourselves authorised to announce. Be this, however, as it may, we venture confidently to predict that this interesting and important subject will be brought under the notice of the British parliament early in the next session, and to intimate the probability that the next session of the British parliament will be accelerated for the purpose of its consideration.

It is gratifying to be enabled to state that the youthful prince who is about to acquire so strong a claim to the respect and affection of the British people, is acknowledged by all to whom he is personally known to possess the graces of person and manner, as well as the more valuable and lasting qualities of intellect and disposition, which are calculated to render the respect and affection of a virtuous and intelligent people an easy and a natural tribute.

We cannot conclude this announcement without a prayer, in which the whole British nation will fervently unite, that the royal union which is about to take place may be productive of happiness to our beloved Sovereign, of augmented dignity and security to her throne, and of honour and advantage to her people.

THE CHURCH IN THE COLONIES.

From the St. James's Chronicle.

In the House of Lords, on Thursday, the Archbishop of Canterbury took the opportunity of presenting a petition to bring under the notice of their lordships the inadequate provision made for the Church in all the British colonies—a neglect in which Great Britain is disgracefully distinguished from every other nation that has possessed such dependencies.

The evidences of this neglect will be found in the speech of the most reverend prelate, and with its melancholy consequences we are but too familiar.

We learn from the history of the Episcopal Church in the United States, that at the commencement of the revolutionary war, there were not in all the revolted provinces 100 clergymen of the Church of England, and 4,000,000 of people, were miserably provided for.—That neglect alone insured the loss of the colonies, and, untaught by the painful lesson, we nevertheless persist in precisely the same course.

It is only necessary to look to the map of Lower Canada, to see how differently the French Government bestowed upon this particular—more valuable property was small province than Great Britain has ever given to that Church of England in all her colonial possessions.—Hence the obstinate gallantry with which the Canadians defended their connection with France—hence their rooted resolution never to submit finally to their conquerors. Men who think the communication of religious knowledge of any importance, and know that the state which it recognises, to communicate it with any effect, etc.—such men want no arguments to satisfy them that a great change in policy with reference to this matter is indispensable. They see that the provision for religious instruction in a thinly peopled country must be, relative to the number of inhabitants, much more rich than plain reason, that a clergyman's exertions are limited in a great degree by the extent of ground over which they are to be prosecuted. In London, for example, a single clergyman can meet perhaps the religious necessities of 10,000 persons; but spread these 10,000 persons over Yorkshire, in equal proportions, and more than a twelfth of the number will scarcely ever have an opportunity of hearing his voice. The slender provision for religious instruction is little better than a mockery. If, however, the duty of communicating religious instruction, little argument will be necessary. There is another class, who, importance of religion, may, nevertheless, think the colonies worth preserving. Now, we ask men of this class seriously to consider by what other means, if not by raising the moral character of the colonists, and attaching

them in faith and habits to the metropolitan state, can the colonies be preserved? We suppose ourselves addressing a Liberal as indifferent or even as hostile to religion as Mr. Joseph Hume, though not quite prepared to go with that person the length of exhorting the colonists to "cast off the baneful domination of the mother country." We ask of such a man, are not the members of the Church of England at home distinguished by loyalty, which he may regard as absurd? and by an attachment to the institutions of the State, which he may consider prejudiced? Much, however, as he may dislike these things at home, he cannot be blind to the fact of their immense value in a colony. What else, indeed, can countervail the thousand temptations to separate, offered by supposed interest, by caprice, and by resentment for affronts, real or imaginary? Until we hear of this substitute for loyalty and for prejudice, in favour of established order, we must maintain the opinion that nothing but a large, a very large extension of patronage to the colonial churches can prevent all our colonies in succession following the example of the United States.

IDOLATRY IN INDIA.

From the St. James's Chronicle, 15th August.

The Bishop of London, in a speech of great earnestness and eloquence, moved, it will be seen, on Tuesday, in the House of Lords, for the production of various papers connected with idolatrous worship in India, in consequence of the dispatch of 1833 on this subject not having been carried into practice. That dispatch, which was signed by the Chairman and 13 directors of the East India Company, contains all the instructions necessary to the accomplishment of the object it had in view; but like every measure of the present government which holds out the slightest pledge of moral or religious improvement, has been allowed to remain inoperative.—Three years were permitted to elapse before any further steps were taken in the matter; when it was ascertained that the directors had only then sent out for the necessary information on the subject—a proof either of some insincerity, or the most culpable apathy, on their parts. Another dispatch, at the repeated instances of the Bishop of London and other of his Christian co-operators in this good work, was at length forwarded by the government; it was altogether so unsatisfactory, and so little in accordance with the previous instructions of Lord Glenelg, that it would have been far better that it had not been sent at all. It is thus, on almost every occasion in which the feelings of the Christian community of Great Britain are interested, the question is got rid of by her Majesty's ministers. They admit, acquiesce, promise, and eventually shuffle out of the affair without doing anything. The danger which had been anticipated from the proposed abolition of the Pilgrim-tax, and the refusal to allow British troops to take part in idolatrous processions, has been shown to be a mere chimaera. The experiment which had been tried with success in Bengal may be made with equal security in Madras and Bombay.

The scandal of requiring British troops to attend and assist at the most revolting ceremonies, has long been felt and acknowledged; yet when Sir Peregrine Maitland went out to take command of the troops at Madras, and found that no instructions had been given to dispense with the usual attendance of troops at idolatrous festivals, he was induced to tender his resignation. He was assured, in reply, that he had resigned under an erroneous impression, although his resignation was accepted; and he retired accordingly, not only from the command of the army at Madras, but from his seat in the Council. The production of the correspondence between this gallant officer and the Court of Directors, was of course opposed, as it would in all probability have shown that ministers were no more in earnest in their first unexpected dispatch, than they usually are when they affect a desire to promote the interests of Christianity in any part of the world. The Duke of Wellington defended the native soldiers of India from an insinuation in the speech of the right reverend prelate, and said that, although idolaters, they were good soldiers as could be found any where. No proof was, however, offered, that the withdrawal of the countenance afforded by Europeans to their idolatrous ceremonies would affect their efficiency. It is true that we cannot expect to convert 100,000,000 of idolaters; but we have no right to supply them with arguments calculated to impair their respect for our own sincerity. The Christian world is under deep obligations to the Bishop of London for his admirable speech on this occasion. He will, however, be sufficiently rewarded by the conviction that to his interposition we shall eventually stand indebted for the removal of this stain upon our Indian government.

ARRIVAL OF THE GREAT WESTERN.

This noble vessel reached New York on Tuesday morning the 10th inst., after a tedious passage of seventeen days, having sailed from Bristol on the 24th of August. She encountered terrific weather during the voyage, having upon one occasion shipped a sea, which sprung three of the fore-castle beams, carried away the fore cabin sky-lights and companion way, and stove in the large Cook's Galley on the main deck. Five or six of the crew also were driven from the vessel by the violence of the gale, all more or less injured, and one with his collarbone broken; nevertheless, the gallant ship stood it bravely out, and as stated arrived safely in port on the seventeenth day. She brings twenty four days later intelligence than previous accounts, and on the whole of a more favourable character. The crops are much better than was expected, and there is now a fair promise of an average harvest in England, the weather having providentially cleared up in time to arrest it was hoped the injury of the previous rains. On the Continent, particularly in France, the grain harvest was mostly housed, and the crops remarkably good. In consequence the price of wheat was fluctuating and holders generally seemed disposed to sell. At Liverpool, on the 23d of August, a decline of 2d to 3d per 70lbs. on the previous rates had been partially established. Flour of all descriptions, English and Irish, was in little demand (though yet scarce) and hardly maintained their prices. Foreign was 1s per barrel cheaper.

Parliament was to be prorogued by her Majesty in person on the 28th of August, and we shall probably have the Royal Speech in a few days by the British Queen, which was to leave London on the 1st Instant.

Lord Normanby, it was currently reported, was about to be removed from the Colonial office, and would be succeeded by Lord John Russell, or Mr. Spring Rice, who was to be raised to the peerage, Mr. F. T. Baring succeeding him as Chancellor of the Exchequer. Mr. Macaulay, the member for Edinburgh, is also spoken of as likely to be called to the Cabinet.

Another rumour says,—that we cannot believe it,—that Mr. POULETT THOMPSON is to succeed Sir John Colborne as Governor General of the Canadas! If so the intention to abandon these colonies is evident, for Mr. Thompson has been the steady enemy of Canada and Canadian interests throughout his political career, and it would indeed be carrying the joke a little too far to appoint such a man our Governor.

The L. Canada Temporary Government Bill obtained the Royal Assent on the 17th ultimo, and an official copy of it has been transmitted to Sir John Colborne.

The Great Western beat the British Queen on the homeward voyage about 12 hours allowing for the difference of starting and distance. She made the voyage in 12 days and 11 hours probably the shortest on record. Both Commanders received most flattering testimonials from their respective passengers.

The penny postage Bill has become a law in England. The venerable Archdeacon Strachan has been consecrated Bishop of Upper Canada and may be expected to return in the next trip of the Great Western.

The Chartists' riots have apparently subsided, several of the leaders having been summarily dealt with. Those concerned in the Birmingham affair who were condemned to death have had their sentence commuted to transportation.

The transactions in the Money Market are said to be exceedingly restricted, ten per cent having in some cases been given for accommodation. The repeal of the Usury Laws, which has at length been obtained, tends much to keep money in England, and several Yankee speculators, commissioned to effect loans for various purposes in the States, have in consequence returned in the Western with their labour for their pains.

A line of Steam packets was forthwith to be established to the West Indies, and also to Halifax and Boston. Contracts for the latter have been entered into, the mails to be conveyed once a fortnight each way.

TURKEY AND EGYPT.

The Five Great European Powers have interposed in the differences between these countries, by which the hereditary dominion of Egypt has been ceded to the family of MEHMET ALI under the sovereignty of the Porte, and the peace of Europe accordingly for the present is apparently restored.

From the Latest English Papers.

The Earl and Countess Grey and family arrived at their seat, Howick Hall, in this county, from London, for the season. The noble lord is in the enjoyment of excellent health, and throughout the whole session of parliament has neither once opened his mouth in the House of Lords, nor by his vote given his support to any of the party measures of Lord Melbourne's administration.—Newcastle Journal.

The great father of reform, Earl Grey although in town and in good health, declined to give his vote in favour of ministers, on the occasion of the trial of strength yesterday week in the House of Lords on the national education question. The simple truth of the affair is, that the venerable old disapproves of the injudicious scheme. Lord Durham also withheld his support from the Melbourne ministry on the occasion, but for a different reason.—Newcastle Journal.

We understand that Sir William Home has been offered the vacant Mastership in Chancery, but that he has not yet accepted it. The vacancy is caused by the resignation of Mr. Martin.—Evening Paper.

Vincent, the Chartist, who has been released on bail, took the oath prescribed by the law before the magistrates at Bath, on Tuesday, and was licensed as a Dissenting minister. We observe by placards on the walls, that he intends preaching in this city on Sunday. During the week he has been delivering "lectures" to his followers, the objects of which are to hold up himself and others who had been arrested, as martyrs to the cause of Chartism, and to abuse ministers as the vilest persecutors. Another object of the lectures was to excite the people to adopt every possible system of annoyance to the government, by producing a run upon the banks, refraining from the use of all taxed articles, and, if they were not allowed to hold public meetings, to determine that no more public meetings of any sort should be held, but to put a stop to all church-going and chapel-going, until the right of meeting in public and stating their grievances was conceded to them. We should hope that the deserving portion of our labouring population will not suffer themselves to be deluded by the artifices of this hypocritical charlatan.—Bristol Mirror.

The Earl and Countess of Durham returned last week to Cowes, Isle of Wight. The Earl of Durham has derived much benefit from the change of air during his brief sojourn.

Sir W. Follett.—We are happy to state that Sir William, writing to a legal friend in Exeter, speaks in highly satisfactory terms of the state of his health. The honourable gentleman is rapidly recovering his wonted strength and vigour.—Western Times.

Private intelligence was received by the last French steamer from the Levant, of the united literary and religious expedition of the Royal Geographical and Christian Knowledge Societies, composed of Dr. Ainsworth and C. A. Rosam. Esq. After being detained at Angora for three months, on account of the heavy snows, which rendered the roads almost impassable, and which prevented them from continuing their researches by canoeing their sites, so that they could not carry out their geographical line, they proceeded on their journey towards Mosul and Kurdistan, the principal region marked out by their investigations, and on the 26th of May (the date of our last letter) were at Malatia, a town two hours distant from the Euphrates. During their stay at Angora they were invited by Izzat Mohammed Pacha, the Governor, to visit the newly-discovered mines at Ishek Tagh, about 20 hours distant from the city. These mines they found to contain not only silver and lead ore, but also other valuable minerals, with a little gold. It is the opinion of Dr. Ainsworth that they will be very productive. In their journey through Asia Minor they were received very kindly by the natives, who have been harassed greatly by the late movements of the Turkish army on their march towards Syria. Everywhere they met with signs of their barbarity and rapaciousness. The beautiful town of Malatia has been laid waste entirely by the soldiery. The whole of Mesopotamia is in commotion. Ali Pacha of Bagdad is at present in Mosul, for the Curdish Pacha of Amadia has resolved against him. Hadji Ali Pacha of Koniah is about to build several castles in Korak Bagh to defend the country from Ibrahim Pacha, who has dispatched Khirshid Pacha from Egypt to the Persian Gulf, in order to attack Bassora. It is also said that the English army has taken possession of Cabool.—Maltese Paper, July 11.

THE CRUDES.—We are informed by two gentlemen well qualified to judge, and who have just made a tour of 300 miles in the counties of Essex, Suffolk, Norfolk, Cambridge, Huntingdon, and Lincoln, that the crops of all kinds are most abundant, and in excellent condition. Never was so large a quantity of wheat known; nor is the corn laid in those counties, as it is in Yorkshire. Our informants anticipate a splendid harvest.—Leeds Mercury.

A society has lately sprung up at Newcastle-upon-Tyne, the members of which assert that the use of tobacco, whether taken as snuff or in smoking, is a primary cause of intemperance, and they have subscribed to a pledge neither to use nor sell the forbidden weed.—Hull Paper.

Mr. John Arthur Roebuck has arrived at the inn at Rotherham. Mr. Roebuck holds a brief against the Chartists, who are to be tried there for training at Barnsley.—Sheffield Iris.

On Monday the Duke of Rovigo will lead to the hymenal altar Miss Stamer, daughter and co-heiress of the late Colonel Stamer, Carnely, county Clare. The lady is a Protestant, and the duke a Roman Catholic. The duke is a son of Savary, chief of police at Paris under the Bonaparte dynasty.—Irish Paper.

We regret to learn that Sir Jeffrey Wyattville, for many years "the favourite architect" of George IV., is severely indisposed at his apartments in Windsor Castle.

THE CHARTISTS.

Most of the leaders of the chartists have been tried and found guilty, and sentenced to imprisonment from one to two years, leaving the party without a head to direct their movements. Although they are still agitating various parts of the North of England, it is believed that little mischief will be done. Those men who were concerned in the riot at Birmingham, and who were sentenced to death, have been reprieved, and will be transported. The chartists in many places are adopting a new and singular method of annoyance. They assemble at some public place and proceed in a body to the parish church, excluding thereby all pew holders, &c. Frequently they send to the clergyman a text, and if he preaches from it they appear to be satisfied with his efforts.

Generally, the clergyman proceeds with his subject in a manner not very gratifying to the Chartists, and this leads to tumult. At Sheffield, seventy-two persons were arrested; but two only had been committed for trial. On the 18th of August they filled the old parish church in that town, and also crowded the churchyard. They had proclaimed their intention of attending the same place on Sunday the 25th, and had sent a request to the clergyman to preach from 5th James, first six verses—"Go to, now, ye rich men," &c.

One of the chief leaders of the Chartists was the Rev. Mr. Stephens, a dissenting minister. He was recently tried at Chester, found guilty, and sentenced to eighteen months' imprisonment. He conducted his defence, and made a powerful appeal to the jury.

THE THAMES TUNNEL.

It is now reduced to a certainty that this great work will be completed, and that too within a very short period. Mr. Brunel has notified the Lord Mayor that the work is completed to within five feet from the Middlesex side.

THE REGISTRY.—By the report of the Conservative Registration Committee for the city of Dublin, we learn that the

numbers registered from "August 1835, to February 1839, inclusive," were:—Conservatives, 2600; Radicals, 1830; giving to the Conservatives a majority of 770, and to Mr. O'Connell "reason good" to conclude that for the city of Dublin neither he or his colleague is likely to sit again. What is good for the city is good for the country. Conservatives should be on the alert in both. Nearly 200 £50 freeholders registered for the county during the late assizes, and we hope the good work will be followed.—Cork Constitution.

IRELAND.

(FROM OUR PRIVATE CORRESPONDENT.)

Dublin, Aug. 12. The present registry session for the city of Dublin is likely to afford an additional triumph to the Conservatives. In the first week ending Saturday the Conservatives registered 152, the O'Connell party 93. Accounting for the re-registries, the Conservative majority is—of new electors 22, and of those re-registered 16, making together 38!

At a meeting in Drogheda upon the subject of the Bank Charter, the members of a deputation to the Chancellor of the Exchequer, spoke in the most severe terms of the conduct of the right hon. gentleman, accusing him of having garbled and perverted that which they had said to him, in a manner "which would disgrace an Old Bailey Attorney." The unpopularity of Mr. Rice in that town appears to have reached its height.

FUNERAL OF GENERAL ARCHDALL.—The remains of this deeply lamented gentleman were removed from Castle-Archdall, and deposited in the family vault at Ardross Church on Monday last, amidst the largest concourse of sorrowing friends ever assembled on any similar occasion in Fermanagh. Not only the numerous tenantry on his estates in this county and in Tyrone testified their regret and regard for one of the best of landlords, but the greater part of the gentry and an immense portion of the population of those counties appeared anxious to pay the last tribute of respect to departed worth, while the poor of the surrounding district testified by their lamentations the departure of a most bountiful benefactor. A person who had the curiosity to reckon the number of vehicles in the mournful cavalcade informs us that they amounted to 107—nearly one-half of which were the private carriages of the nobility and gentry. The horsemen were beyond all calculation, while the multitudes on foot crowded the roads and hills the entire length from the castle to the church, a distance of more than four miles. This, as we have before stated, was an instance of well-merited regard for the exalted character and numerous virtues of the deceased.—Eniskillen Chronicle.

DAMAGE TO RIFON MINISTER BY LIGHTNING.—On Monday week, between three and four o'clock in the afternoon, a heavy shower of rain fell at Ripon attended with thunder and lightning, which appears to have done much damage to the cathedral. We are glad to hear that no lives have been lost by this awful visitation, though four men were thrown down, and some of them scorched, but they all soon recovered. There were two funerals in the choir at the time, and the service in the church was gone through, but the rain was falling in torrents, and the vivid flashes of lightning, together with the lead claps of thunder, were so tremendous that the mourners, clergymen, &c., were waiting till the storm abated to take the corpses to the burial ground for interment, when a flash of lightning struck the bell tower on the south side, threw down the pinnacle at the south-east corner, and appears to have descended by the steps to the ground, as it has much shattered the doorway under the clock; it then ran along the nave (which appeared all in a blaze at the time,) and went out at the south door. Dennis Wilson, the sexton, who was standing leaning against the iron gate at the south door, was thrown about five yards and fell on his back; he says it seized him by the loins, turned him round, and he fell with great force, but he was sensible all the time. He was taken home and soon recovered. Three men in the employ of Mr. Ireland, Joiner, were on the roof of the library, and were thrown down and much scorched. Four or five boys had a providential escape; they were sitting upon a seat against the wall, under the clock, and close to the door where the wall is much shattered. They are all of them marked on different parts of their bodies, and appeared to suffer much pain at the time, but they soon recovered. The people in the minister ran in every direction, for they thought the whole building was falling.—Leeds Intelligence.

REPRESENTATION OF SOUTHWARK.—Tuesday a numerous meeting of Conservative electors of this borough was held at the Three Tuns Tavern, High-street, Borough, for the purpose of considering the best means to be adopted in order to secure the return of Mr. Walter as a member for Southwark on the next vacancy in the representation. T. B. Burdidge, Esq. presided. Resolutions appropriate to the objects of the meeting were passed.

REPRESENTATION OF KIRKEDRIGH.—Mr. Maxwell, jun., of Carloneis, has avowed his intention of becoming a candidate for the representation of the stewartry of Kirkcubright, on Conservative principles.—Edinburgh Chronicle.

Yesterday a Court of Directors was held at the East India House, when Lieut. General Sir Jasper Nicholls, K.C.B., was appointed Commander in Chief of the Company's forces in India. We hear that both the sons of the eccentric Sir Charles Wolsley, who, it will be remembered, two or three years ago renounced the Protestant faith and embraced the Roman Catholic religion, have very recently followed the example of their father, and that the eldest, the heir to the baronetcy, is about to be married to a young lady of the same religion, and of considerable wealth.—Gloucester Chronicle.

A correspondent says Sir Robert Wilmot Horton is to be brought forward as a candidate for the representation of Lambeth should an election take place, in opposition to Mr. Hawes, the soap-boiler, whose defeat may be considered as certain.—Morning Herald.

The claim of Lord Norbury to vote in the election of Irish representative peers was proved on Tuesday in the House of Lords in due form, and admitted.

Letters from Rome mention that the nursery of Nazziatina, created in 1576 on the ruins of the temple of Mars Altor, in the Forum, fell in the other day, and killed several of the nuns.

THE WESLEYAN METHODISTS AND NATIONAL EDUCATION.

At the Conference of the Wesleyan Methodists, held this year at Liverpool, and the meetings of which are just concluded, it was determined to embody, in the tangible form of a resolution, the opinions which this numerous and influential body entertain on the system of national education, which her Majesty's ministers have attempted to inflict upon the country. In manly and unequivocal terms the Wesleyans, through the Conference, denounce the project as fraught with mischief. They pledge themselves, regarding as a solemn obligation their right to preserve "a true and undefiled religion" in the land, to oppose, so far as in them lies, the progress of a scheme of the adoption of which should inflict upon Protestantism "the heaviest blow and the greatest discouragement" which subtle Popery ever devised, or truckling Whiggism ever allowed.

PERTH ELECTION.

(From a Correspondent.)

Perth, Aug. 19. I send you this as a sequel to my last letter; and this I feel the more inclined to do from the fact that the Caledonian Mercury of this morning coolly intimates (by mistake, of course, or in consequence of erroneous information, or more probably still, from insuperable) that Mr. Oliphant was returned member for Perth on Saturday without opposition. The polling booths were opened this morning at eight o'clock, agreeably to adjournment, and two or three votes having been formally recorded at each in favour of the Lord Provost, the poll was immediately closed by mutual consent of the agents for the parties, and the minutes to that effect subscribed by them and by the poll sheriffs. At 12 o'clock noon the Sheriff Principal of the County broke open the seals of the poll-books, on the public hustings, and intimated that no votes had been tendered for Mr. Oliphant; that those tendered had been in favour of the Lord Provost; and that he therefore had declared David Craig, Esq., Lord Provost of Perth, duly returned to serve for that city in the present

parliament. The return was immediately subscribed, and will be in London by the same-mail with this letter.

In addition to what I stated before, I may mention one aside in the new member's politics, which, if he be equally conscientious with Mr. Kinnaird, may lead him to differ with ministers so as to lead to a similar rupture. He is an advocate for further endowments to the Scottish National Church, and the extension of her influence. The movement in his favour has created great discussion in the Liberal camp. The different sections are literally at loggerheads.

The button to be worn at the Wellington banquet is now in the hands of the tailors; it is a very pretty and appropriate design, viz. the deacal coronet, in high relief, with the word "Wellington" on a ribbon round the upper part, and the rose, thistle, and shamrock below. The dress, we understand, is to be a blue or dark green coat, primrose coloured waistcoat, and black dress trousers.—Kentish Times.

Lord Brougham leaves town on Wednesday next to dine with the Duke of Wellington and the Corporation of Dover.

WEST GLOUCESTERSHIRE CONSERVATIVE BANQUET.—On Tuesday Salisbury was honoured by the holding of the annual festival of the Conservative electors of that division of the county of Gloucester, nearly 500 of whom sat down to an excellent dinner, which had been laid out in an spacious marquee or tent, fixed by the Conservative committee on the spacious pleasure grounds adjoining the Portcullis Hotel. Shortly after 4 o'clock the Chairman, Crawley Bowy, Esq., eldest son of Sir Thomas Crawley, Bart., entered the pavilion, and was speedily followed by the company, which included most of the wealth and influence of this division of the county. Amongst those present we observed R. B. Hale, Esq. M. P.; Colonels Daubeny and Brown; Capt. Moorson, R. N.; Captains Slute, Tassell, and Walker; the Rev. Doctors Allen and Cook; Rev. Messrs. Hollen, Solly, Crawley, Jones, Rich, Smith, Huntley, Bachelor, Salter, &c.; the High Sheriff of Bristol, and E. Sampson, J. S. Harford, — Gibbs, J. N. Franklyn, C. L. Walker, John Savage, H. Bush, J. C. Neale, W. J. Matthews, H. Vaughan, Esqrs., &c. Several excellent speeches were delivered, for which we regret we cannot find room. On the whole, this dinner augurs well for the cause of Conservatism in Gloucestershire, and an universal opinion prevails that in the event of an election, the "Berkeley tail" will become sadly disjointed. What with the county, Cheltenham, and Bristol, it is perfectly certain they are doomed to no common difficulties.

PROVINCIAL.

On Friday September 17th the prisoners, concerned in the Cobourg Plot, were tried and convicted, at the Assizes held in this town. Their sentences are as follows.

HART.—Seven years hard labour in the Penitentiary, and to give security, himself in four hundred pounds, and two sureties each in two hundred pounds, for three years' good behaviour on leaving it.

WILKINS, WILSON AND BAKER.—Five years Penitentiary, and security the same as Hart.

THE ELDER ASH.—Six months imprisonment in the District Gaol, with a fine of £100, and to give security for three years' good behaviour, in addition, the same as the others.

THE YOUNGER ASH.—Twelve months imprisonment, and a fine of £50. Security the same—three years.

On Monday last they were removed to the Penitentiary at Kingston.

LORD DURHAM.—When the present Earl of Durham was simple John George Lambton, he kept a pleasure yacht at one of the northern ports of England (we think Sunderland), at the most of which, on some particular occasion, was hoisted the tri-colored flag. This caused great indignation at the time, and the fact having been mentioned by an editor of one of the Provincial journals, an action of slander was brought against him by John George, who attempted to prove that it was a private flag, in which, however, he was most happily foiled, some officer of the British Navy proving to the satisfaction of the Court, that it was the tri-colored flag of the French, with whom we then were at war. This matter was handled at the time with just severity in Blackwood's Magazine, under the head of "Whip persecution of the Press."—We are perfectly convinced that the Earl of Durham would be as ready to hoist the Yankee flag in Canada, as John George (commonly called Jack) Lambton was to hoist the French tri-color in England.—Patriot.

BIRTHS.

At West Flamboro', on the 5th inst., Mrs. James Crooks jun. of a daughter.

At Burnside, Montreal, on the 7th inst., Mrs. Dr. Bethune, a son.

MARRIED.

At Colchester, on the 4th inst., by the Rev. F. G. Elliott, Mr. Duncan Innes, Commissariat Department, Amherstburg, to Miss Ruth Jane Giffin, of the former place.

On the 11th inst., in the Cathedral Church of Quebec, by the Rev. Geo. Mackie, Curate, Mr. J. H. Walton to Catharine, second daughter of Archibald Duff Esq., of Montreal.

At Three Rivers, on Friday, the 6th inst., by the Rev. R. Atchill, A.B., Henry Augustus Godby Esq., 66th Regt., only son of the late Col. Godby, R. A., to Adelle, second daughter of Pierre Desjardis Esq., of that place.

At Kingston, on the 18th inst., in St. George's church, by the Rev. R. D. Cartwright, A.M., the Rev. S. Givins, Rector of Napanee, to Miss Charlotte Scott, of Kingston.

DIED.

On the 30th August, at his residence in Fredericksburgh, William Crawford, Esq., aged 75 years. This gentleman served during the Revolutionary War as a Lieutenant in His Majesty's Service, and since the last war with the United States has been in command of the 1st Lennox Militia. Every person acquainted with him will regret the loss, although from his years to be expected, of an exemplary Magistrate, a loyal subject, a kind and hospitable friend and an honest man.

At Stamford on the 6th inst., Frank, youngest son of John L. Alma, Esq., of this town, aged 21 months, and 9 days.

In Cobourg, on the 15th inst., of scarlet fever, Sarah, youngest child of Asa A. Burnham, Esq., aged 7 months.

On Sunday last, at Kingston, Henrietta, daughter of Thos. Kirkpatrick, Esq., aged 6 years and 6 months.

AUCTION SALE OF

Valuable Farming Stock OF SHEEP.

HORSES, HORNED CATTLE, PIGS, FARMING UTENSILS, HOUSEHOLD FURNITURE, &c., &c.

ON MONDAY, the 7th October next, the following Property will be sold by Auction, at the residence of T. GRUBBER, Esq., Lot 3, Concession B, Hamilton, 3 miles East of Cobourg; viz.: 2 Horses, 2 Cows, 12 Pigs, 36 Sheep; amongst which are AN IMPORTED

THOROUGHBRED LEICESTERSHIRE RAM AND TWO EWES,

With several of their offspring, and some half-bred Sheep. FARMING UTENSILS—consisting of Double and Single Waggon, Plough, Harrow, Fanning-Mill, Sleighs, Cart, &c. &c. HOUSEHOLD FURNITURE—Tables, Chairs, Chiffonier, Bedsteads, Beds, Bedding, Carpets, Dishes, Covers, Glass, Delfand China-ware, Dinner and Dessert Knives, with silver Spoons and Forks; Kitchen Utensils, Stoves, &c. &c. A London made double barrelled fowling-piece; some valuable Books, and a variety of other articles.

THE VESTRY MEETING.*

In the outskirts of his parish there was a wild and beautiful valley, called Ashdale, formerly inhabited by a few cottagers, who watched their sheep as they browsed on the adjoining hills, or kept a few cows on the narrow slips of meadow land.

But, alas! a sad change,—sad, at least, in the eyes of the lovers of the picturesque,—had come over that happy valley. A rich capitalist, with "speculation in his eyes," had marked its capabilities for improvement.

One of the first objects of Mr. Herbert, when he became incumbent of the parish of Welbourne, was to endeavour to provide a church for this distant hamlet.

Accordingly he headed a subscription with a handsome donation of a hundred pounds. Ridley wrote down fifty for himself, and a hundred more for his brother, who was abroad.

After a considerable delay, and a large additional sum from his own pocket, and a grant from the Church Building Society, Herbert found himself at last in a condition to commence building, and the foundation-stone was laid of a small but neat church, which still remained to be endowed; and the endowment was only to be obtained by a considerable sacrifice from his own tithes.

When Herbert entered the vestry on the Sunday after his return from town, he found the churchwarden already there, who welcomed him with a cordial shake of the hand, but a very grave face.

Herbert was much annoyed at this intelligence, on account of the ill-will which it was likely to breed in his parish. It was a very unpleasant business,—the most unpleasant which had occurred since he had been rector.

"Gentlemen," said Mr. Owen, "this is the first time that I have had the honour of appearing within these walls, and it may naturally be expected, that having purchased a considerable property in the parish, and having now come to reside in your neighbourhood, I should avail myself of the opportunity to state what are my sentiments on this occasion.

"When I purchased my property in Ashdale, I calculated all the outgoings and expenses; I reckoned up the taxes, poor rates, tithes, Church rates; and, allowing for these drawbacks, I paid accordingly; I gave so much less for my purchase than I should have done had there been no drawbacks.

"Another reason why I cannot vote against the Church rate, is, because I have a respect for the law of the land, and it is the law of the land that a Church should be kept up in every parish, by a general assessment on property; and, so long as that law remains unrepaled, I am not the man to disobey or evade it.

"And, lastly, I will not vote against the rate, because I do not consider it of sufficient importance to quarrel about. It is but a few shillings, after all, and I do not think it worth disturbing the peace of the parish for such a trifle.

The Radicals came up at a brisk pace, but were evidently somewhat disconcerted at the respectability, and still more, at the numbers, of the opposite party. They expected that they should have had to contend with little more than the usual number of attendants at the vestry meetings, and that they should carry their point by a coup de main.

It was out of the question that so large a body, or a tenth part of it, should get into the vestry; so there was no alternative but to make use of the body of the church, much to Herbert's regret, who grieved to see the holy place made the scene of ungodly contention.

The churchwarden accordingly read to the meeting the calculated expense for the current year, and briefly added that it had been made out with all possible regard to economy. If any gentleman present suspected there was any jobbing or illegal charge, he should be happy to give an explanation.

This speech, of course, gave little satisfaction to the malcontents. A call was made for Mr. Stubbs. This gentleman was the principal shopkeeper who supplied the Ashdale population with the necessaries and luxuries of life,—as bread, butter, cheese, tea, tobacco, and snuff;—and having, unfortunately for himself, a gift of talking, he was put forward as the spokesman on the occasion.

I cannot but here remark of how little use it is for clergymen to go out of their way to conciliate these mongrel sort of people; at least, I mean, by any departure from the straight line of duty. They are sure to desert the Church at the hour of peril, and their desertion is then more mischievous than it would have been had they never professed themselves its members.

Well, up stands Mr. Stubbs on the seat of one of the pews, and vows he is strongly attached to the Church—none can be more so. He only wished that the Church could see her true interests. For himself, though a Churchman, he scorned to put his hands into the pockets of the conscientious Dissenter.

Great was the thumping and shouting which followed the conclusion of Mr. Stubbs's oration; and he sat down with the air of a man who had surpassed even himself.

"Mr. Owen!" said Herbert to himself, "whom Mr. Owen?" He looked up and saw, to his surprise, the shrewd and good-tempered face of his talkative fellow-traveller.—The cause of Mr. Owen being there was simply this;—that, about a year before, he had purchased one of the factories in Ashdale. The business had hitherto been conducted by a foreman,—he himself having been detained elsewhere; and he had just arrived to superintend his works in person.

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such a trifle. My maxim is, 'If it be possible, live peacefully with all men.' And I have no notion of being directed by a set of selfish fellows in London, or anywhere else, whose purpose it may suit to set us at loggerheads together.

This speech of Mr. Owen made a marvellous impression on the assembly. Mr. Owen was owner of the greater part of the cottages in Ashdale,—Mr. Stubbs's amongst the rest, and his tenants did not much care to vote in opposition to their landlord.

The consequence was, that when it came to the show of hands, some had quietly left the Church, others did not vote at all, and the Churchmen were in a majority of at least three to one.

Mr. Herbert briefly addressed the assembly. He was sorry that any difference of opinion should have arisen in the parish; but it was so far satisfactory, that it had proved to him the sincerity of the friends of the Church, and had shewn that even his opponents were not indisposed to listen to sound reason.

Herbert's predictions were not disappointed. Ashdale church was consecrated during the summer, and an active curate established there. Some little jealousy remained for a while, but by kindness and attention, the population was soon prevailed on to attend divine worship, and a marked change became apparent in the community.

CHURCH SCENES IN OHIO.

Camp-meetings as such, are never held by Episcopalians. Yet occasionally, for want of a church, our services are performed in the open air, and I recollect with pleasure an interesting occasion of this kind in Delaware county, Ohio.

It happened to be witness of a curious scene in a similar place of worship near Kenyon College. It was the time of the annual convention of the diocese of Ohio, and the clerical and lay delegates assembled at Gambier. It was also the period appointed for the annual commencement of the college, and a great gathering of the neighbouring population was expected.

Placed of worship like those mentioned above are certainly very agreeable during the warm days of an American summer. But it is obvious, that, even in the most sequestered regions, all who have any relish for the regular service of the sanctuary will desire something more permanent and better adapted to the great varieties of weather.

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The Garner.

THE GOSPEL PREACHED TO ALL. You may know it is the spirit of God by this. That Spirit it is; and they that anointed with it, take care of the Poor. The spirit of the world, and they that anointed with it, take little heed to evangelize any such, any poor souls.

posts to them with such. But the good news of the Gospel reacheth even to the meanest. And reaching to them, it must needs be general (this news); if to them, that of all other least likely, then certainly to all.

REPENT. Repent. This is the main purport and end of God's messages to man in all times, by all that he hath sent, prophets, apostles, Jesus Christ and his forerunner; and still all his ministers under the Gospel, have no other effect to say, but to call man to repentance, to bring them home to God.

GOD'S JUDGMENTS. If God did proceed against us as we do against one another, no man could abide innocent for as much as one hour. But God's own judgment is otherwise: he inquires if the heart be right, if our labour be true, if we love no sin, if we use prudent and efficacious instruments to mortify our sin, if we go about our religion as we go about the biggest concerns of our life, if we be sincere and real in our actions and intentions.

Advertisements. RATES.—Six lines and under, 2s. 6d. first insertion, and 7½d each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion.

CUTLERY, MILITARY & FANCY STORE. No. 120, KING STREET, TORONTO. THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of—

Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabres; Cavalry and Infantry Shells and Scabbles; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns; Light Infantry and Battalion Sashes; Gold and Silver Sword Knots; real Silver Epaullets; Gold and Plated do.; Gold and Silver Cors; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada.

EDUCATION. MR. HUDSPETH, Classical Teacher in the U. C. Academy, will, at the close of his engagement there on the 15th Oct. next, open classes in Cobourg, for the usual branches of a liberal Education.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. THE NEWCASTLE DISTRICT COMMITTEE of Bibles, Testaments, Prayer Books, and other Books and Tracts, which they offer for sale, at reduced prices, at their Depository, at Messrs. Graveley & Jackson's, Cobourg.

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

THE JOHNSTOWN DISTRICT SCHOOL. THE Midsummer Vacation will terminate on Tuesday July 24th. A few boarders in addition to the present number can be received. The terms are £30 per annum, always payable quarterly in advance.

HENRY ROWSELL, BOOKSELLER AND STATIONER, KING STREET, TORONTO. HAS just returned from England with an extensive and varied assortment of Books, comprising Political, Historical and Scientific works, and several of the most recent popular and useful publications.

OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange.

CHAMPION, BROTHERS & CO. TORONTO. Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Sheet Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at their usual low prices.

THE CHURCH. WILL for the present be published at the Star Office Cobourg, every Saturday. TERMS. To Subscribers resident in the immediate neighbourhood of the place of publication and to Postmasters, TEN SHILLINGS per annum.

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YOUNG LADIES' SEMINARY. MRS. BROWN begs respectfully to acquaint her friends and the public, that she has removed from her former residence to that large and commodious house in the town of Cobourg, formerly occupied by the Bank of Upper Canada; where the business of her school will be conducted as usual, and two additional boarders can be accommodated.

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