

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.

COBOURG, UPPER CANADA, SATURDAY, AUGUST 24, 1839.

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Original Poetry.

For the Church. THE VOICE OF THE EMPIRE.

"Lozels wait—
Where Raleigh bow'd—and in the halls of state
Where faithful Burleigh sat with watchful eye
A wrinkled Comus, revels in his sty."—*Modern Petrarch.*

How fares our glorious England?—
Lifts she her stately head,
With the victor light of her ancient might?
Yet round her empire shed?
How fares her freedom line?
Hath her name no shadow known,
Since the goddess mock'd at her martyrs' shrine,
Since cravens girt her throne?

There are shoals around her path,
A wild craft sea before her,
The distant thunder is muttering wrath,
The Heaven broods frowning o'er her.
Dastards are by the helm—
Faint hearts to watch are set—
But the good ship's form, through the gathering storm,
Bears on triumphant yet!

The red cross of Saint George
O'er floss and forest streams;
On a prouder height than the wildest flight
Of the Roman Victor's dreams:
Bright glimmers—broad waters lie
Beneath its war-worn field—
Must it quail at the scowl of a traitor's eye?
Is its tale of empire told?

Where is each glorious name
The past's broad annals tell,
That in gloomy hours, or thy wail and fame,
Kept watch and ward so well?
The traitor mocks thy thrones—
The vandal spoils thy realms—
While the silent Lord of a dastard horde
Stands pilot at thy helm!

Call back thine old renown,
Bright thoughts of hopeful cheer—
The tale of the martyr's burning crown,
The sword of the cavalier—
Ask for thine ancient might,
The hearts of the brave,—the true—
Are they lost 'neath the waves of the Nile's red light,
In the graves of dark Waterloo?

Hear the proud answer rise
On Echo's echoing wings,
Like the voice of a thousand victories
The bold defiance rings!
The patriot's heart beats high;
The soldier's steel is bare;
And the war-shoals sweep o'er the startled deep,
For the strength of the Isles is there!

It bursts o'er the stormy North;
The Huron forests quiver,
The Hindoo starts, as it rushes forth
O'er the Ganges' sacred river:
And on speeds the answering sound
From Isles in the far off seas,
From the height, o'er the pride of the Spaniard, crown'd
To the rock of the bold Maltese!

Genius of Britain—Rise!
Spirit of Freedom—wake—
One stroke—and the gloom from thy banner flies,
The clouds 'neath the sunshine break—
Call on the freeman's sword,
The Christian's pure endeavour,
Let "Church and Throne" be the charging word—
And we are saved for ever!

ZADIG.

Toronto, August, 1839.

THE MARTYRDOM OF ARCHBISHOP LAUD.*

The night before his execution, he ate a moderate supper to refresh his spirits, and then going to bed, slept soundly till the hour when his attendants were appointed to await his rising. When he was brought out of the Tower, the spectators "were so divided betwixt benevolence and insulters, it was hard to decide which of them made up the most part." He proceeded with a cheerful countenance and unruffled mind, though Hugh Peters and Sir John Clotworthy, (a man worthy of such an associate,) were all the way assailing him with inhuman interrogatories. These he took calmly, and though some rude and uncivil people reviled him as he passed along with opprobrious language, as both to him and to the grave in peace, yet he never discomposed his thoughts, nor disturbed his patience. For he had profited so well in the school of CHRIST, that when he was reviled he reviled not again, but committed his cause to Him that judgeth righteously. And as he did not fear the frowns, so neither did he court the applause of the vulgar herd, and therefore chose to read what he had to speak unto the people, rather than to affect the ostentation either of memory or wit in that dreadful agony.

"Good people," said he, "this is an uncomfortable time to preach, yet I shall begin with a text of Scripture, (Hebrews xi. 2.) 'Let us run with patience the race that is set before us, looking unto JESUS, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.' I have been long in my race, and how I have looked to JESUS, the author and finisher of my faith, he best knows. I am now come to the end, and here I find the cross, a death of shame; but the shame must be despised. . . . or no coming to the right hand of God! I am going away, as you see, toward the Red Sea, and my feet are now upon the very brink of it; an argument, I hope, that God is bringing me into the land of promise; for that was the way through which he led his people. . . . But before they came to it he instituted a passover with them, . . . a lamb it was, but it must be eaten with sour herbs. I shall obey, and labor to digest the sour herbs as well as the lamb. And I shall remember it is the Lord's passover; I shall not think of the herbs, nor be angry with the hand that gathereth them, but look up only unto Him who instituted that, and governs these. For men can have no more power over me than what is given them from above. I am not in love with this passage through the Red Sea, for I have the weakness and infirmities of flesh and blood plentifully in me, and I have prayed with my Saviour, *ut transiret calix iste, ut hinc* cup of red wine might pass from me. But if not, God's will, not man's be done! And I shall most willingly drink of this cup, as deep as he pleases, and enter into this sea, yea, and pass through it, in the way that he shall lead me."

Thus he began his dying address, in that state of calm, but deepest feeling, when the minds seek for fancies, and types, and dim similitudes, and extracts from them consolation and strength. What he said

was delivered with a grave composure, so that "he appeared," says Sir Philip Warwick, "to make his own funeral sermon with less passion than he had in former times made the like for a friend." The hope which he had expressed at his last awful parting with Strafford was now nobly justified; it was not possible for man in those fearful circumstances to have given proof of a serene courage, nor of a more constant and well-founded faith. Nor did he let pass the opportunity of giving the people such admonition as the time permitted. "I know," said he, "my God whom I serve is as able to deliver me from this sea of blood as he was to deliver the three children from the furnace; and (I humbly thank my Saviour for it!) my resolution is now as theirs was then: they would not worship the image which the king had set up, nor will I the imaginations which the people are setting up; nor will I forsake the temple and the truth of God, to follow the bleating of Jeroboam's calves in Dan and Bethel. And as for these people they are at this day miserably misled, (God of his mercy open their eyes, that they may see the right way!) for the blind lead the blind, and if they go on, both will certainly fall into the ditch.

He then spake of his innocence and the unprecedented manner of his condemnation.—"You know," said he, "what the Pharisees said against CHRIST himself: 'If we let him alone, all men will believe in him, et venient Romani, and the Romans will come and take away both our place and nation.' See how just the judgment was. They crucified CHRIST for fear lest the Romans should come: and his death was it which brought in the Romans upon them; God punishing them with that which they most feared. And I pray God this clamor of recent Romani, of which I have given no cause, help not to bring them in! For the Pope never had such an harvest in England since the Reformation, as he hath now upon the sects and divisions that are among us." Next he bore testimony to the king his gracious sovereign, as one, whom in his conscience he knew to be a sound and sincere Protestant.—He dwelt upon the popular clamor for justice, as a practice which might endanger many an innocent man, and pluck his blood upon the heads of the people, and of that great populous city; and he spake of the poor Church of England. "It hath flourished," said he, "and been a shelter to other neighboring Churches, when storms have driven upon them. But alas! now it is in a storm itself, and God only knows whether, or how, it shall get out. And which is worse than the storm from without, it is become like an oak cleft to shivers with wedges made out of its own body, and at every cleft profaneness and irreligion are entering in: while (as Prosper speaks, in his second book *De Contemptu Vitæ*, men that introduce profaneness are cloaked over with the name *religionis imaginariæ*, of imaginary religion. For we have lost the substance, and dwell too much in opinion; and that Church, which all the Jesuits' machinations could not ruin is fallen into danger by her own."

"The last particular (for I am not willing to be too long) is myself. I was born and baptized in the bosom of the Church of England established by law: in that profession I have ever since lived, and in that I come now to die. This is no time to dissemble with God, least of all in matters of religion; and therefore I desire it may be remembered, I have always lived in the Protestant religion established in England, and in that I come now to die. What clamors and slanders I have endured for laboring to keep a uniformity in the external service of God, according to the doctrine and discipline of the Church, all men know, and I have abundantly felt." Then he noticed the accusation of high treason. "Besides my answers to the several charges," said he, "I protested my innocence in both houses. It was said prisoners' protestations at the bar must not be taken. I can bring no witness of my heart and the intentions thereof; therefore I must come to my protestation, not at the bar, but my protestation at the instant and hour of my death: in which I hope all men will be such charitable Christians, as not to think I would die and dissemble, being instantly to give God an account for the truth of it. I do therefore here in the presence of God and his holy angels, tell it upon my death, that I never endeavored the subversion of law or religion; and I desire you all to remember this protest of mine, for my innocency in this and from all treasons whatsoever. I have been accused, likewise, of being an enemy to Parliament.—No; I understand them, and the benefit that comes by them too well to be so. But I did dislike the misgovernment of some Parliamentary ways, and I had good reason for it. For *corruptio optimi est pessima*: there is no corruption in the world so bad as that which is of the best thing within itself; for the better the thing is in nature, the worse it is corrupted.—And that being the highest court over which no other hath jurisdiction, when it is misinformed or misgoverned, the subject is left without all remedy. But I have done. I forgive all the world, all and every of those bitter enemies which have persecuted me; and humbly desire to be forgiven of God first, and then of every man, whether I have offended him or not; if he do but conceive that I have, Lord, do thou forgive me, and I beg forgiveness of him! And so I heartily desire you to join in prayer with me."

He had prepared a prayer for the occasion, and never was there a more solemn and impressive form of words; it is alike remarkable for the state of mind in which it was composed and uttered; the deep and passionate devotion which it breathes, and the last firm fervent avowal of that religious loyalty for which he was at that instant about to die a martyr. To abridge it even of a word would be injurious, for if any human composition may be called sacred, this surely deserves to be so qualified. "O eternal God and merciful Father! look down upon me in mercy, in the riches and fullness of all thy mercies look down upon me; but not till thou hast nailed my sins to the cross of CHRIST, not till thou hast bathed me in the blood of CHRIST, not till I have hid myself in the wounds of CHRIST, that so the punishment due unto my sins may pass over me. And since thou art pleased to try me to the utmost, I humbly beseech thee, give now in this great instant, full patience, proportionable comfort, and a heart ready to die for thee honor, the king's happiness, and the Church's preservation. And my zeal to this (far from arrogance be it spoken!) is all the sin, (human frailty excepted and all the incidents thereunto,) which is yet known to me in this particular, for which I now come to suffer: I say in this particular of treason. But otherwise my sins are many and great: Lord pardon them all; and those especially (whatever they are) which have drawn down this present judgment upon me! And when thou hast given me strength to bear it, do with me as seems best in thine

own eyes; and carry me through death, that I may look upon it in what visage soever it shall appear to me. Amen! And that there may be a stop of this issue of blood in this more than miserable kingdom, (I shall desire that I may pray for the people too as well as for myself; O Lord I beseech thee, give grace of repentance to all blood-thirsty people. But if they will not repent, O Lord, confound all their devices, defeat and frustrate all their designs and endeavors, upon them, which are or shall be contrary to the glory of thy great name, the truth and sincerity of religion, the establishment of the king and his posterity after him in their just rights and privileges, the honor and conservation of parliaments in their just power, the preservation of this poor Church in her truth, peace and patrimony, and the settlement of this distracted and distressed people under their ancient laws, and in their native liberty. And when thou hast done all this in mere mercy to them, O Lord, fill their hearts with thankfulness, and with religious dutiful obedience to thee and thy commandments all their days. Amen, Lord Jesus, Amen. And receive my soul into thy bosom! Amen. Our Father which art in heaven!"

He pronounced this awful prayer with a distinct and audible voice, and giving the paper to Dr. Stern, who had been permitted to attend him, desired him to communicate it to his other chaplains, that they might see in what manner he left this world; and he prayed God to bless them. Observing also that a person had been writing his speech, he desired him not to do him wrong by publishing a false and imperfect copy. His countenance had all this while a ruddier and more animated hue than it was wont to have; so that his enemies, with all that malignity which marked their proceedings towards him, said he had painted it, to fortify his cheeks against discovery of fear. The scaffold was crowded with people, and when he moved towards the block, he desired he might have room to die, beseeching them to let him have an end of his misery, which he had endured very long; and this he did as calmly "as if he rather had been taking order for a nobleman's funeral, than making way for his own!" Being come near it, he put off his doublet and said, "God's will be done! I am willing to go out of this world; none can be more willing to send me." And seeing through the chinks of the boards that some persons were got under the scaffold about the very place where the block was seated, he called to the officer either to remove them or stop the crevices, saying that it was no part of his desire that his blood should fall upon the heads of the people. "Never," says Heylyn, "did man put off metal with a better courage, nor look upon his bloody and malicious enemies with more Christian charity." Sir J. Clotworthy now molested him with impudent questions, and after meekly answering him once or twice, Laud turned to the executioner as the gentle person, and giving him money, said, without the slightest change of countenance, "Here, honest friend, God forgive thee, and I do; and do thy office upon me with mercy." Then he knelt down, and after a short prayer laid his head upon the block, and gave the signal in these words, "Lord, receive my soul!" The head was severed at an blow, and instantly the face became pale as ashes, to the confusion of those who affirmed that he had painted it. Yet they had then the stupidity and baseness to assert, that he had red-dened his countenance, and propped up his spirit by some compounded cordial from an apothecary: so hard is the heart, and so impenetrable the understanding of the factious.

Great multitudes attended this victim of sectarian persecution to the grave; the greater part attracted by curiosity, but many by love and veneration; and not a few, it is believed, by remorse of conscience, for having joined in the wicked and brutish clamor with which he had been hunted down. A baser triumph never was obtained by faction, nor was any triumph ever more basely celebrated. Even after this murder had been committed with all the mockery of law, his memory was assailed in libels of blacker virulence, (if that be possible,) than those by which the deluded populace had been instigated to cry out for his blood; and to this day, those who have inherited the opinions of the Puritans, repeat with unabashed frontery the imputations against him, as if they had succeeded to their implacable temper, and their hardihood of slander also. More grateful is it to observe how little is in the power of malice, even when in the dispensations of Providence it is permitted to do its worst. The enemies of Laud cut off from him, at the utmost, a few short years of infirmity and pain; and this was all they could do! They removed him from the sight of calamities which would have been to him tenfold more grievous than death; and they afforded him an opportunity of displaying at his trial and on the scaffold, as in a public theatre, a presence of mind, a strength of intellect, a calm and composed temper, a heroic and saintly magnanimity, which he could never have been known to possess if he had not thus been put to the proof. Had they contented themselves with stripping him of his rank and fortune, and letting him go to the grave a poor and broken-hearted old man, their calumnies might then have proved so effectual, that he would have been more noted now for his infirmities than for his great and eminent virtues. But they tried him in the burning fiery furnace of affliction, and then his sterling worth was assayed and approved. And the martyrdom of Cranmer is not more inexpressibly disgraceful to the Roman Catholic, than that of Laud to the Puritan persecutors.

He was buried according to the rites and ceremonies of the Church of England, a circumstance which afforded a deep and mournful consolation to those who revered and loved him. It seemed to them as if the venerable Establishment itself, over which he had presided, and for defending which he had died a martyr, were buried with him; for on the same day that six infamous peers past the ordinance of attainder against him, they past an act also by which the liturgy was suppressed, and a directory for public worship set forth in its stead.

THE DOCTRINE OF THE ATONEMENT.

From a Visitation Charge, by the Rev. G. Townsend.

Our ministry, my Christian Brethren, is the ministry of reconciliation to God. It is the office of effecting the reconciliation of man to God. Before reconciliation there must have been enmity. Man by reason of sin was at enmity with God. This enmity arose from two sources, fear because of guilt, and fear because of the consciousness of continued sin. Our office is to teach men to be reconciled to God by removing this fear. We teach the removal of fear because of guilt, by preaching the expiation of the guilt of sin, by the sacrifice of Christ. We preach the removal of fear because of continued sin, by the impartation of the power of the Holy Spirit, to those who have faith in that sacrifice. The doc-

trine of reconciliation implies, therefore, three things, that man is a sinner, that sin can be pardoned, and that sin can be removed: and every thing which revelation relates to us of these things, is summed up in that one word, which accurately expresses the whole truth. That word is, the atonement. This word implies the causes, the means, and the result of reconciliation. Its causes are, the mercy of God, and the sin of man,—the means, the propitiation by Christ,—the result of receiving that propitiation, the bestowing the Divine seal to sanctify, and to renovate the soul. All our external services are but proofs of our faith in the atonement, which reconciles man to God; and there is no holiness, no true morality, but that which flows from faith in this atonement.—Faith in Christ, working obedience in the heart and life, by love to God, is the one true religion. The preaching this doctrine of the atonement, therefore, is your first chief duty. It includes every other. On all occasions when you speak to the people, this doctrine must be, and ought uniformly to be, without the exception of any one sermon whatever, he expressed, or the implied foundation of all moral inference, and all spiritual instruction. This is the one truth. The pages of revelation may, in one sense, be said to teach this alone: for all its history, facts, and inferences, refer to this, as the object for which alone, all was written. The Bible begins with it, when it says *the seed of the woman shall bruise the serpent's head*. It goes on with it, from the days of Abel to those of the Apostles, in the perpetual offering of the sacrifices, which revealed, in their typical details, the Lamb of God. When John the Baptist, the connecting link between the Jewish and the Christian dispensations, pointed out Christ to his own disciples, who thereupon left him, to follow Christ; he declared Him, with reference to the atonement alone, to be the Lamb of God. When Christ went up to Jerusalem to die, he became our Sacrifice, our Passover, only to complete the work of His atonement, of which His death was the principal part; and which He undertook before the creation of the world. When He returned to His glory, His Apostles summed up all their teaching, in this one doctrine, *we preach Christ crucified*. The Epistles more especially dwell on this point because the history of the Redemption of man being completed, the mind is brought under the teaching of inspiration, to ponder this topic without interruption. When we shall see CHRIST at the last, we shall "look on Him whom we have pierced." The piercing of His hands, and His feet, was the sign of the completion of His Atonement: and He shall be known as the Atoner, when He comes again to judge us. Such is the manner in which the doctrine of the Atonement is the beginning, middle, and end of the whole Book of Revelation. See too in what manner the Church, in full accordance with the Scripture, teaches the same truth. Every prayer we offer to God, is addressed to Him in the name of Christ: not alone as our prophet to instruct us, but as the sacred Intercessor of the new Covenant. We approach to God in the name of Christ, because Christ is the Mediator, who offers the prayers of his people. We pray to Christ as the Lamb of God, who taketh away the sin of the world. Men, women, children, the philosopher, and the uneducated, all join in what we justly call the Common Prayer. In the Sacramental services of the Church, we thank God, for Him who made upon the cross, the great sacrifice, oblation, and satisfaction for the sins of the whole world—and so I could go on to prove to you, that the doctrine of the Atonement is the one great truth, which we always, on all occasions, systematically, *explicitly*, and uniformly keep in view; as the hope of our souls, the basis of our prayers, the foundation of all our faith, praise and gratitude, and the source of all that Christian holiness, of which morality is only a part, because morality is our duty to man, and includes not our duty to God.

UNITY OF THE EARLY CHURCH.

The unity of the Church had not as yet (A. D. 200) been broken by an open secession from the whole body of Christians.—This body, though consisting of many members, and dispersed throughout the world, was yet one and undivided, if we view it with reference to doctrine, or to the form of ecclesiastical government. Every Church had its own spiritual head or bishop, and was independent of every other Church, with respect to its own internal regulations and laws. There was, however, a connexion, more or less intimate, between neighbouring Churches, which was a consequence in some degree, of the geographical or civil divisions of the Empire. Thus the Churches of one province, such as Achaia, Egypt, Cappadocia, &c., formed a kind of union, and the bishop of the capital, particularly if his see happened to be of apostolic foundation, acquired a precedence in rank and dignity over the rest. This superiority was often increased by the bishop of the capital (who was called in later times the Metropolitan) having actually planted the Church in smaller and more distant places; so that the Mother Church, as it might literally be termed, continued to feel a natural and parental regard for the Churches founded by itself. These Churches, however, were wholly independent in matter of internal jurisdiction, though it was likely there would be a resemblance, in points even of slight importance, between Churches of the same province.

Early in the second century we find proofs of Churches, not only in neighbouring provinces, but in distant parts of the world, taking pains to preserve the bond of unity, and to show themselves members of one common head. The term *catholic*, or *universal*, as applied to the Church of Christ, may be traced almost to the times of the Apostles; and every person who believed in Christ was a member of the Catholic Church because he was a member of some particular or national Church which was in communion with the whole body. We have already seen instances of this communion being preserved or interrupted between the members of different churches; and the anxiety of the early Christians upon this point is shown by the custom of bishops, as soon as they were elected, sending a notification of their appointment to distant Churches.—When this official announcement had been made, any person who was the bearer of a letter from his bishop was admitted to communion with the Church in any country which he visited; but these *communioy letters*, as they were called, were certain to be denied him if any suspicion was entertained as to the soundness of his faith. It may be supposed that these precautions were very effectual in preserving the unity of the Church, and in preventing diversity of doctrine. The result was, as has been observed, that up to the end of the second century no schism had taken place among the great body of believers. There was no Church in any country which was not in communion with the Catholic or Universal Church; and there was no Church in any particular town or province which was divided into sects and parties.—Dr. Burton's *History of the Christian Church*.

ON CLERGYMEN UNITING WITH DISSENTING MINISTERS.

HERBERT. I witnessed this morning one thing which did not please me; and that was the mixture of clergymen, and even bishops, on the same platform with dissenting ministers. The impression upon the mind of the audience, evidently was, that the Dissenter was as much God's minister as the clergyman of the Church.

RIDLEY. You remind me of a scene which once occurred at one of these miscellaneous assemblies. A very liberal gentleman was addressing the meeting, and in the exuberance of his liberality, eulogizing the truly Christian spirit which had induced so many

persons, merging all private differences of religious opinion, to join in the work in hand. "Here," said he, warming with his subject, "is our respected diocesan, my Lord Bishop, on the right hand, and here on the left my excellent friend, Mr. Bishop, the dissenting minister"; whereupon the meeting applauded vehemently.

HERBERT. The wit of the orator was worthy of the sentiment. If it was a meeting for the purpose of sending relief to the starving Irish or the Scotch Highlanders, nothing could be more proper than for all persons to unite; and any reference to difference of religious opinion on such an occasion, would have been most ill-timed. But if the meeting was for religious purposes, and the dissenter came and spoke in the character of minister of his sect, then the scene was not only laughable but mischievous. The comparison between my Lord Bishop and Mr. Bishop—which all would make, even without the coincidence of name,—could only serve to degrade the former from his just station as the successor of the Apostles. Of course the Dissenter would see no sort of degradation or impropriety; but the Churchman, if he had ever thought seriously on the solemn commission which God's ministers receive at their ordination, would, one should think, be ashamed to hear an ordained priest or bishop of the Church placed on the same footing with one, who he must conscientiously believe to be an intruder into the sheep-fold. And this is obviously not a moral question of liberality or illiberality, but a mere matter of belief as to fact. The Dissenter considers one man to be as fit for the ministry as another; and, therefore, consistently places the minister of the Church and of the sect on an equal footing. The Churchman, on the other hand, believes that they only are authorized to exercise ministerial functions, and receive the title of God's ministers, who have been lawfully ordained by the successors of the Apostles; and, therefore, any thing which tends to obliterate the distinction between those who really are, and those who are not ministers of the true Church, appears to him a profanation.

It is almost mischievous, for how can it be expected that well-meaning persons, who have been encouraged to listen to a dissenting minister speaking to them on religious subjects from the platform, should discern the sin of separating themselves from the communion of the Church, and attending the pulpit ministrations of the same teacher. If for the sake of a little popularity, or from the fear of being thought illiberal, I thus contribute to throw dust in the eyes of those who do not think very deeply on these matters; then, instead of acting liberally, I think my conduct would be most illiberal and selfish. But it is not usually from selfish motives, so much as from mere inconsiderateness and good-nature, that the inconsistency arises. A good-natured easy clergyman, fearful of giving offence, attends one of these miscellaneous meetings—a resolution is thrust into his hands, and he makes a bungling address about his willingness to come forward on such an occasion, but for his inability to speak in public; then up jumps Mr. Bishop or some other ready, quick-witted Dissenter, who has been making a professional circuit of the country, and has got his speech at his fingers' ends; and of course the audience, besides confounding the distinction between an ordained minister of the Church and a Dissenter, draw a comparison to the disadvantage of the former. I am far from wishing that clergymen should not speak at public meetings; only let them first learn to speak, and then maintain their proper station. In fact, the most splendid speakers now living, are clergymen of the Establishment. But I must own that I dislike exceedingly to see them placed in a situation which must inevitably mislead a great number of persons as to the vital doctrine of apostolical ordination.

This is an insuperable objection in my mind to the Bible Society. With regard to its ostensible object,—namely, the distribution of the word of God, which is the same with that of the Christian Knowledge Society,—of course no Protestant Christian can do otherwise than wholly approve of it. But then there is another object, which, though not so openly avowed, is, nevertheless, a fundamental principle of the Bible Society,—namely, "pocket differences" with Dissenters. To this I altogether object, because it is contrary to the plain precept of Scripture, and cannot do otherwise than tend to obliterate the principles which are essential to the unity of the Church, and confound the distinction between the ordained ministers of the Church, and those who have no right whatever to the title.—*Rev. W. Gresley's Portrait of an English Churchman*.

* This is the expression used by a distinguished speaker at the last meeting of the Bible Society at Exeter Hall. But surely it is quite contrary to such texts as the following:—
"Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine that ye have learned, and avoid them." Romans, xvi. 17.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us." 2 Thess. iii. 6.

The mild St. John is even more severe than the zealous Paul. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God-speed is partner of his evil deeds." 2 John, x. 11.

ARGUMENTS AGAINST EXTEMPORÉ PRAYING AND PREACHING.

We hope to be excused for adding, in this place, a few arguments against the system of extempore praying and preaching.—We would object the liability (not very small) of thereby foisting false doctrine and hereby into the worship of God—the tendency to wander in prayer—the chance of omitting some important petition—the incomprehensible language which may be used—the terms, which in the inconsideration and impulse of the instant, may be wrongly applied; all these possibilities go to prove the disadvantage of extempore effusions, as a general practice. But the argument to be urged in favour of precomposed forms is so strong, that we wonder how any one, who has given the subject any consideration, can lend his sanction, to the practices of the dissenters. We read in the fifteenth chapter of Exodus, that the children of Israel sang a hymn unto the Lord, together. Now we ask, whether this could have been managed had not the hymn been already known? Again, in the expiation of a certain murder, the elders of the city which were next to the slain, were expressly commanded to say a form of prayer precomposed by God himself. (Deut. xxi. 8.) And in many places of Scripture we meet with several forms prescribed by God. The whole book of the Psalms contains forms of prayers, or of thanksgiving, or of penitential confession, as appears from the Psalms themselves, as well as from other parts of Scripture. It is very evident that the Jews used set forms of prayers, and when our Saviour came upon earth, he joined in with such formulas. His command upon this point is very express. "When ye pray," said he, "say after this manner, Our Father," &c. He thus actually composed a prayer, and commanded his disciples to use it. Therefore we may conclude that praying in a precomposed form was conformable to established custom before our Saviour's time, during his pilgrimage upon earth, and afterwards. But really, the fact that so few are gifted with the ability to pray extempore would seem sufficient to discountenance the practice. And if there be danger in permitting such effusions even to those who may happen to be qualified by perfect knowledge of the subject, sound discretion, and the possession of that "talent" which, as a general rule, implies the absence of any great stretch of mental power, but which is a symptom of a capacity, deficient in what Locke has called large *sound round about sense*; we mean a ready flow of words, a volubility of speech, and an apparent quickness of conception, which present to common

* From Southey's Book of the Church.

observers all the characteristics of intellectual superiority—if there be danger, after long practice in mind sees appeals and orisons, where long pauses, hesitation, and checks in the reasoning process, arising from that suspension of judgment so congenial to the spirit of true philosophy, are inadmissible and impossible—if there be danger under such circumstances, what must be the risk of letting extemporaneous supplications and harangues issue from the lips of individuals raw from college, and inexperienced in the pulpit and the reading-desk? By using a set form we avoid all such hazard; our congregation can join in with us, in offering up prayers to Almighty God, in returning thanks for mercies shown, and in supplicating for future blessings, which unless they be confined to a prescribed formula, it were obviously impossible for them to do. Unless their minds be prepared for what is coming they are busy anticipating the turn of a period, or the conclusion of a sentence. They are carried away by the mere human eloquence of the minister; they are canvassing the truth of the doctrine, which he is earnest in inculcating, and perhaps criticising the niceties of language, the style or fitness of the prayer itself; and while their attention is thus distracted all devotion and pious feelings are necessarily absent. The heart, indeed, may be bent upon the minister, but far from God.—There may be every appearance of hanging upon the preacher's lips; but it rather springs from a species of morbid curiosity, than from any due sense of the importance of those religious truths he is inculcating. Not so with respect to our beautiful Liturgy, stereotyped on every heart. In it we meet with prayers of distress, the praises and exultations of triumph; passages fitted alike for the indulgence of joy, or the soothing of sorrow; evincing a happy despatch and affluence, and furnishing gladness with the strains of holy and religious rapture. What can convey a higher idea of the intrinsic excellence of any composition? The beginning of the twenty-second Psalm was pronounced upon the cross; part of the thirty-first made the last human utterance of our Saviour. By far the greater part of our Liturgy consists of passages and extracts from holy writ, presenting religion to us in the most engaging dress, communicating truths past philosophy to investigate, in a style surpassing poetry; calculated alike to profit, and to please; to inform the understanding, elevate the affections, and entertain the imagination, grateful as the manna which descended from above, conforming itself to every palate.—"Other productions, after a few perusals, however fair, wither like the gathered flowers in our hands, and lose their fragrance; but these like the unfolding plants of paradise, become, as we are more accustomed to them, still more, and more beautiful; their bloom appears to be daily heightened, fresh odours are emitted, and new sweets extracted from them. He who has once tasted their excellencies, will desire to taste them again; and whose tastes them oftentime, will still them the most."—Church of England Quarterly Review.

ORIGIN OF CHURCH-PROPERTY IN ENGLAND.

When did the State give its property to the Church? Where is the Act of Parliament that gave it? The history of Church property may be briefly told. This country (England), like most others, was converted on the primitive model. A missionary bishop came here attended by his clergy. They lived together in the towns; and on the Sundays the clergy went forth into the villages to preach the Gospel, and administer the ordinances of religion. When unable to find a building sufficiently large to meet in, they would erect a small stone cross on a common, to mark the place to which the people were to resort. Some of these crosses are still in existence in our own country. And so things went on for some time, until in the seventh century, Theodorus, a Greek, was Archbishop of Canterbury, and he organized our present parochial system, by encouraging the great landholders to build and endow churches on their estates, by giving to them the perpetual advowson of the living. The kind of endowment universally adopted, the Old Testament affording the model, was tithes: and if an estate to which a church was, was afterwards sold, it was sold subject to the payment of the tithes which had been previously given. This accounts for the difference in the size of different parishes; the large ones were originally one large estate, and the small ones were formed from smaller estates. About two centuries after, Athelstan, a wise Saxon king, determined to carry out Archbishop Theodorus's scheme. And how did he do it? Finding that several large districts were without churches, he encouraged the building of churches by enacting that whosoever should build and endow a church on his estate should become a Thane, or one of the order of nobility. And the consequence was, that the generality of our parochial churches were thus endowed before the Norman conquest. This is a simple history of church endowments in England, which are to be attributed not to state policy, but to the benevolence and piety of individuals. During the last century many dissenting meeting-houses were endowed in a similar manner, by the piety and benevolence of individuals: the only difference between their endowments and ours being, that theirs are modern and ours ancient. But it is said, "It may be very true that this is the early history of these endowments, but then they were taken from one Church, and given to another Church at the Reformation." By what Act of Parliament was this done? We can name the Acts of Parliament which sanctioned the proceedings of the bishops and clergy of the Church of England, when they corrected the abuses which had crept into their Church, but we defy our enemies to show an act by which the property was taken from one church and given to another. Between the reigns of William I. and Henry VIII. many superstitious practices had crept into the Church, and many erroneous opinions were rife. And in the reigns of Henry, Edward, and Elizabeth, these superstitious practices were abolished, these erroneous doctrines protested against, and the Church was brought back as nearly as possible to the state it was in when it was originally endowed. Surely we can see the difference between reforming an old edifice, and building a new one—between reformation and destruction. The Church may be compared to a goonly edifice. At the time of the Reformation it stood a goonly edifice. It was much out of repair, and it was much polluted with corruptious. We swept the edifice clean, and we repaired it; but it was substantially the same edifice which had been endowed by our ancestors.—Dr. W. F. Hook.

A NATIONAL RELIGION THE BASIS OF ROMAN PATRIOTISM.

The whole Roman History may be appealed to in proof of the augmented influence which nationality gives to the forms of religion, considered independently of their substantive truth or falsehood. The doctrine of unity of establishment will not apply, in a case where there was no exterior body constituted by Divine command for the conservation and exhibition of truth. But in the midst of the strangest anomalies, we find from incalculable and indeed universal testimony, these facts: firstly, that in Rome, more than in any other ancient polity, the will and the energies of the individual were subordinated throughout all ranks to the state.—The oligarchical privileges held by the patricians sufficiently accounted for their patriotism; but the conduct of the Roman people, their moderation, disinterestedness, and self-devotion, cannot be similarly explained. Never, probably, was human nature, on a large scale, without the aid of revelation, carried so much out of itself, as by that prevailing principle of patriotic honour, which filled the ranks of the Roman armies for centuries together with men who had but little of their own to defend, and little to sacrifice but life, which to them was much, and which they spent freely in the field of battle. Now coming with this the second equally unquestionable fact that in Rome, as we learn from the unsuspected authority of Polybius (vi. 54), the stamp of public religion was impressed not only upon all the institutions of the state, but upon all the actions of life; and as we find the influence of things unseen (in however corrupted forms), simultaneously at a maximum in the individual and in the state, we cannot but infer a natural harmony, and a reciprocal causation, between these two parallel manifestations, and by how much the more it may be shown that the religion was impure, and that the influence

exercised was not that of truth, by so much the argument for nationality is corroborated, because the result produced must in the same proportion be set down to its cause.—The State in its relations with the Church, by W. E. Gladstone, Esq., M. P.

THE CHURCH.

COBOURG, SATURDAY, AUGUST 24, 1839.

The seeds sown by the Home government in Upper Canada have not fallen upon an unproductive soil; for at this moment, there is as plentiful a crop of mischief, luxuriating in rankness, as would satisfy the sickle of the most evil-minded anarchist that ever dwelt in complacency on a ripening harvest of national and individual suffering. The expectation which must have been entertained by the Ministry, when they set out Lord Durham as High Commissioner, that he would succeed in alienating the colonies from the British Crown, or that at all events he would render them a burden too expensive to be borne by England, has been realized to the full. His Lordship's Report,—unless Chatham arise to arrest its destructive tendency,—has exterminated monarchy from the continent of North America. The thousands and thousands of pounds expended in our defence, are our present partial and imperfect security, but our ultimate ruin; they are frittered away so ignominiously, they are spent so unprofitably, that the cry from the mother country will soon be, "If we retain the Colonies at this cost, we exceed the Pelican in parental affection, and sacrifice our existence for our trans-Atlantic progeny." One fourth of the amount already devoted to our unprotecting protection, if bestowed on the fitting out of an armament, that should have been sent to enforce the responsibility of the American government for the acts of American citizens, would have saved many a valuable life to the colony, many a thousand pounds to the imperial treasury, and have spared the chronicler of passing events the anguish and humiliation of recording the decay of that pristine English spirit, which shielded an Englishman in every quarter of the globe from foreign insult, and guarded every hair of his head.

But because our rulers in Downing Street have, by their policy, endeavored to accelerate our separation from the mother country, is there any reason why we ourselves should facilitate their projects, and hasten the arrival of that crisis which cannot be thought of without a most heart-rending pang? Is there any reason, while the British standard still floats over these important regions, that we should altogether discard hope, and in seeking for a remedy, apply any nostrum to our lips which quacks at hand may commend to our blind credulity? We frankly admit, humbly speaking, that nothing but a Conservative administration can preserve these dependencies to the British empire: we further admit that of such a change there seems no probability till the next session of the Imperial Parliament: but, notwithstanding this, we know of no excuse for the reckless course taken by many whom we must still call constitutionalists, and who, rendered desperate by a feeble and profligate administration, fly for refuge to principles, formerly most abhorrent to their feelings and convictions; and at the same time are rendered the tools of men, who are traitors in everything save the punishment due to their crime.

It cannot be denied that the province, in many of the parts always noted for a disaffected character, is running wild and frantic in its support of Lord Durham's republican views, and that many staunch loyalists are infected with the Durham fever. We do not, however, regard the meetings that have lately taken place as entitled to so much domestic consequence as is generally attached to them; for it will soon be perceived, on a little reflection, that they have been held in very suspicious localities, and that very equivocal characters have borne the principal part in the proceedings,—making no scruple to associate with liberated traitors, or persons justly branded with the stigma of open and avowed disloyalty. If the effect of these assemblages extended no farther than the limits of this province, we should look upon them without much apprehension; but when they are producing an impression on our American enemies,—for we can no longer call them neighbours,—it is then that we feel startled, and compelled to deliver ourselves of the warning which shall immediately be given.

We trust that the loyalists of Upper Canada do not so little profit by the experience of the last two years as to imagine that the machinations of the American Sympathisers, winked at by their government, and applauded by their leading statesmen, are completely, or even temporarily suspended,—or that this country can ever enjoy tranquillity until Great Britain has demanded reparation for the past, and indemnity for the future.—If any such there be so incapable of learning a political lesson, to them we would say,—American sympathy is now in this month of August more actively at work than ever. There may be no conspicuous symptoms of it,—no gatherings on the borders,—no noisy meetings, where brawlers clamour for Canadian Independence,—but there is a danger, and generally we know not where it is. It is impossible that the frontier brigands should not be plotting our ruin,—but it is not seen by most that they actually are doing so, and therefore unless we be vigilant, cautious, and acutely suspicious, the storm will burst upon us, before we have even desecrated the small speck which usually precedes its discharge. It is not, however, the case, that SYMPATHY has gone to sleep. It has awoke from its fitful slumber, with the renovated energies of a giant,—but it is not visible to the common and unobservant eye, because it has changed the scene of its operations. American sympathy has transferred the campaign into our own country. It fights its battles under the Durham flag; and when men, good loyal men, are clamouring out Lord Durham and Responsibility, they are in reality vociferating,—Success to the murderers and mangle of Moodie, Weir, Johnson, Hume, and Usher.—Down with the Union Jack—Up with the striped banner of the slaveholding American Republic!

In plain English, every man who attends a Durham meeting for the purpose of supporting Lord Durham's report, however loyal he may be in intention, is a rebel in effect. It is high time it should be universally known that the term "DUKHAMITE" has been; convenient designation fixed on by the Patriot Executive Committee in the United States. It is high time it should be generally known that the first movers and prompters of these Durham meetings, were emissaries from the American side of Lake Ontario,—and that here is good reason for believing that a brother of Von Schoultz's, and a Doctor Smith, have taken a part in some of these meetings in this very district, and have thus been admitted into the very heart of our territory, that so they might spy the nakedness of the land, and carry back a report to their accomplices in iniquity. Furthermore, these Durham manifestations are but a cloak for the deliberations of the disaffected. On these occasions they consult without suspicion, and in most cases without interruption; they report the state of their companies,—for be it known that the Dukhamites have big had their forces organized, marshalled, and officered; they communicate intelligence of a treasonable description; they make arrangements for the deposit of arms; in fine, under the opportune mask of Lord Durham's name, and of respon-

sible government, they are plotting the severance of that connexion which, with their lips, they audaciously and hypocritically pretend to cherish. We make every one of the preceding statements with an implicit reliance in their truth; and we believe it will not be long before what we have just stated, will be corroborated in a manner that no one can impugn.

Let us again beg to be understood, as asserting, not that all who attend these Durham meetings are disloyal men,—but that many, who do so attend, are made the dupes of American sympathisers, and internal traitors,—and would be the first, did they know the contamination of such assemblages, to shun them as they would a city infected with the plague. Ignorance hitherto has been their sufficient excuse: that being enlightened, they can no longer avail themselves of such a plea.

Not only are these Durham meetings to be reprehended for the reasons which we have stated, but they are to be condemned, because they can have no other effect than that of keeping the province in a state of agitation,—inviting the renewal of sympathy,—and deterring emigration from our shores. Capitalists, as a body, are Conservatives; and they, too, are not likely to embark their resources among a people who would endanger the stability of every monied institution by a reckless adoption of Lord Durham's revolutionary innovations.

We need not look abroad to see the mischief likely to ensue from these meetings. The evil which they have already produced is palpably before us. Since Lord Durham's Report made its appearance among us, property has become greatly depreciated in value; the land-market is over-glutted; and hundreds of respectable emigrants would retrace their steps to Europe, could they sell their farms at any price. Many, as it is, prefer sacrificing their all, rather than remain to witness the dying agonies of British North American Dominion under the poisonous medicines of Lord Durham's Pharmacoepia.

If there be any patriotism left in the country, we may hope that the Durham madness will soon subside, and that the people will present a front of union, and a harmony of appearance, calculated to insure us a tranquil and bloodless winter. Every loyal man must feel that we have been shamefully exposed to the Punic faith of the American Government by our own truckling and infatuated ministry; and in remonstrating against such a course of unjust and degrading policy, he may apply his energies much more beneficially, than by swelling the unmeaning clamour about Lord Durham's Report and Responsibility, in company with Doctor Smith, and the brother of Von Schoultz, or any of the aliens and rebels with which the Province swarms.

We have been favoured with a copy of the two first parts of the Oxford Tracts for the Times, reprinted at New York by Mr. Lois Sherman, at the Protestant Episcopal Press. The American Editor promises that this edition shall be "at exact reprint of the whole series," and that "the present republication shall also include Plain Sermons by Contributors to the Tracts for the Times," together with such other writings connected with the Oxford Theology as, in the judgment of the Editor, are of the greatest interest and value. The Editor wishes to be distinctly understood that these latter works will consist of *etire treatises* precisely as they have been published by their respective authors." The type of the specimens we have already received of this timely undertaking, is bold and clear; and we hold ourselves indebted to the enterprising individual, be he who he may, who has placed these valuable and peculiar theological productions so closely within our reach.

In giving so high a character, in general, to these Oxford publications, we beg most distinctly to be understood as not pledging ourselves to an unqualified approval of all that has emanated from those profound scholars and eminently pious men who have created such an excitement in the religious, and even in the political world. The Oxford Tracts have an apparent tendency to some few doctrines which we deem erroneous, and which we believe are so held by the soundest of our Protestant divines; they are also occasionally disfigured by some expressions and sentiments which, to say the least, we consider of questionable lawfulness, and most decidedly inexpedient. Making, however, these deductions, we regard the champions of the Oxford Theology, as men who have restored many a half-buried and forgotten truth to a prominence and importance, to which they have too long been strangers. In aiming at the overthrow of modern Rationalism and Christian Liberty, they may have deviated a little too far from the middle and judicious course; but the imperfections into which we are of opinion they have fallen, are but the incrustations which enclose and surround the excavated ore, and which with a little attrition will speedily disappear,—the labour of purification enhancing the value and the brilliancy of the metal called from darkness and inactivity to the lively use of man. When truth has been obscured and even hidden for a long time, it bursts upon us with a blaze almost dazzling; and it is not till we have become in some degree familiar with it, that we can perceive its beauty, or admire the fulness of its suffulgency. This is emphatically the case with many of the doctrines insisted on by the Oxford writers, and especially with that of the Apostolical Succession.

ECCLESIASTICAL INTELLIGENCE.

Castle-street Chapel, in Reading, which has been 40 years in the Countess of Huntingdon's connexion, has been consecrated for the service of the Church of England by the Bishop of Salisbury.

RECTORSHIP OF ST. MARY-LE-STRAND.—At a vestry held in the vestry-room of the above parish on Thursday, for the purpose of laying before the parishioners the official appointment of the Rev. Joshua Frederick Denham to the rectorship, presented to that gentleman by the Lord Chancellor, a resolution was unanimously adopted, expressing their thanks to the Lord Chancellor, for his kind condescension in receiving and complying with the wishes of the inhabitants in the appointment of the Rev. J. F. Denham, M. A., who had been long the officiating curate, to fill the then vacant rectorship of this parish, occasioned by the demise of the Rev. J. E. Gambier.

NEW CHURCH AT DIDSBOURY.—A new church is to be erected immediately within the chapelry of Didsbury, four miles from Manchester. Mr. Joseph Bisley has subscribed £300 towards the object, and several other gentlemen have come forward very liberally.—Blackburn Standard.

TRUMPET OF THE CHURCH AT ST. HELEN'S.—A meeting of the rate-payers of St. Helen's parish, the Rev. Donald Cameron in the chair, was held in the vestry on Friday last. Mr. Bennett, the churchwarden, stated that a threepenny rate would be required for the current expenses, which was proposed by Mr. Cowell, cabinet-maker, and seconded by Mr. Foley, solicitor.—This was objected to, and an amendment "that the meeting be adjourned for 12 months" was moved by Mr. Thomas Wilks, of the London-road, and seconded by Mr. John Phipps, shoemaker and porter, and after a lengthened conversation an adjournment was moved to the church-yard, when the parties were placed upon the right and the left of the vicar, and there appeared for the amendment 25, for the rate 43, majority 18. This great majority out of so small a number of voters must surely convince the opponents of the Establishment how futile all their attempts to resist the legal and just demands for the maintenance of that church, which is at once the ornament and the blessing of our country and our national constitution. A great deal of bluster ensued

from the beaten party about a scrutiny; but upon a little reflection "they quietly dispersed."—Worcester Journal.

TRUMPET OF THE CHURCH AT ST. MICHAEL'S-ON-WYRE.—On Tuesday week, at a vestry meeting held at the parish church of St. Michael's-on-Wyre, it was moved by Mr. Richard Porter, the churchwarden, that eight "leys" should be collected for the repairs of the church and the necessary expenses attending Divine Worship during the ensuing year. An amendment was moved by Mr. Wm. Crook, that only three leys should be collected to cover the repairs of the church. On a show of hands, the amendment was declared to be carried. T. R. W. France, Esq. demanded a poll, which was fixed to take place on Tuesday last, when the numbers were—for the motion, 276; for the amendment 132; majority for the rate of eight leys, 144.—Blackburn Standard.

The inhabitants of the parish of Beoley last week presented a handsome tea and coffee-pot to their officiating minister, the Rev. C. F. Sealhouse, M. A., in testimony of their high opinion of his zeal, fidelity, and efficiency, in discharging the duties of his sacred office.—Worcester Journal.

The fifteen years during which the Rev. Dr. Buckland has presided over Uppingham Grammar School terminating on Tuesday, the young gentlemen of the school, with many of the doctor's former pupils who were within such a distance as to enable them to attend, dined together at the school-house, on which occasion an elegant testimonial of their regard and esteem was presented to their late master by his pupils. It is a massive silver inkstand of a richly decorated gothic architectural design: on one side the seal of the school and the armorial bearings of the doctor are beautifully engraved, and on the other side the following inscription:—JOSEPH BUCKLAND, S. T. P. Ludi Grammatici Uppinghamiensis Archidiacono hoc pietatis sue atque amoris monumentum quidam ex alumnis D. D. XIV. GAL. JUL. A. D. MDCCCXXXIX.—Cambridge Chronicle.

In looking over the list of contributors to the additional Curates' Fund Society for Ireland, we observe that the Archbishop of Armagh, besides his annual subscription of £100, and a donation of equal amount, pays the salaries of all the additional curates required in the Diocese of Armagh, at an expense this year of £1150. The subscription of most of the other Bishops is £50, together with a donation in many cases. £25 is the largest contribution from any layman, and there are very few even of that amount. It is stated that nearly one-third of the benefices of Ireland, proce to their incumbents an income of less than £150 a year.—Banner of the Cross.

The late Archbishop of Tuam was a man of the purest philanthropy and most universal benevolence, and the poor of Tuam, of all religious denominations, particularly the poor Roman Catholics, as they were twenty to one in number, will long have cause to mourn his loss. His acts of charity and consideration for the poor could not be enumerated. Since the recent memorable storm he had had his men out erecting and thatching the cabins of the poor throughout his own parish, that were levelled by that awful visitation, the horrors of which will be long remembered.

There are not less than 150 new churches and chapels of ease connected with the Established Religion now building in various parts of England and Wales, and numberless schools are in the course of erection and enlargement by the friends and supporters of the Church.—British Magazine.

ACT OF PARLIAMENT UNIONS.—In the parish of Brighton, with a population of upwards of 40,000, there have been only twenty-six of these marriages since the act was passed, whilst in the parish church, on Sunday last, the banns of marriage of no less than twenty-five couples were published. So much for the popularity of the Whig Marriage Act!—Brighton Gazette.—[Half-a-dozen is the outside number that have been coupled in Chichester under this act.]

THE BROOMSTICK BILL.—The provincial papers from all quarters of the kingdom have noticed the utter failure of the new Broomstick Bill, and it is now manifest that the clamour which obtained the Act, emanated from a few Church-hating Radicals only, and was not called forth, as they have tried to make us believe, by the conscientious scruples of the really pious and chaste portion of the Protestant dissenters. That it is a complete failure will be seen by the following fact. It appears that in the parish of Biggleswade, comprising a population of nearly 4000 inhabitants, there have only been three unions under the new Act! It must be observed, also, that in one case it was a dissenting preacher to be united; in the second the brother of a dissenting preacher was the contracting party; and, in the third, a woman, whose husband was a few years ago transported, and is only supposed to be dead, enacted the farce of jumping the broomstick! On the other hand, the performance of the Church Marriage Ceremony has been greatly increased in the parish within the last two years. Only a few weeks ago no less than eight pairs of banns were published one Sunday.—Northampton Herald.

Last week a deputation from his late pupils at Rugby, waited upon the Rev. J. P. Lee, Head Master of King Edward's School, in Birmingham, and presented him with a splendid seven-light silver candelabrum. The foot, which is a tripod, bears on the one side the arms of the rev. gentleman, and on the other an appropriate Latin inscription.—Ten Towns' Messenger.

Local Intelligence.

LATER FROM ENGLAND.

From the Boston Transcript and Daily Advertiser. The elegant new ship Oneco, Capt. Dreyer, arrived below on Saturday, but did not come up until yesterday. She left Liverpool on the 13th July, to which date she brings papers from that port, containing London Dates to the 11th.

Birmingham had recovered from its riot fever, and was quite tranquil. The chartists were at rest. Their great petition for reform was to have precedence in the House of Commons on the 12th. In the House, on the 11th, there was a debate on Sir William Molesworth's motion "That it is the opinion of this House, that every consideration of humanity, justice and policy demands that parliament should seriously apply itself without delay to legislating for the permanent government of her Majesty's provinces of Upper and Lower Canada."

In relation to the affairs of the East, there is no later news.—Lord Palmerston said, on the 4th, that England and France perfectly understood each other, and had asked for a suspension of hostilities between the Sultan and the Pacha, in the hope that an amicable arrangement might be made. There was good reason to hope that Austria, Prussia and Russia also desired to prevent a protracted conflict. The Sultan is dangerously ill, and not expected to recover. The heir to the throne is only eighteen years of age.

The Paris papers are principally occupied in endeavors to induce the government to forego the execution of any of the insurgents of the 12th of May, who may be capitally condemned by the court of Peers.

Two females were instantly killed on the Birmingham railway. Their attention was diverted another way, to a train that was approaching them in an opposite direction.

Letters from Bagdad announce an overflow of the Tigris, which had laid the whole city nearly under water. It was stated that already more than 1000 houses had been destroyed.

A public dinner was to be given to Mr. Macready, "in testimony of the sense entertained of the zeal, taste, genius and liberality he has devoted to the drama of his country, eminently shown in his revival of Shakspeare's plays." The Duke of Sussex in the chair.

The House of Commons on the 11th went into Committee on the Lower Canada government bill, and the several clauses were adopted. Lord Stanley proposed the second clause, but it was adopted by a vote of 174 to 156.

London, July 11.—Little business in the English stock market. Consols are a shade lower, being last marked at 92 @ $\frac{3}{4}$ ex. div. for money, and 93 $\frac{1}{2}$ @ $\frac{3}{4}$ for account. Three per cent. Reduced are the same as yesterday, 92 $\frac{3}{4}$, and the three and a half are $\frac{1}{2}$ per cent. higher, being last quoted 99 $\frac{3}{4}$ ex. div. Exchequer Bills remain at 20 @ 22s. prem., and Bank stock 101 @ 192.

From the Quebec Transcript. STILL LATER FROM ENGLAND.

By the River. The ship Robert Kerr, Captain Reid, arrived here during the night, on her second voyage. She left Belfast on the 17th July, and brings the News Letter, published in that city, of the 16th, which contains London dates one day and a half later than were received by the British Queen. The parliamentary news being of some importance as far as regards Canada, we hasten to present our readers with an Extra, in advance of to-morrow's publication.

The paper above mentioned does not contain any intelligence of agricultural prospects in Great Britain or Ireland; but, from the apparent inactivity on the Corn Exchange, we may infer that the weather has been favourable for the crops.

There is not a word said respecting the appointment of another Governor of Lower Canada; the intelligence that we subjoin, is all that the News Letter contains, in relation to this country. The report of the debate, in Committee, on the Lower Canada Government Bill, is very meagre. It, however, acquaints us with the fact that the bill would be passed without delay. By this time it has, doubtless, become law.

The Robert Kerr saw about fifty inward-bound vessels between this and St. Pauls.

HOUSE OF COMMONS, July 11.—Lord John Russell moved that the House go into Committee on the Lower Canada Government Bill.

Sir Wm. Molesworth rose to move an amendment, the resolution of which he had given notice—"That it is the opinion of the House that every consideration of humanity, justice and policy, demands that Parliament should seriously apply itself, without delay, to legislating for the permanent government of Her Majesty's provinces of Upper and Lower Canada." The Hon. member complained of the delay of Her Majesty's Government in legislating on this important question, notwithstanding the statements of Lord Durham in his report of the dangers of delay, and notwithstanding their promise at the commencement of the session to bring in a bill before Easter to provide for the Government of Canada.

Mr. Leader preceded the motion. Sir C. Grey opposed the motion after an uninteresting debate (so says the Belfast News Letter,) the house divided and the resolution was negatived by 223 to 28.

The house then went into committee on Lord John Russell's bill (granting further powers to the Government and Special Council of Lower Canada.) The first clause was opposed and divided upon; it was carried by 278 to 15.

Lord Stanley proposed the second clause, on which, after discussion, there was a division. It was carried by 174 to 156—majority 18.

Other clauses were adopted, with some verbal amendments suggested by Sir R. Peel.

THE CHARTIST PETITION.

HOUSE OF COMMONS, July 12.—Mr. Atwood rose to bring forward the motion of which he had given notice, on the subject of the National Petition. The petition was signed by 1,200,000 men; there might be some women, but, he believed, having attended to and watched the subject, that one million of men had signed their names with their own hands to the petition; therefore they were capable of writing; these were the elite of the working classes.—(Hear, hear.)—He begged to move that the House do resolve itself into a Committee of the whole House, for the purpose of taking into consideration the petition called the National Petition, presented on the 14th June.

Mr. Fielden seconded the motion. A debate ensued of which the following is a sketch.

Lord John Russell wished to make a few observations. He (Lord J. R.) was not surprised that 1,000,000 signatures should have been collected, considering the industry which had been manifested in their collection. At one time he believed that Major Cartwright obtained no less than three millions of signatures to petitions for Universal Suffrage. Lord John Russell then proceeded to point out the dangerous doctrines inculcated by the leaders of the Chartists, concluding by saying that some of those who had impelled the Chartists may have acted conscientiously, but there was no doubt that a part of them were deluding the credulity of the rest.

Mr. D'Israeli concurred in a great deal of what the Noble Lord had said. In all large and populous countries there was ever a leaven of discontent.

Mr. Hume would tell the Noble Lord how universal suffrage would procure cheap bread, which the Noble Lord had professed himself unable to understand. Why, it would send into the house men who would repeal the corn laws (hear)—it would send into the Parliament men who would repeal those taxes which made food dear. At present the House of Commons belonged to the Aristocracy. If the Noble Lord rejected the demands of the petitioners, he (Mr. Hume) believed that the best institutions of the country would be perilled.

Mr. Slaney could not agree to going into a Committee on a petition which asked so large an alteration in the constitution, and one which appeared to him not at all calculated to lead to the end desired by the petitioners. The population had increased six times more in the large towns than in the country; but no corresponding alteration had taken place for the comforts of the people. In Manchester, Liverpool, Birmingham, and other large towns, one in seven, or one in ten of the population lived in distress—in cellars. There had been no provision for public walks.—(Roars of Laughter.) Gentlemen might laugh, but this was a very important point. So again with respect to education, something must be done for the lower orders.

Mr. O'Connell said, as he felt it his duty to take a decided part against the Chartists out of the house, he felt it equally his duty to express his opinions in the house favourable to their principles, though not to their mode of operation, (Hear, hear.) He was not for annual parliaments, for he believed the result would be as in America, and that little interest would be taken in elections occurring so often.

Messrs. Wallace, White, Gen. Johnson, Villiers, Oswald, Warburton, Walkley and Scholefield supported the petition; Messrs. Fox Maule, Sir T. D. Acland & Sir John Yarde Buller opposed it.

The House divided, when there appeared—

For going into committee,..... 46
Against it,..... 235

Majority against going into Committee, 189

PENNY POSTAGE.

Mr. Mark Phillips presented petitions in favour of penny postage.

Mr. Goulburn, after some observations, moved the following resolution:—"That it is the opinion of this House, that with a deficiency of revenue during the three years ending on the 5th day of April, 1840, of not less than £1,860,987, it is not expedient to adopt any measures for reducing the rates of postage on inland letters to a uniform rate of one penny (thereby incurring the risk of great present loss to the revenue,) at a period of the session so advanced, that it is scarcely possible to give to the details of such a measure, and to the important financial considerations connected with it, that deliberate attention which they ought to receive from Parliament."

A debate ensued, and on a division as to bringing up the report in favour of the principle of penny postage there appeared—

For the motion for bringing up the Report,..... 213
Against it,..... 113

Majority,..... 100

Sir R. Peel moved the omission of those words which pledged the House to make good any deficiency that might take place.

The House divided as follows:—

For Sir Robert Peel's amendment,..... 125
Against it,..... 184

Majority,..... 59

The Report was then agreed to.

HOUSE OF LORDS, July 11.—The Marquis of Normandy (in answer to Lord Ellenborough), said he was prepared to lay before the House extracts &c., similar to those presented to the House of Commons regarding the opinions expressed by Sir John Colborne, as to the limitation of the Canada Council to 1842.

The Carlow Election Committee have declared Mr. Bruen unseated for that county and Mr. Gibson duly elected. The latter gentleman has taken his seat. He is a Whig, Mr. Bruen a Conservative.

So far as is learnt, the 12th July passed over in Ireland, not only without rioting, but without any sympathetic display of party emblems, beyond the ringing of a few bells and the waste of a small quantity of powder.

THE MARKETS.

Corn Exchange, London, July 12.—No fresh supply of English wheat, but a fair quantity of Foreign has arrived during the week. Former prices are fully supported for good, but the inferior qualities are difficult to dispose of, although in many instances they are offered at lower rates.—Wheat, 36s to 76s; Rye, 35s to 48s; Oats, 25s to 33s; Flour, 45s to 65s per sack of 280 lbs.

Liverpool Cotton Market, July 12.—The business is much larger to-day than for some time past; the sales will amount to fully 4000 bales, 1000 of which are American for export. Although there has been more business done to-day, prices are very much depressed. The buyers have been willing to purchase more freely, but at lower rates.

LONDON, July 12.—The meeting of the bank directors, yesterday, gave rise to the usual reports of an increase of the rate of discount, but these anticipations were not realized. A very reasonable addition to the attenuated amount of bullion now in the country has been made by the arrival, from South America, of 1,200,000; and it is believed that this occurrence induced the bank directors to continue discounting at the present rate. No doubt is entertained that the shipment of bullion from Mexico, so long interrupted by the French blockade, will soon pour into this country large quantities of the precious metal.

The English securities still continue firm, and prices of all sorts are rather higher than last week; but the business transacted has been unimportant. Bank Stock is firm, being quoted at 191½ and 192½; and India has been done at 251½ ex-dividend, which is equivalent to a previous quotation of 257.

FRANCE.

A London paper of the 15th contains the following curious paragraph.

The Court of Peers continued with closed doors to deliberate upon the sentence of the prisoners. It was not expected that a verdict would be given before Friday evening. Great fears were entertained of another insurrectionary movement, should the Government persist in executing some of the prisoners as may be deemed to death. Among other republican plots recently discovered is one for the seizure of the royal family, to be kept as a hostage for Barbes, and to be put to death in the event of the execution of that intrepid insurgent. This has filled the royal family with the utmost alarm; none of the princes daring to move abroad unless surrounded by a guard. In fact Barbes is hardly more a prisoner than King Louis Philippe and his family.

The Journal du Havre gives the annexed article, as having been communicated by a deputy.

"It is in consequence of a series of misunderstandings reports that the journals have spoken of the project of the Government to establish a line of Government packets between Bordeaux and the United States. The Minister of Public Works, himself, has just announced that it was the intention of the Government to establish two lines of Steamers, but in the following manner:—One between Havre and New York, the other between Bordeaux, the Gulf of Mexico, and South America. The Minister denies any other project."

THE LATE DEBATE IN THE HOUSE OF COMMONS ON THE BALLOT.

Let not the conscientious enemies of rabble government flatter themselves that the division of Tuesday last, by which Mr. Grote's motion for abolishing the open election of members of Parliament and substituting for it the mystification of the ballot-box, was rejected—let not, we say, such friends of the constitution hug themselves in the delusive hope that the ballot question has been thereby disposed of. Did we think that it had been so, this journal would let the matter rest.

The ballot is not an end. It is confessedly an instrument for the furtherance of other objects. Neither is the mania which gets up resolutions, and votes, and speeches, on behalf of ballot, in itself a specific or original disease. It is but one morbid and alarming symptom connected with a wide-spread breaking up of old political feeling amongst certain classes of the people in this country, and mainly produced by what Mr. Macaulay, with more soundness than belongs to other portions of his ballot speech, called the "revolution of 1832." This fresh infusion into the spirit of English liberty, strengthened and stimulated by the leaders of an overbearing and reckless clique, is an appetite for unrestrained power by the mob, who have thought but unlightened passion to guide them in its exercise.

That Reform Bill, sharpened in some of its more fearful tendencies by the radicalism of the Municipal Bill, and both of them aggravated by an administration of prerogative, and by a distribution of patronage directed indefatigably to the supposed interests of the faction now in office, have nursed the feverish eagerness for change, which, like the love of dram-drinking, grows upon indulgence, and whether in the shape of short Parliaments, universal suffrage, or the secret and irresponsible abuse of a trust reposed by law for strictly national purposes, under the name of ballot, torments the state, and seeks to drown us in the unwholesome puddle of democracy.

The ballot is eminently a one-sided measure. It professes to secure one class of voters—to wit, the most ignorant, corrupt, and treacherous of all—against a single risk. It utterly disregards the grievous consequences entailed upon all other classes, and on the nation at large, not merely by the abuse of the privileges of secrecy thus bestowed upon those who least deserve it, but even by its most legitimate and just enjoyment.

Lord J. Russell, who, so far as his own vote was concerned, and his own sentiments expressed, appears to have acted in a direct and straightforward manner, crashed Mr. Macaulay in the very first sentence of his speech, and with him demolished the whole edifice of ballot, except where it is resorted to for the furtherance of broad unadmission corruption.

"How," says Lord John Russell, "could Mr. Macaulay support the ballot, when one of the slightest objections to that experiment was that the influence, nay the existence, of public opinion would be destroyed by it?" The essence of security against political or social evil is opinion. Take away the power of the opinion formed by others over the acts of any political or moral agent in society and what follows? Why, that in public life or private a man may be a villain with impunity—with impunity at least in reference to any temporal and human visitation.

It is to us a circumstance of no small astonishment, that in the treatment of this ballot question, one party has been so little deterred, and the other apparently so little strengthened or encouraged, by a reference to one or more of the published arguments in reprobation of the quackery of this absurd and fatal nostrum.

Everybody gifted with a particle of reflection must be aware of the grievous injury inflicted upon honest, bold, and conscientious men by the screen thus placed before the cowardly and deceitful. Grant on the one side that the elective franchise is a trust; grant on the other that it is a privilege. In neither case can the substitution of secret for open voting be defended. The man who values himself on his integrity is desirous to prove to some public record in what manner, and in what cause, and in support of what political principles or persons, he has discharged the trust or exercised the rights of an elector. He appeals to the poll-book, and there stands his name; he turns to the ballot-box, but lo! it is empty. He has no voucher to protect him. He has no evidence

to his consistency or good faith. He has no shield against reproach, or calumny, or suspicion, or guarantee of his honour amidst thousands of the false, for all proof of his innocence and sincerity are obliterated from every tangible or visible substance in the creation.

Again: an honest and zealous politician must be desirous of knowing, if an elector, who they are with whose opinions as to the eligibility or unfitness of any given candidate he coincides; who they are, what class of voters, in what station of life, how qualified by intelligence, character, &c., for the office of discriminating between rival candidates, are they who have made the same choice that he has; who they are that have opposed him; what party he has himself been assisting; what interests he has been serving; whether the opinions in harmony with his own are such as ought to inspire him with confidence in their truth, or with apprehension of their hollowness and error. No such satisfaction as is here suggested can be enjoyed by any elector throughout the United Kingdom, if the votes of all be shrouded in impenetrable darkness. Falsehoods and hypocrisies the most shocking will be practised without a chance of detection. The habit of perfidious lying will overgrow the whole surface of society, and every vestige of old English manhood and morality be for ever effaced.

In attempting, therefore, to force his ballot upon Parliament Mr. Grote must have shut his eyes to the immense amount of individual rights and advantages which it would extinguish, to say nothing of the positive evils which it would, of necessity, produce.

But the paramount objection to all others shall not be concealed from the public. The ballot, as a method of voting for members of Parliament, would place the representation of the United Kingdom in the hands of the most numerous, that is the lowest class of electors. And since it is admitted on all sides that the ballot being once carried, universal suffrage must immediately follow, that class of electors would consist of the very lowest of the people. This would verify with a vengeance the *notae* admission of Mr. Macaulay—viz., that "the worst of despotisms is a despotism carried on by means of the machinery of freedom."

Now this is a cession to the mob of a dominion at the same time irresistible and irresponsible over the rest of the community; and it is but fair to state, that we hold such a power in abhorrence as compared with the classes which earn their bread by manual labour—by that species of labour which is most unfavourable to mental cultivation and acquirement of any kind. It is our firm conviction that the proprietary classes, who reside the largest amount of both, have been already more than sufficiently weakened.

Our persuasion is that democracy has become strong enough, too strong perhaps, for steady policy, or for sober, systematic, and enlightened rule.

The purpose of ballot is to aggravate this tremendous evil—to help the downward march of kingly to rabble government—to transfer all power to the numerical majority, to the weakest heads and the blindest and most reckless passions—utterly to overthrow the church and state.

We will not palter with any such wicked enterprises: they must be defeated finally, or they will destroy old England.

Yet it is in circumstances, and at a risk, like this, that the junta which assumes to itself the name of Government dares to treat it as a topic of perfect indifference whether the ballot shall or shall not become the law of the land. It involves beyond all doubt the fate of the monarchy, the alternative of VICTORIA remaining Queen or not; and yet the Ministers, who boast of Her Majesty's confidence, declare it to be an open question.

Then why, in the name of Heaven—why, *deo fortiori*, should not the repeal of the union be made "an open question?" That goes to the crown of Ireland only. The Radical projects here strike at the British crown! "An open question" truly!

When former Ministers assumed the government of this country, they settled and announced to the world the principles on which the government should be carried on. If they could not preconcert fixed principles of policy, they did not seek the government or declined it. If they afterwards disagreed on questions of vital policy, they broke up the government which they had already formally.

But in the often-quoted words of their own journal, "they are not a real Government." They can carry nothing; they fear to introduce anything; the reins have dropped from them; their own cattle obey them not. They "eat and drink," but are not merry, knowing that "to-morrow they die."

From the N. Y. Spectator, Aug. 19.

ARRIVAL OF THE LIVERPOOL. 17 DAYS LATER FROM EUROPE.

The steam packet Liverpool, Captain Fryer, arrived at an early this morning. We have received by her several files of foreign papers comprising Liverpool to the 1st of August, London to the evening of the 31st July, and Paris to the 27th of July all inclusive.

We are also indebted to the agents, Messrs. A. Bell & Co., for papers of the latest dates.

The Liverpool, we understand, brings out 101 passengers, all that could be accommodated on board.—There were a number of applicants who had to be turned away.

Among the other interesting news by the Liverpool we have intelligence of the deaths of Sultan Mahmoud, Lady Hester Stanhope, and Admiral Sir Isaac Coffin.

Birmingham has again been the scene of alarming disturbances—more alarming than any of previous occurrence. On the night of the 19th July the town was for some hours completely at the mercy of the rioters. A body of about 500 attacked the prison, the windows of which they demolished, without interruption from the police, who were instructed not to act without orders from the magistrates.

Having done their work here, the rioters next attacked a long range of buildings occupied by Messrs. Bourne, the windows of which they also broke to pieces; and then, dividing into smaller parties, commenced more serious devastation. They burst in the doors and flung the contents of the building, consisting of groceries, into the street.

Then they set fire to the ware house, and also to that of a Mr. Leggett, and both were destroyed.

While these houses were burning, the rioters attacked and broke into many stores and shops, pillaging and destroying every thing they could lay their hands on.

Thus matters continued until half-past 10, when strong bodies of the police and military arrived, and the rioters took to flight.

The operations of the chartists were violent and alarming also at Leeds, Stockport and other places.

The government had in consequence of these events brought forward a proposition for the increase of the army, to the extent of 5000 men; and also for the establishment of a police force at Birmingham.

The prospects of the harvest throughout England were good, but not extraordinary.

Mr. Webster made a great speech at the agricultural dinner in Oxford, producing an immense sensation.

The Canadian prisoners, John G. Parker and eight others, were released, somewhere about the 12th or 13th of July. Those released were J. G. Parker, R. Wixon, Wm. Alves, R. Walker, Finlay Malcolm, Leonard Watson, James Brown, Ira Anderson and Paul Bedford.—Linus W. Miller, and John Grant yet remained in prison, but it was thought they also would be released.

The Turkish and Egyptian hostilities have been brought to a speedy close. About the 22nd of June the armies came in conflict near Aleppo, and after a combat of two hours the Egyptians gained a complete victory, the Turks leaving every thing in their hands, and flying in great confusion.

To add to the disasters of the new Sultan, it appears that wide-spread disaffection exists among his highest officers, civil and military; it is even said that the Ad-

miral of his fleet has made unequivocal overtures to the Pacha of Egypt, and that the Sultan's new divan was disposed to follow the example. It was affirmed, too, that the Pacha had been invited to Constantinople, and was preparing to go thither at the head of a large army.

Intelligence from the Bengal army reached London on the 31st of July. The army entered Candahar on the 21st of April, without opposition. A few days after Shah Soojah was crowned, all the chiefs, with the exception of the Barukzyes, giving him their adherence. Dost Mahomed of Cabool, had sent his family to Bokhara. The British army was to proceed forthwith to Cabool, as also the army of Runjeet Singh.

Despatches had been received overland at London from Canton to the 7th of April. Capt. Elliott, the British resident, together with thirteen of the principal English merchants, had been sent prisoners into the interior.

Negotiations were in progress for a loan of fifty millions of francs from the Bank of France to the Bank of England, and it was reported at the latest date that the arrangement had been completed.

The Chamber of Peers of France had passed sentence on the insurgents. Barbes alone was condemned to death, and the rest to different degrees of punishment. The sentence of Barbes was, contrary to the advice of his ministers, changed by the King to confinement at the galleys for life. The celebration of the three days had passed over without any material incident.

From the London Courier, July 31.

Cry, 12 o'clock.—Opinions upon the affairs of the Bank of England made for the present, be conjectured. We believe, however, the alarm bell which has been so often sounded of late will in a few days be silenced. The Money Market in the mean time is kept in a most unsatisfactory state, and money for discounting purposes is very difficult to be obtained at six per cent. In the Stock Exchange there are takers at five per cent, and offers at six.

"The English and Foreign funds are altogether heavy. Consols have declined to 91.5-6 to 3/4 for money, and 91 1/2 to 92 for the account; exchequer bills are 11 to 13 premium; bank stock has fallen to 185 to 186 for money and account. The three per cent. reduced are 92 1/2 to 3/4; three and a half per cent. do 99 1/2 to 3/4; new three and a half per cent. annuities 28 1/2 to 99; long annuities, 1860, 14.5-16 to 3-8; do 1859, 14.2-3 to 1/2.

"The settlement of the Foreign account is passing off as usual. Shares are generally lower. Two o'clock.

The Stock market is quiet. Four o'clock.

Consols 3 per cent. for account 91 1/2 to 2.

From the London Globe July 31.

Money has been in very great demand in the open market during the last three or four days, and the rate of discount is gradually tending upward. This is probably caused by large sums being withdrawn by the Bank, through the medium of discounted bills falling due and encashed by them daily. In the stock market also there is more demand for money than there was a few days ago; and the settlement of the monthly account in foreign funds, which takes place to-day, does not seem to throw loose capital, as it has done on one or two late occasions. The stock market is heavy, both for English and foreign securities.

From the London Standard July 31.

There is a report in the city that the negotiation for the 50,000,000 francs, to be imported into this country in gold, by the Bank of France, is not entirely broken off, and that the bank directors have some hopes of accomplishing their object.

Half-past one.—Since the early part of the morning, Consols have receded from 92 1/2 to 91 1/2, and at present may be quoted at 92. 20,000 Exchequer bills were sold by the government broker, but it is not ascertained whether it was for the Bank or not. The news from China has not had any effect on the market. Exchequer bills, 11 13 pm; Bank Stock, 185 1/2; India 253.

Four o'clock.—Consols for 29th August closed at 91 1/2 to 2.

From the Manchester Guardian of July 31.

THE STATE OF TRADE. The uncertainty which still hangs over the Liverpool cotton market appears to prevent the restoration of confidence here.—The demand for yarn yesterday was rather more limited than on the preceding Tuesday; and the buyers generally endeavoured to supply themselves at lower prices. In this attempt, however, they were not very successful; the business done being generally at the prices of yesterday week, but those prices were by no means so readily obtained as on that day. In goods, also, there is not quite so much doing, with the exception of printing cloth, which was about the same as on yesterday week, though scarcely as good as on Saturday last.

From the Mark Lane Express.

THE CROPS. With the exception of Thursday, when the weather was tolerably fine, we have had more or less rain every day this week; during Friday it poured down incessantly from morning till night, and this day we have had some very heavy showers. At the present time (Saturday evening) it rains in torrents, with every prospect of a wet night. This state of things cannot be otherwise than highly unfavorable to the growing crops generally, but more particularly to wheat on forward soils, where the ear, having nearly arrived at maturity, must, from its increased weight, be the more susceptible of injury, and we much fear that extensive damage has already been done.

Of the ultimate result it is as yet impossible to form an opinion; but, in comparing the accounts lately received from different parts of the country, unfavorable statements certainly predominate over those of an opposite nature; and from the character of the weather during the last two days, there is too much reason to apprehend that the intelligence to be expected on Monday will be still more discouraging. We begin to doubt, therefore, whether the produce of this year, even allowing for the extra breadth of wheat sown, will come up to an average.

At all the leading provincial markets the value of wheat has had an upward tendency this week; but the actual advance at Leeds, Hull, Wakefield, &c., was not of much importance, which must be attributed to the absence of any decidedly unfavorable symptoms in the appearance of the outstanding crops in that part of the country.

Our Scotch letters inform us that a considerable quantity of rain had fallen, and some severe gales of wind been experienced in that country, particularly on the western coast, by which the outstanding wheat had been partially lodged, and otherwise injured; but the oat and barley crops not so far forward, had escaped without any material damage. The markets were generally firm; and at Edinburgh, on Wednesday, fine wheat, in some cases, brought a slight advance on former prices. From Ireland we learn that the weather had there also been unfavorable, though not particularly so; and the continued shortness of the supplies, had caused the holders of grain to ask higher prices, and on most articles a trifling improvement had been realized.

COLONIAL.

We understand it is contemplated by some of the Papineau party and by some of their aides and abettors, who speak the English language, to attempt the interruption of the course of justice in regard to the rebels, who, it is supposed, expected, and believed, will proceed very soon to New South Wales.

We sincerely trust Sir John Colborne will act with that firmness the occasion demands, and not suffer the quibbling of any limb of the law, or the fellow-feeling one rebel entertains for another, and which may prompt to equally impudent efforts to prevent the transportation of the convicted rebels, as those to shield the murderers of Chartrand, to impede the march of justice.

During two years have these wicked and stupid men sought to bring ruin upon the British inhabitants of Canada, and to shed their blood; during two years have the British inhabitants been mocked by a contemptible lenity,—it is time there should be mercy to the loyal.—Montreal Courier.

Arrival of the Lieut. Governor.—On Monday last, about one o'clock P.M., the government steamer, having his Excellency and suite on board, passed this town and came to the wharf at Windsor; and at half past 2 his Excellency and suite, in plain military costume, and mounted on fine horses, with a body-guard of four of Capt. McGrath's Lancers, rode into Sandwich, and thence to the common in the rear of the town, where were drawn up in line the three companies of the 85th regiment stationed here, at present under the command of Capt. Taylor. A large number of the townspeople were assembled to witness the review, and among them we noticed several Yankees. The soldiers appeared to considerable advantage, but yet suffered much disparagement for want of their regimental caps, or caecos. By command of Capt. Taylor, who was mounted, the three companies marched past his Excellency in open order, first in slow, and then in quick time.—

They were then formed in line and put through the Manual exercise by Capt. Brockman to the evident satisfaction of all present. Various other manoeuvres of an interesting character, which our limited knowledge of military tactics will not allow of our describing, were afterwards gone through with, when his Excellency dismounted, and personally inspected the men and their accoutrements: after which their knapsacks were thrown off, and their contents subjected to the closest scrutiny. This being over, the men were then marched to their barracks. His Excellency was personally greeted by individuals of his acquaintance on the ground, and then proceeded to inspect the Barracks and Hospital in the town.

His Excellency dined at the Officers' Mess, where he received the calls of several gentlemen, among whom we noticed F. B. Babby Esq., James Aikin Esq., H. Richardson Esq., Wm. Anderson Esq., J. P., Ch. Prince, Capt. Lewis, J. A. Wilkinson Esq., and Wm. Babby Esq.

We understand his Excellency embarked the same night, and proceeded to Port Sarria and Gaderich.—Western Herald.

Sad Accident.—On Monday last, about 6 o'clock in the evening, Mr. Robert Breeze, Ordnance writer, and Mr. Wm. Moore, gun-maker, of this town were preparing for the night's duck-shooting, and were standing in the entry of Mr. Moore's house, at Barrieffield, the latter gentleman, also an Ordnance writer, standing by their side. While in this situation, Mr. Wm. Moore was scaling his fowling-piece with a small portion of powder, but the gun not going off, incautiously, in rubbing the nipple with powder out of a heavy and well filled flask, he suffered the powder to come in contact with some latent fire, and a fearful explosion was the consequence. Mr. Robert Breeze and Mr. Wm. Moore's faces were dreadfully scorched, and were instantly deprived of sight, from the effects of which, although much better, they have not as yet recovered. But the greatest weight of the accident fell upon Mr. Joseph Moore, the task flying from his brother's hand, and striking him on the mouth and side of his face, lacerating the flesh in all directions. We are, however, happy to say, that although for some days in danger, he is now in a fair way of becoming convalescent.—B. Whig.

Memorandum of the numbers of the Petitioners in favour of LOUT and MATTHEWS.

Table with 2 columns: Name, Number. Includes Isaac Webb, Ann Henderson, Jacob Gill, James M Kay, Samuel Bently, John E. Warren, etc.

The above document, certified by the senior and confidential clerk of the Executive Council of this Province, has been recently published with other papers by order of the House of Commons. If the "file-keeping vipers" who furnish falsehoods to "distinguished statesmen" as the Examiner styles Mr. Buller—a man, by the way, who never was, and never had the reputation of being, a statesman of the slightest eminence at all—can overturn the truth of this statement, let them do so.

The annexed extract from a dispatch of Sir George Arthur to the Colonial Secretary puts the disingenuousness of Lord Durham in a very strong light.

"I have been the more surprised at finding the passage respecting Lout and Matthews in the High Commissioner's Report, from the circumstances that at my first interview with the Earl of Durham, in the presence of Sir John Colborne, his Lordship, when speaking of the ordinance which he had just before published, observed 'that the same course of proceeding which had been followed in the Upper Province could not be resorted to in Lower Canada, as they could get no juries to convict;' and I distinctly understood his Lordship to approve of what had been done; certainly he expressed nothing approaching to a different opinion upon the subject."—Niagara Chronicle.

PERILOUS ADVENTURE AT THE FALLS.—An occurrence of the most thrilling interest took place at Niagara Falls yesterday afternoon, attended with imminent peril to the lives of two individuals, but resulting in a most happy and providential deliverance.

The new bridge to Iris Island is planted in a frightful rapid where the current is from twenty to thirty miles an hour, and is only about 100 or 150 yards above the brow of the great precipice or perpendicular fall. A carpenter by the name of Chapin was engaged with others in covering the bridge, and while at work upon a staging about one hundred feet from Iris Island, accidentally lost his footing and was precipitated into the rapids, and in the twinkling of an eye swept away toward the great catarnet. Speedy and inevitable destruction seemed to await him; but fortunately he was uninjured by the fall, and even in this most hopeless condition retained perfect self-possession. Turning his eye toward the only point of hope above the fearful precipice, he succeeded, by great dexterity in swimming, in effecting a landing upon a little island some twenty feet in width and length, the outermost of the group of little cedar islands situated some thirty or forty yards above the falls, and about equi-distant from Goat Island and the American shore.

There he stood for an hour, looking calmly and beseechingly back upon the numerous spectators who lined the bridge and shores, but with whom he could hold no conversation on account of the distance, and the roar of the rapids.

There is a man in the village of the Falls by the name of Robinson, of extraordinary muscular power, great intrepidity, and an admirable boatman—and he was probably the only one that could have been found within 50 miles—who generously volunteered his services to attempt to bring Chapin off. A light boat, similar in construction to the White Hall race boats, was soon procured, and he embarked.

He proceeded with great deliberation and consummate skill, darting his little boat across the rapid channels, and at the intervening eddies holding up to survey his situation and recruit his strength for the next trial. In a few minutes he neared the island, but a rapid channel still intervened, sweeping close to the island and rendering the attempt to land very difficult. He paused for a moment, and then with all his strength darted across and sprang from his boat—his foot slipped, and he fell backward into the rapid current. With the spectators it was a moment of thrilling interest and breathless silence; his boat seemed inevitably lost, and himself in fearful jeopardy. Retaining, however, his grasp on the boat, he sprang in, and again seizing his oars brought up under the lee of the little island. All again felt a momentary relief, but still the great labour and hazard of the enterprise remained to be overcome. A cool head and a strong arm could only effect it—Robinson proved equal to the task. Taking his companion on board in the same careful and deliberate manner, though at infinitely greater hazard and labour, they effected a safe landing on Goat Island.

There the spectators assembled to give them a cordial greeting. A scene of great excitement ensued—the boat was drawn up by acclamation that a collection should be made upon the spot for Chapin and his noble hearted deliverer Robinson. It was a generous one, and was thankfully received, but the reflection to Robinson that he has rescued a fellow being under such circumstances will be to his generous heart a much richer one. After the collection Robinson and Chapin took their seats in the boat, and were carried in triumph on the shoulders of their neighbours to the village.

The intense interest of the whole scene was heightened by the presence of Chapin's wife and children, who stood on the shore watching with unavailing horror and agony what seemed his inevitable and fearful fate. With what devout and heartfelt gratitude must they have thanked God, when the husband and parent once more stood by their side safe and sound!—Buffalo Adv. and Journal.

LET THE MURDERER.—It appears the ruffian, as we apprehended, had remained in the country, and found his way to Gananoque, a distance of 126 miles. It is probable he may have done this by his own efforts, but we are inclined to think he had assistance, the more especially as we are informed he changed his clothes at the house of a person in Pittsburg, and on his arrival in the Land of Liberty he returned the clothing he had borrowed, and got his own back again. He was captured by Capt. Angus Cameron, and a small party on Grindstone Island. He made no resistance. As the Island belongs to the United States he was given up to the American Authorities to be dealt with according to their laws. If we may judge from former proceedings, he is not in much danger of punishment; the worst that is likely to befall him is to be confined in goal for a few days, from whence he will be bailed or allowed to escape as may be most convenient to them. Perhaps his murdering Capt. Ussher will be considered a political offence,—he will of course be liberated and more than probable have a subscription raised for him.—Kingston Chronicle.

STEAM-BOAT ACCIDENT.—The Steamer Commodore Barrie, on her route to Toronto on Tuesday morning last, at 2 P. M., near Point Peter, saw the steamer William IV. on her way from Toronto to this place, at some distance. The Barrie, as is usual, kept to the right or land side, supposing that the William would do the reverse, and that they would pass without any difficulty, but by some means or other the William steered for the Barrie, and notwithstanding the former was hailed and warned of the danger of coming in contact, she continued her course and ran into the Barrie's larboard wheel house, smashing the water-wheel to pieces—disabling the engine—destroying the cook house—in fact making a complete wreck of the larboard side of the boat from the wheel-house forward. The William's cut-water is damaged, but she is able to continue her route. The Agent of the Barrie has made an offer to the Agent of the William to leave the matter to arbitration,—if the offer is accepted the whole matter will undergo a thorough investigation. The public have a right to know all the particulars of an affair in which they are so much interested. From the statements of the passengers of the Barrie much blame appears to be attributed to the William, but we have not heard both sides.—Ibid.

Fatal Affray at Natchitoches.—We learn from a gentleman who arrived last evening from Red river, that a son of General Gaienne had been murdered at that place. It seems that some difficulty had arisen between Gaienne and a young man a clerk for Mr. Norma; a challenge passed, but Gaienne refused to fight, except at the plantation of his father, to which the clerk objected, and the duel was dropped. Gaienne, it seems, owed Norma an account, and was soon after requested to call and settle it. When he called, Norma threw in his face as he entered a tumbler of ground Cayenne pepper, which had apparently been prepared for the occasion, and told his clerk to shoot. He fired immediately, and the young man fell dead. Both Norma and his clerk were soon arrested, but not, however, before they attempted to escape.—N. Orleans Louisianian.

POSTSCRIPT.

Friday Morning.—We are enabled to state, upon good authority, that a Court Martial will immediately assemble in this Town, for the trial of the prisoners implicated in the Cobourg Plot. Lt. Col. Bethune is appointed President; and Henry Sherwood, Esq.,—Queen's Counsel and Lieutenant Colonel,—Judge Advocate. We are also given to understand that a strong addition to our present military force, together with a detachment of Provincial Dragoons, for the purpose of patrolling, may forthwith be expected down here. Sir George Arthur, who returned to Toronto last Saturday, seems determined to act with promptitude and energy.

We learn from the Montreal Gazette received this morning, that on Friday (to-day), Major General SIR JAMES MACDONELL, will be invested with the Military Order of the Bath by Sir John Colborne,—preliminary we suppose to his assumption of the Command of the Forces, on the departure of our present venerated and beloved Governor-in-Chief.

The Assizes for the Newcastle District commence on the 10th September.

We understand that the Venerable Archdeacon Strachan, and the Venerable Dr. Spencer, Archdeacon of Bermuda, were to have been respectively consecrated Bishops of Toronto and Newfoundland, on the 4th of this month. The ceremony was to have taken place at Lambeth, and we suppose the Archbishop of Canterbury must have officiated on the occasion.

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.

In the mean time, Mr. H. will take a limited number of Boarders, and will be happy to meet with intending day-pupils, privately, mornings and evenings. Board, exclusive of Washing, £30 per Academic year, for Young Gentlemen under 14 years of age, and £40 for those above that age.

Book-Keeping, the Classics, Mathematics, and higher branches charged extra. Students can also be accommodated with Board, &c., in one or two respectable families in the village.

Further particulars may be known by application to Mr. H., if by letter, post paid. Cobourg, 20th August, 1839. tfs

BIRTH.

In Cobourg, on the 11th instant, Mrs. Walter W. Boswell of a son.

MARRIED.

In Cobourg, on Thursday, the 15th inst., by the Rev. G. C. Street, Mr. W. Kent Hobdy, to Miss Mary Eagleson, both of this place.

DIED.

In Colborne, at the residence of his son, J. A. Keeler Esq., Mr

CHURCH CALENDAR.

August 24.—St. Bartholomew's Day.
25.—Thirteenth Sunday after Trinity.
Sept. 1.—Fourteenth Sunday after Trinity.
8.—Fifteenth Sunday after Trinity.

THE CHURCH AND THE MEETING-HOUSE.

A DIALOGUE.—CONTINUED.

T. W. But why, John, were you so sorry that I went to the meeting this morning? sure, there was not much harm in it.

J. C. Well, Thomas, now I will tell you why I am sorry, though you know Mr. Williams could explain these things much better to you. I think that all Christians who live in one country or in one village, like we do, Thomas, ought to serve God together; we ought not, like the Corinthians did, to say, I am of Paul, I of Apollus, I of Cephas, (1 Cor. i. 12.) I am for this minister, I am for that. For, Thomas, as there is "one Lord, one faith, one baptism," (Eph. iv. 5,) so it seems to me that it becomes Christians to be divided into different parties.

T. W. There is something in what you say, John, for I remember that St. Paul says, there ought to be no schism in the body; (1 Cor. xii. 25.) Which I remember to have read, means no rent or division in the church of Christ.

J. C. When I see some people going off to the meeting-house, while the rest are going to church, I can't help thinking that they forget the Saviour's prayer for us.—(John xvii. 20.) "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, &c." Read that chapter through carefully, and you will see how Jesus Christ hates all schism.

T. W. I will read it through this evening when I go home.

J. C. It seems also very wrong to me, after we have been admitted and received as members of the church of Christ, while infants, at the church, to forsake that place where we first became entitled to the name of Christians.

T. W. You mean, John, I suppose, that as we were baptized in the church we ought to worship in the church.

J. C. Yes, as we were baptized there, and married there, and shall be buried there, I think we ought to worship God there. I like to think, Thomas, when I kneel down to pray, that my father and grandfather, ay, and great grandfather too, knelt in the same place before.

T. W. Yes, it is very pleasant, but still, John, do you think that there is much harm in going to the meeting-house once in a way, when a good preacher comes round?

J. C. Thomas, the meeting-house would soon be shut up if it was not for persons who go once now and then, like you, to hear some fine preacher; it is you, and persons like you, Thomas, who are to blame that there is any meeting-house, and any quarrel about religion in our village. How pleasant would it be if we all went to worship God together in our fine old church!

T. W. But if I did not go, others would.

J. C. For shame, Thomas, you ought to know better than to speak so. You know very well, that you would think it no very good excuse, if Dick Povey were to say that if he had not robbed your orchard Ned Hunt would have done it. You know very well that we must act rightly, whatever other men may do.

T. W. But is there any other reason why you are sorry that I went to the meeting-house this morning?

J. C. O yes, Thomas, there are many more, but I will tell you some now in a short manner. 1st, I think no man ought to take upon himself the office of minister, without being appointed by proper authority. Now I know no clergyman ever preaches, or reads prayers at the church, who has not been appointed by the bishop; but who knows who appointed the minister at the meeting-house? 2nd, I know that the clergyman at the church has plenty of time in the week to study the word of God, while the minister at the meeting-house is often employed all the week like we are, John. Now who is most likely to be able to explain that Word to us, in which, you know, there are many things hard to be understood, a man who has leisure to study it in the week, or a man who is quite busy, like ourselves? 3rd, Again, Thomas, you know Mr. Williams comes and visits us in the week; he knows us all very well, and I think he knows much better what our dangers are, and what advice we need, than a stranger who only comes amongst us on the sabbath, and scarcely ever enters one of our cottages on a week day. But I wish to put a question to you. If you had lived at Ephesus at the time Paul was preaching in that city, would you have gone to hear Paul, or run off after any other person who chose to preach?

T. W. I should have gone to hear Paul preach, to be sure.

J. C. Well, and if Paul had gone away or died, and left Timothy in his place, whom would you have gone to hear?

T. W. Timothy to be sure. Why, John, no preacher could be like one the apostles had appointed.

J. C. And if Timothy had gone away, and appointed another minister in his place, you would have thought it right, I suppose, to attend on him, and so on, as long as the minister who went away, or died, appointed another in his room. But this, as I read the other day, is exactly what has been done; Jesus Christ appointed the apostles—the apostles appointed Timothy and Titus, and others; these again, before they died, appointed other ministers to take their place, and so on till this very day; and Mr. Williams, and the other ministers of the church, are the very persons who have been thus appointed.

T. W. Do you mean to say that a man ought not to preach, though he feels a love for souls and a call to the ministry, except he has been appointed to do so by the ministers who have followed the apostles?

J. C. If a man feels a call to the ministry, I think he is bound to go to the rulers of the church, and ask them to appoint him to preach; but, if God does not make them willing to do so, I feel sure that he was mistaken in thinking he had a call from God. If there were two persons preaching in our village, I have no doubt we ought all to attend that preacher who has been ordained by those who have, by appointment, followed the apostles, for I feel sure God will carry his sermon home with greater power to my soul.

T. W. It may be as you say, John. But why then do so many people go to the meeting-house? surely they would not go if they thought it was wrong.

J. C. I don't think we ought to care what other people do, but to do what we think right ourselves. But I will tell you, Thomas, why I think you and many other persons like going to the meeting-house rather than to the church. At church, Thomas, you are obliged to go and sit on one of the seats for the poor, and nobody observes you, for there are so many greater persons than yourself there; but at the meeting, you get a seat as good as any of the others, and you are made more of, for there are not any of the gentlefolks there: now I think this is the reason why many a poor man like ourselves goes to the meeting. Now this is pride, not religion.

T. W. It may be so sometimes, but I think, John, that the sermon at the meeting sometimes moves me more, and comes more home than the sermons at the church.

J. C. Now I don't think that you can say, that you have ever prayed with earnestness, at a Sabbath morning, that the Word which you are about to hear on that day may be blessed to your soul, and after that have gone to church and found no profit. Sure am, that I never yet went to church really seeking spiritual food, and returned empty.

T. W. Ay, very true, it is because we go to church to gossip with our neighbours, before ad after service, to show off our new clothes or to be thought well of by the gentlefolks, seeking loaves and fishes instead of Jesus Christ, that you think we get so little good there. Well, it may be so, I will think more about it. But does not the sermon of the minister at the meeting move you more than those which you here from the clergyman at the church?

J. C. Now I can't say, Thomas, that I agree with you, if you mean that the sermon at the meeting does me more good than the sermon at the church. Does hearing the Bible read move you? for if it does, you hear more of it, I fancy, read at the church than at the meeting.

T. W. True, I see what you mean to say. It is my own fault, I believe, that I do not get more good when I go to our parish church; yet I can't say I like an established church, as they call it. Don't you think it would be better if we each chose our own minister just as we choose our own doctor?

J. C. No, Thomas, and I will tell you why. You and I, perhaps, feel some interest about our souls, and are anxious to hear about our blessed Saviour, and to find that narrow path which leads to heaven; but how many are there round us who forget that there is a hell and a heaven, and if they were left to choose a minister for themselves, why, they would never choose any.—Every man is careful enough about his body, and ready to go for a doctor if it is ill, but the worse his soul is, the more careless is he about it, and if there were no churches, how many poor villages would be left without any place of worship; for I do not think that they would be able to afford to build meeting-houses, and if they could, I doubt whether the travelling minister would think it worth while to come to preach every Sabbath to a few poor people. It seems, therefore, to me, the duty of every Christian government to appoint some minister to watch over each of us, and this, you see, our government has very kindly done.

T. W. If all the clergy were pious men, it would be a good thing, perhaps, that there should be one minister appointed by law in every parish. But how many there are, who are not what ministers of the gospel ought to be!

J. C. There are some, perhaps, but I do not think there are many now-a-days, Thomas. There are, too, some tares among the ministers of the meeting-houses, and among every large body of men. But I would have you observe, that we have much better means for knowing the real character of the clergyman of the parish, than we have for knowing the real character of any preacher whom we may happen to hear at the meeting. Mr. Williams has lived among us between thirty and forty years; we know all that he has done and said during that time, and no one can for a moment doubt that he serves his Lord and Master on week-days as well as Sundays. But now the preacher at the meeting is here to-day and gone to-morrow, we can tell little what he is after he has put off his Sunday dress.

But, Thomas, there is one thing which often makes me doubt whether those who build meeting-houses are so full of love to souls as they say they are. Why do they build meeting-houses in those places where there is plenty of room for all the people in the church? Why don't they build them in those parts where the people have no place of worship at all, or where the gospel is not preached? It seems to me that they build them for the sake of causing disputes, rather than for the saving of souls. Remember I do not say this of all dissenters, for I believe many to be really pious people, though labouring under a very serious mistake.

T. W. There is much truth, John, in all that you have said, and I begin to think that it is a good thing to have an established church, and to have a clergyman appointed by law in every parish. I shall think twice before I go to the meeting again. But I hope to talk to you more on this subject some other time.

J. C. I really hope, Thomas, you will never go away again from your own parish-church. You will, I am sure, get but little real spiritual food in running about after different preachers; a rolling stone gathers, you know, no moss. If we go about now to this place of worship, now to that, and are always hearing different ministers, we shall never learn much. Do you think that your child would get on in his reading and writing half as well if you sent him to a different school every week? If you want only to amuse yourself on the Sabbath, then it is all very well for you to run about to the meeting-houses and satisfy your "itching ears," but if you want to profit and worship God in the best manner you can, take my advice and come with me every Sunday to our own church.

T. W. I think you are right, for when I go into a strange place and hear a strange minister, I find myself looking about me much more frequently, and observing what kind of a man the preacher is, and whether he has a good voice or no; but when I go to church I never think of these things, for I know good Mr. Williams too well, and I only attend to the meaning of what he says.

J. C. For my own part I like to sit in the very same place in the church every Sabbath, and I always fancy I feel differently when I sit in my own old seat from what I do when I sit in any other. I shall be very glad if anything which I have said in my poor way makes you more constant in going to church. It is, I am persuaded, a very serious sin to make divisions among Christians even in the smallest matters, and thus rend the body of Christ.

Let me advise you, Thomas, to make it a subject of prayer to God, that he may guide you in the matter, and lead us all to meet together in the same place to worship him every Sabbath. We hope, I know, to stand before the same throne hereafter and to sing the same song, surely then we ought not to separate while on earth.—But it is time for me to go home. Goodnight to you.

BISHOP WISHART.

George Wishart, Bishop of Edinburgh, was of the family of Logie, in the county of Angus. He first was minister of North Leith, but was deposed by the Covenanters in 1638, for refusing to take the Covenant.—The insurgents who were then in possession of the government, discovered that he had corresponded with the royalists, and in consequence they plundered him of all his goods, and imprisoned him in Haddo's-hole. Haddo's-hole, or the thieves' hole, was the nastiest and worst part of the common goal of Edinburgh, and was so denominated from the circumstance of Sir John Gordon of Haddo having been shut up in it for his loyalty to Charles I. Wishart was immured in this loathsome dungeon for seven months, and during all that time was only allowed once to change his linen. While in Haddo's-hole he ran some risk of being devoured by rats, the marks of whose voracity he bore on his face to the grave. On his discharge from this horrible place, he went abroad with the marquis of Montrose. After the

fall of that illustrious nobleman he became Chaplain to the Queen of Bohemia, sister to Charles I., and in that capacity accompanied his royal mistress into England in 1660, to visit her nephew after his happy restoration. He was presented to the church and rectory of Newcastle-on-Tyne, where he lived much respected. On the restoration of the Church of Scotland he was preferred to the see of Edinburgh as a reward for his loyalty and former sufferings. He was consecrated at St. Andrews, and held the see of Edinburgh till his death, in 1671.—He was buried in the Chapel Royal, Holyrood, where an elegant monument was erected to his memory. He was a man of true religion and piety; and never forgot his own sufferings in Haddo's-hole; but felt for those who inhabited that abode of wretchedness and misery. In pursuance of this charitable sympathy it was his daily practice to send provisions from his own kitchen, all the time he sat bishop in Edinburgh, to the prisoners. In particular, he nearly killed the west-land Whigs, taken at Pentland, with over-repletion. Burnet himself admits that the prisoners were in greater danger from full feeding than they had been during their short campaign. He wrote the History of the War in Scotland under the great Montrose, a book to which all historians are indebted for the true history of that period.—*Stephen's Life of Archbishop Sharp (of St. Andrews).*

WILLIAM COLLINS.

My last interview was on the 30th day of September, 1815, when, accompanied by Mrs. Bowles, the Rev. Mr. Skinner, and the Bishop of the Diocese (Bath and Wells), I again visited the abode of this sole survivor of a whole buried generation of the parish. (Uphill in Somersetshire.)

He was seated near the window, by a small fire, and seemed more collected than when I last saw him, though now turned of ninety years. He instantly remembered me, and pressed my hand, which he held in his for some time, with tears in his eyes. His voice was clear and distinct. His daughter was with him. The inside of the cottage was very neat, and on the table, amongst a few other books, an old Bible was conspicuous; near which stood, most appropriately, an HOUR GLASS. I made some religious reflections on the silent sands of life, slowly passing away, and on the Book which, when these sands are all shed, sets before us the "sure and certain hope of eternal life." I never shall forget the words and action of my most benevolent friend the Bishop, who appeared deeply interested in the scene. "My good old man," he said, with a gentle smile, "in the present days, I fear, a bishop's blessing may not be thought so valuable, as it has been in ages past, but," placing his hand on the old man's head, he added, in a manner and voice most affecting, "such as it is, it is given most warmly."

Piously and placidly, this humble and ancient servant of Christ now waits the end of his long and weary journey upon earth, an "exile hastening to be loosed," in "the full assurance" of "faith" and "hope." Baptized and brought up in the bosom of the church, from which, in his maturity, and in old age, he never departed, we trust that at his last hour, when that awful hour approaches, and his last sand is shed, with his trembling hand clasping the Bible to his heart, through repentance and grace, he may be enabled to lift up his eyes to heaven, and faintly utter, "Oh Death where is thy sting? Oh Grave, where is thy victory?" We looked on his countenance some time in silence, and then departed with a blessing and a prayer.

We left his solitary abode, not without budding feelings, as, in all human probability, we should see his face no more.—*Rev. W. Bowles.*

VILLAGE CHURCHES IN ENGLAND.

Blessings on those old gray fabrics that stand on many a hill, and in many a lowly hollow, all over this beloved country; for as much as we would reprobate that system of private or political patronage by which unqualified, unholly, and unchristian men have been sometimes thrust into their ancient pulpits, I am of Sir Walter Scott's opinion, that no places are so congenial to the holiness and simplicity of Christian worship as they are. They have an air of antiquity about them, a shaded sanctity, and stand so venerably amid the most English scenes, and the tombs of generations of the dead, that we cannot enter them without having our imaginations and our hearts powerfully impressed with every feeling and thought that can make us love our country, and yet feel that this is not our abiding-place. Those antique churches, those low, massy doors, were raised in days that are long gone by; around those walls, may beneath our very feet, sleep those who, in their generations, helped each in his little sphere, to build up our country to her present pitch of greatness. We catch a glimpse of that deep veneration, of that unambitious simplicity of mind and manner, that we would fain hold fast amidst our growing knowledge, and its inevitable remodelling of the whole framework of society. We are made to feel earnestly the desire to pluck the spirit of faith, the integrity of character, and the whole heart of love to kin and country, out of the ignorance and blind subjection of the past. Therefore it is that I have always loved the village church; that I have delighted to stroll far through the summer fields, and hear still onward its bells ringing happily; to enter and sit down among its rustic congregation, better pleased with their murmur of responses, and their artless but earnest chant, than with all the splendour and parade of more lofty fabrics.—*W. Howitt.*

The Garner.

LOSERS OF SOULS.

All they who wrong others to enrich themselves; all that rob upon the highway, pick pockets, or break open houses; all that forge deeds, or swear themselves, or suborn others to do so in law-suits; all that willingly cheat, defraud, or over-reach their neighbours, in buying or selling their goods; all that pilfer and steal, or so much as withhold and conceal that which they know belongs to another; all that are able, and yet will not pay what they owe, but lie in prison, or hide themselves, or at least pretend they cannot do it; all that smuggle the king's customs, or corrupt his officers, and by that means keep to themselves what the law hath made due to him; all that refuse or neglect to relieve those of their relations or others, which are really in need, and so withhold from them the maintenance which God hath appointed for them; all that oppress and gripe poor workmen in their prices, or servants in the wages which are due to them; all that work upon people's necessities, and extort from them more than the laws of the land allow of; all that follow such unlawful trades as tend to the corrupting of youth, and to the nourishing of vice and wickedness in the world; all that by false weights or measures, by lying or over-reckoning, or by any trick, impose upon those they deal with; and all that are conscious to themselves, that by these, and such like unlawful ways, they have got other men's money, goods, or estates in their hands, and yet will not restore them again to their right owners as far as they are able: these all so plainly lose their souls for this world, as if they should make a solemn contract or bargain with the devil, that upon condition they may have such and such things at present, he shall have their souls for ever; for so he will, and leave them in the lurch too: he will serve them in their own kind; as they cheated others, he will cheat them, and put them off with nothing but dreams and fancies, instead of the great profit and advantage they expected.—*Bishop Beveridge.*

THE SINNER DENIED BY CHRIST.

O! the inexpressible horror that will seize upon a poor sinner, when he stands arraigned at the bar of divine justice! When he shall look about and see his accuser, his judge, the witnesses, all of them his remorseless adversaries; the law implacable mercy, and the gospel upbraiding him; the devil, his grand accuser, drawing his indictment, numbering his sins with the greatest exactness, and aggravating them with the cruelest bitterness; and conscience, like a thousand witnesses, attesting every article, flying in his face, and rending his very heart: And then after all, Christ, from whom only mercy could be expected, owning the accusation. It will be hell enough to hear the sentence; the very promulgation of the punishment will be part of the punishment, and anticipate the execution. If Peter was so abashed when Christ gave him a look after his denial; if there was so much dread in his looks when he stood as prisoner, how much greater will it be when he sits as a judge? If it was so fearful when he looked his denier into repentance, what will it be when he shall look him into destruction? Believe it, when we shall hear an accusation from an Advocate, our eternal doom from our Intercessor, it will convince us that a denial of Christ is something more than a few transitory words: What trembling, what ecstasies, what astonishment will there be upon the pronouncing this sentence! Every word will come upon the sinner like an arrow striking through his reins; like thunder, that is heard, and consumes at the same instant.—Yes, it will be a denial with scorn, with taunting reprobinations; and to be miserable without commiseration, is the height of misery. He that falls below pity, can fall no lower. Could I give you a lively representation of guilt and horror on this hand, and point out eternal wrath, and deceiver eternal vengeance on the other, then might I show you the condition of a sinner hearing himself denied by Christ: And for those whom Christ has denied, it will be in vain to appeal to the Father, unless we can imagine that those whom mercy has condemned, justice will absolve.—*Dr. South.*

RICHES.

Riches are no security against outward accidents and contingencies. God hath placed man in this world, in the midst of many hazards and evil chances, which fall not under any certain rule, but that of divine foresight and providence. To these the rich man is as liable as the poorest beggar. A tile or stone may as soon fall on and crush the rich man's head as the vilest peasant's; the rich man stands on no better legs, and hath no other arms, than the poor man; and he may, and as often doth need the surgeon to cure his broken leg or arm. He that is clothed in purple is thereby no more secured from a sudden blast of lightning than a man in rags. In the time of war and public calamity, the rich man generally fares the worst of all, and is exposed to plunder, rapine, and violence; whilst the meaner man is overlooked, and his obscurity is his greatest security and safety.—*Bishop Bull.*

THE HAND OF GOD.

The hand of an enemy poisons the wound: his malice or his insolence doubles and trebles the vexation. The malignity of the instrument may evenmore a scratch into a gangrene. But the blessed hand of God, even when it strikes, drops balsam. His very rods are bound up in silk and softness, and dapt before-hand in balm: he wounds that he may heal, and in wounding heals.—*Archbishop Sancaft.*

Advertisements.

RATES.—Six lines and under, 2s. 6d. first insertion, and 7d each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line, each subsequent insertion. Advertisements, without written directions to the contrary, (post paid), inserted till forbid and charged accordingly.

From the extensive circulation of "The Church," in the Provinces of Upper and Lower Canada, as well as in Great Britain and Ireland, and other portions of Her Majesty's dominions, it will be found a profitable medium for the advertising of Real Estate, &c. &c. The space allotted to advertisements will be limited to three columns.

FARM FOR SALE.

A well-cultivated Farm, of 33 acres, mostly cleared, within one mile of the Town of Cobourg. There is a new Frame House with seven rooms, and a good cellar, on the premises. The out-buildings consist of a Barn and Stable. This property will be sold cheap for Cash. For further particulars enquire of the owner, REUBEN P. GRANT.

Division Street, Cobourg, August 12, 1839.

7-3w.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE NEWCASTLE DISTRICT COMMITTEE of this Institution, have just received a large supply 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 Books of the Society will also be found for sale at Mr. Charles Hughes', Druggist, Port Hope; and may be procured at Peterboro' on application to the Rev. C. T. Wade; in Cavan, from the Rev. S. Armour, and in Darlington, from the Rev. T. S. Kennedy.

Cobourg, July 16, 1839.

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.

TERMS OF TUITION, BOARD, &c.

For pupils under 10 years of age, £32 per academical year.

For pupils in or above their 10th year, £36 per do.

Cards of particulars may be had on application to the Principal, personally, or by letter [post paid].

M. C. CROMBIE, Principal.

Toronto, May 24, 1839.

50-1f.

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. Theological Pupils, £50 per annum. Each Boarder is to provide his own Washing, Bed and Bedding, Towels and Silver Spoon. For particulars apply to the Principal, the Rev. H. Caswall, Brockville, U. C.

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.

The usual branches of a complete English education will be taught; and the accomplishments, where required, of French, Music, and Dancing.

Terms for Boarders, comprehending the ordinary branches of education, £40 per annum, exclusive of washing, Bedding and towels to be furnished by the pupils.

Terms for Day Scholars, in the ordinary branches of an English Education, - £1 5 0 pr. Qr. do. to pupils learning music, 1 0 0 do. Music, with use of piano, extra, 1 15 0 do. French, extra, - - - - - 1 5 0 do. Dancing, extra, - - - - - 1 5 0 do.

As the number of the boarders will be limited to six, an early application is requested.

The present vacation will terminate on the 24th July, inst. Cobourg, July 6, 1839.

HENRY ROWSELL, BOOKSELLER AND STATIONER, KING STREET, TORONTO.

HAS just returned from England with an extensive and varied assortment of Books, comprising Pictorial, Historical and Scientific works, and several of the most recent popular and useful publications. He has also a large stock of the Church of England, Saturday and Penny Magazines, and of the Penny Cyclopaedia, besides a variety of Theological works, and Church of England Tracts, to which the attention of the Clergy is respectfully invited.

His stock of Account-Books, and of Stationery, plain and ornamental,—is large and diversified; and to this he has added a collection of Engravings, including portraits of Her Most Gracious Majesty by several different artists.

His assortment of Bibles and Prayer Books, is also very large, and consists of handsomely bound and gilt copies, as well as others of the plainest and cheapest description.

Toronto, 28th June, 1839.

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.

N. B.—Sleighs of every description built to order.

WANTED, by a subscriber to "The Church," Nos. 1, 26, 42 and 47, of Vol. 1, and Nos. 1 and 13, of Vol. 2. Any person transmitting the above to the Editor of the Church, will oblige.

SUBSCRIBERS TO THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS, are requested to pay to the undersigned, on or before the tenth day of July next ensuing, FIVE PER CENT on the amount of their respective shares, or five shillings per share. Remittances, when more convenient, may be made to the Editor of the Church.

H. J. GRASETT, Secretary and Treasurer.

Toronto, June 8, 1839.

JUST PUBLISHED,

AND for sale at Messrs. Graveley and Jackson's, Cobourg; at Mr. RowSELL's, Toronto; and at Mr. McParlan's, Kingston,

A SERMON

Preached before the QUEEN, in the Chapel Royal, BY THE REV. DR. HOOK.

Price 3d. each, or 2s. 6d. per dozen: Orders for copies from distant places will be promptly attended to at this office.

48-1f.

WANTED.—In a Private Family, on the first of May next, a Gentleman duly qualified to teach Greek, Latin, Mathematics, &c. and fully qualified to prepare pupils for either Oxford or Cambridge. Apply personally, or by letter post paid, to the editor of the Church.

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. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES made at the Factory originally built by the late Harvey Shephard, and afterwards occupied by John Armstrong. As Shephard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Champion's are made by the same workmen and from the very best material, to insure for them the same continued preference.

C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of

- Cooking Stoves,
- Six Plate do.
- Parlour do.

Sugar Kettles, Pot Ash Coolers, &c. &c. &c.

Toronto, July, 1839.

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. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance.

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SECRETARY and Treasurer the Rev. H. J. Grasett, to whom all communications relating to the Press are to be addressed.

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

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