

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.

VOLUME IV.]

TORONTO, UPPER CANADA, SATURDAY, JANUARY 30, 1841.

[NUMBER 30.]

Poetry.

THE FUNERAL OF CHARLES I.

PERFORMED AT NIGHT, IN ST. GEORGE'S CHAPEL, WINDSOR.

The castle-clock had toll'd midnight,—
With maddock and with spade,
And silent, by the torches' light,
His corse in earth we laid.

The coffin bore his name, that those
Of other years might know,
When earth its secret should disclose,
Whose bones were laid below.

"Paces to the Dead" no children sung,
Slow pacing up the nave;
No prayers were read, no knell was rung,
As deep we dug his grave.

We only heard the winter's wind,
In many a sudden gust,
As, o'er the open grave inclin'd,
We murmur'd, "Dust to dust!"

A moonbeam, from the arches' height,
Stream'd, as we plac'd the stone;
The long aisles started into light,
And all the windows shone.

We thought we saw the banners then
Shake dim along the walls,
While the dark shades of mailed men
Were gazing from the stalls.

'Tis gone! again, on tombs defac'd,
Sits darkness more profound,
And only, by the torch, we trac'd
Our shadows on the ground.

And now the chilly, freezing air,
Without, blew long and loud;
Upon our knees we breath'd our prayer,
Where He—slept in his shroud.

We laid the broken marble floor—
No name or trace appears—
And when we clos'd the sounding door
We thought of him with tears.

REV. W. L. BOWLES.

THE THIRTIETH OF JANUARY.*

"Then prostrate lay,—the rightful monarch slain—
The throne's proud majesty and ancient reign;
The diadem that crown'd th' anointed head,
Crush'd by the vulgar foot dark blood-drops shed,
Law's just restraint, once fear'd, was vilely spurn'd,
And the state's fabric into dust return'd.
When each at will grasp'd at imperial power,
And strove to reign the despot of an hour."

Translation of Lucretius.

The pages of history are rich in fascinating lore; and, if judiciously and properly studied, not less instructive than interesting. Like the bosom of the deep they are at times invested with the awful grandeur of war, and at others arrayed in the unassuming, though not less attractive, garments of peace. The reader, whose affections are chained to earthly objects, and who enters upon the gratifying perusal with a mere desire of feeding his intellectual appetite, views them in both these forms, of majestic terror and tranquil beauty, without experiencing those spiritual feelings that teach the heart in which they repose to trace in sublunary affairs the jurisdiction of the King of kings. But not so with the considerate Christian: he takes up the book with the conviction that it contains lessons, not only of secular, but religious knowledge; and with a mind trained to serious contemplation, he realizes the beneficial effects that history is intended to convey. It is to him delightful beyond measure to drink copiously from the invigorating streams of historical narrative, when they rise from the fountain of sacred truth, and are imbued with its sanctifying power. He loves to follow the Church of God through the periods of her prosperity and adversity; to rejoice with her when the Almighty was pleased to bestow upon her temporal blessings, and to weep with her when, bathed in tears, she sorrowed for her faithful children who died in her defence, and lamented the blind infatuation of a depraved world.

Among the occurrences that are peculiarly calculated to attract attention, and awaken deep interest, are those, around which are cast the undying splendour that surrounds the names of the martyred sons of the Church. Who can read the sufferings of these victims of intolerance, and not admire the meek resolution with which they were endured, while he beholds with horror and aversion the furious bigotry that mercilessly inflicted them? Who can contemplate their success over the malignant efforts of the powers of darkness, and not cherish gratitude towards the Omnipotent Being who gave them the victory? And more especially, at this melancholy but memorable season, should every member of the Church of England nourish this sentiment, when a King cheerfully yielded up his life in defence of the holy cause in which he was engaged, and gave his blood to strengthen that goodly structure which is, and may well be, the national blessing and the national pride. Many circumstances conspire to force the martyrdom of CHARLES THE FIRST upon our notice, and it is a crime of no slight heinousness to turn a deaf ear to invitations so numerous and impressive. Our Church, in her admirable ritual, has provided for the solemn occasion a suitable form of prayer, and the edict of the law has added its sanction for its observance. Surely, then, since so much has been done by Parliamentary authority on the one hand, and ecclesiastical regimen on the other, to rescue from oblivion the name of the Royal Martyr, it is a fault, of complicated culpability, if a peculiar distinction is not conceded to this momentous day. It might justly be supposed that the name of a Sovereign so distinguished for his virtuous life, but still more illustrious for his glorious death, needed no decoration from the historian's pen to preserve its celebrity, but that it lived in the hearts of grateful members of the Church. There are many, it is to be hoped, who, though two centuries have well-nigh fled since his execution, yet fondly cherish his revered memory; but, alas! how rapidly is a vicious desire of immoderate conciliation stifling the nobler impulses of many a Churchman's heart! In how many cases are the most striking national mercies and chastisements of the Almighty voluntarily forgotten, lest the world should take offence at their commemoration! A propitiatory sacrifice is annually offered to Popery in the frequent neglect of the 5th of November; and the inattention with which the 30th of January is often treated, is the manifestation of a servility, no less reprehensible and dangerous, to dissent. Do the advocates of this false liberality deem it possible that the rage of intolerance can be pacified by this self-humiliation? do they suppose that the vassals of Rome are not as ready

now, as ever they were, to weave conspiracies, and devise dark schemes for the subversion of Protestantism? or can they believe that if another Cromwell were to arise he would not meet with deluded followers, at least in the destruction of the Church? If they do think thus, they maintain opinions visionary in the extreme. The sting of Popery and the fangs of Latitudinarianism will continue to wound the Church, till her final triumph over her foes shall have arrived.

The great Rebellion that poured its desolating flood like a burning tide of lava through the British Isles, withering every thing it touched, and carrying destruction and death with it in its terrible course, owed its origin chiefly to phrenzied enthusiasm on subjects of religion. Alleged political wrongs were only tributaries to the fearful torrent. The spirit of disaffection was the growth of years; it embarrassed the government of Elizabeth; revealed itself more fearlessly in the reign of James; and under his unfortunate son it seized the favourable opportunity afforded by the inexperience of a youthful Sovereign, to display itself in its native hideousness. Concession after concession on the part of the king wholly failed to appease it; and finally the execution of the magnanimous Strafford, with the subsequent barbarous murder of the venerable Laud, proved that it was only to be satiated with blood. Its disastrous effects are familiar to all acquainted with the history of this sanguinary revolution. The pen of Clarendon, and of other eloquent writers, has depicted in accurate and glowing colours the horrors of this period. The fury of republicanism, augmented by the madness of distorted minds, urged the Puritans to the commission of the most inhuman cruelties. Their ferocity spared not the living, and their malvolence extended even beyond the grave. The slumbers of the dead were disturbed, that revenge might be satisfied with a refinement of barbarism that would have done credit to the savage ages of the Goths and Vandals. Modern times furnish us with one complete parallel of this dreadful rebellion, the French Revolution! The sole difference between these two fearful events, both of which, after paralyzing the rest of Europe, and shaking to its centre the civilized world, ended in the same dire result, was, that the latter of them was excited by the legions of infidelity, the former by the champions of latitudinarianism. Society was convulsed, and its obligations destroyed; the ties of consanguinity were too frequently severed without any feelings of compunction; the hand of the father was not unfrequently directed against his offspring; while the son often sought for the life of his parent. Imagination fails to paint the repulsive scene, and humanity shudders at the contemplation. Nor did even the temples of the living God escape the fury of rebellious man, for every

"Reverend pile lay wild and waste,
Proud'd, dishonour'd, and defac'd,
Through storied lattices no more
In soft'nd light the sunbeams pour,
Gilding the Gothic sculpture rich
Of shrine, and monument, and niche.
The civil fury of the time
Made sport of sacrilegious crime;
For dark Fanaticism rent
Altar, and screen, and ornament."

How pleasant to turn from the dreary spectacle of infatuated men, who with religion blazoned on their standards, continually violated her most solemn precepts, to the devoted, though often repulsed, armies of the Royalists; what relief to the mind to pass over the misguided valour of a Cromwell, a Fairfax, an Ireton, or a Harrison, to dwell upon the persevering courage of a Falkland or a Montrose! But let us hurry over the melancholy drama to its bloody epilogue.

When the unexpected intelligence that his Scottish subjects, on whose loyalty he had unhesitatingly relied, had sold him to his foes, reached the persecuted Charles, he betrayed no symptoms of the indignation he might justly have felt at the treachery, but with great mildness and composure expressed his deep regret that they could be guilty of such deception, "being sorry," to use his own words, "that they should do it, and that his price should be so much above his Saviour's." The Presbyterians afterwards asserted that, had they previously known the fatal results that were to follow, neither entreaties nor coercion should have prevailed with them. But though it is highly probable that they never anticipated the full extent of Cromwell's barbarity, yet they must at least have been sensible that, in delivering Charles to the infuriated Puritans, they were consigning him to perpetual imprisonment. It was a prominent weakness in the character of the unhappy monarch that he was too sanguine and confiding; and it was his misfortune to fall into the hands of artful and designing men. In happier times this virtuous frailty, if we may be allowed the expression, would have been an ornament; but in the distracted period in which he lived, when malice and rebellion were to be met with caution and decision, it was a serious defect.

The advantage afforded him by the possession of the King's person was fully improved by the arch-rebel Cromwell. The famous expulsion of the obnoxious members of the House of Commons, known by the familiar name of *Pride's purge*,—an act of unparalleled despotism which, if not performed by Cromwell's direction, at least obtained his warm approbation,—left in the inferior branch of the Legislature but eighty members, and these blind adherents to the cause of the regicide. Their first step was to pass an act investing themselves with power to arraign their sovereign on a charge of treason, the Statute Book containing no warrant for the King's impeachment. This bill, when submitted to the consideration of the House of Lords, was rejected without one dissentient voice. Finding that the poison with which they were infected had not contaminated their more loyal Parliamentary colleagues, the House of Commons, ascending from one grade of iniquity to another, abolished the House of Lords, and declared themselves,—as the representatives of the people, from whom they maintained that all power was derived,—the only legislative body in the kingdom. Self-constituted in this manner, they proceeded to erect a High Court of Justice for the trial of the King. This consisted of 135 persons, any twenty of whom were authorized to act. As was naturally to be expected, the commissioners were principally selected from the army; the hardened soldier being deemed more fit by Cromwell for his wicked purposes, than the more peaceful citizen. Bradshaw, a man of great talents, a staunch republican, but not advanced to any distinguished legal situation before this time, was chosen President; for the twelve Judges, whose names were inserted in the list, declined taking any part in the nefarious transaction, having previously

"Presbyterians ligaverunt, Independentes trucidaverunt," as Salmasius correctly expresses himself.

protested in strong terms against its novelty and illegality. Fairfax, though included among the number of commissioners, purposely absented himself from their meetings. By this military conclave, dignified with the title of a High Court of Justice, was the King of England to be tried.

The 20th of January, 1649, witnessed the opening scene of this solemn tragedy. The inhabitants of London were thunderstruck at Cromwell's audacity: so lost were they in astonishment, that they scarcely knew what character to attach to these extraordinary proceedings; yet undefined fears of a dreadful termination racked many an anxious breast. There never was a more glaring fallacy than the position assumed by the commission, that they represented the feelings, and acted in accordance with the wishes, of the people of England. Charles the First was the victim of Cromwell and his military myrmidons alone; and let them alone bear the ignominy and guilt of the atrocious murder.

When the ill-fated monarch entered the Hall of trial, he manifested no discomposure; his countenance was calm, and no agitation was visible in his firm and steady gait. He demeaned himself with the majesty of a King, and the collectedness of conscious innocence. The high and holy cause in which he was engaged sustained him under his difficulties, and the probability of perishing for his Church only taught him to cling the more closely to her side. He stood, as it were, on the brow of some lofty mountain, beholding the lightning's flash harmlessly, and hearing the thunders groan beneath his feet. The warfare of the world caused him but little anxiety, and that little was for his people, not for himself, for his hopes and affections were centered in his God. Many expressions of sympathy were exhibited towards him, on his entrance, by the spectators in the gallery. When the charge, in which he was indicted as a tyrant, a traitor, and murderer, was read by Bradshaw, his answer to it was demanded. It was given in terms at once decisive, and becoming his situation. "Remember I am your King, your lawful King, and what sins you bring upon your heads and the judgment of God upon this land; think well upon it,—I say, think well upon it, before you go further from one sin to a greater. Let me know by what lawful authority I am seated here, and I shall not be unwilling to answer. In the mean time I have a trust committed to me by God, by old and lawful descent,—I will not betray it, to answer to a new unlawful authority; therefore resolve me that, and you shall hear more of me. I see no House of Lords here that may constitute a parliament, and the King too should have been. Is this the bringing an end to the treaty in the public faith of the world? Let me see a legal authority warranted by the Word of God, the Scriptures; or warranted by the constitutions of the kingdom, and I will answer." The King, by thus maintaining the illegality of the court, asserted a truth to which Bradshaw was utterly incapable of giving a satisfactory reply. He attempted to gloss over the injustice by sophistry, but the attempt was a signal failure. His cause was a bad one, such as no abilities could strengthen. It is supposed that this course of proceeding had been suggested to the King by Matthew Hale, afterwards the celebrated Lord Chief Justice of England. But be this as it may, it certainly deprived the republicans of that satisfaction they had anticipated in clothing their infamous deeds with the garb of justice. The useless form of summoning the Royal prisoner was afterwards repeated twice, but as he persisted in his dignified denial of the authority that tried him, it was determined,—after a few witnesses had been privately examined, in order that these ruffians might procure some few facts to convert into evidence for their justification in the eyes of the world,—to pass sentence of death on the "contumacious criminal." This was done on the 27th of January, preceded by a long speech from Bradshaw remarkable for pedantry, sophistry, and vituperation. Among his precedents for the deposition and execution of the reigning monarch, he instances the barbarous assassination of Edward the 2nd, and the dethronement of the hapless Richard of Bolingbroke. They were perhaps more applicable to the case in point than he intended them to be.

Charles was peremptorily denied the privilege of saying a word in his defence. When he was being removed from the Hall to his place of confinement he experienced the most disgusting and brutal insults from the lawless soldiery. He was treated with the patient serenity and forgiving spirit of a Christian. His interview with his children was touching in the extreme; it moved even the iron heart of Cromwell, and proved that his domestic character was as estimable, as his love for his people,—whom he ever regarded with the tender feelings of an affectionate parent,—was heart-felt and sincere. On the fatal morning of his death,—that morning which beheld the consummation of Cromwell's impiety,—the King rose with unwonted cheerfulness. He was minutely particular in his apparel, and in giving directions to his attendant he said, "Let me have a shirt on more than ordinary, by reason the season is so sharp as probably may make one shiver, which some observers will imagine proceeds from fear. I would have no such imputation. I fear not death,—death is not terrible to me. I bless God, I am prepared." After he was dressed he remained for about an hour in private conversation with Bishop Juxon, at the expiration of which period, his faithful friend Sir Thomas Herbert was called in, and the services of the Church were performed,—the 27th chapter of St. Matthew being read, which so affecting and eloquently describes the passion of our Saviour. The King expressed his thanks to the Bishop for his judicious choice of a portion of Scripture so applicable to his own circumstances; but he was gratified and encouraged beyond measure to learn that it was the lesson appointed for the day. On the scaffold, the same invincible fortitude that had hitherto supported him in his afflictions, did not desert him. He met his cruel destiny with the joy and confidence afforded by the cheering conviction that he surrendered his life for his faith, and that his everlasting reward was

"Of the trial he thus speaks in his own Memoirs: "My afflicted and troubled mind for it, and my earnest endeavours to prevent it, will, I hope, sufficiently attest my dislike and abhorrence of the fact. And what will they not do with the shrubs, having cut down the cedar?"

The treaty in progress between the moderate members of the House of Commons and the King, for the restoration of the Constitution with certain limitations, which was stopped by Cromwell. Let not the fastidious reader start at this comparison between the life and sufferings of our Lord and Charles the First. It is the duty of every Christian to imitate his Redeemer, and this excellent Monarch was, by the grace of God, enabled to perform his duty with success. A charge of iniquity has been made against the composers of the form of prayer appointed for this day, because they have made this comparison, but the accusation is so absurd as scarcely to merit serious notice.

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sure. His last words were addressed to the persons surrounding him. When the executioner's task was completed, a deep horror pervaded the mighty mass of spectators, and there were heard the sobs of loyal grief, and the muttered threats of secret indignation, that prophesied the speedy vengeance that was to follow the murderous deed. Archbishop Usher viewed from a window the mournful scene, and when the fatal blow was struck that rudely severed from him the object of his respect and attachment, he fainted. Nature was unable to sustain the agonizing infliction. The remains of the martyred monarch were obtained by a few weeping adherents, and interred by night in the chapel of Windsor, while the wild cadence of the wintry blast was chanting his requiem. No epitaph adorned his quiet grave, nor was the sculptured monument raised over his sepulchre to tell to posterity that the body of a CHRISTIAN KING reposed beneath.

Thus died Charles the First, but his memory perished not with him. Cold indeed will be the Churchman's heart when his name can conjure up no tender associations; awaken no generous sentiments of grateful recollection. Protestant Episcopacy owes him a debt that may be remembered and appreciated, but can never be repaid. His public character had certainly its defects, but we shall commit the greatest injustice, and fall into most erroneous impressions, if we judge it abstractedly, without connection with the peculiarities of the times. Charles was placed in a dangerous position, and "if his political prudence was insufficient to extricate him from so perilous a situation, he may be excused; since, even after the event, when it is too late to correct all errors, one is at a loss to determine what conduct, in his circumstances, could have maintained the authority of the crown, and preserved the peace of the nation. Exposed to the assaults of furious, implacable, and bigoted factions, it was never permitted him, without the most fatal consequences, to commit the smallest mistake; a condition too rigorous to be imposed on the greatest human capacity." His domestic character was perhaps unexceptionable. As a husband, he was "a rare example of purity and conjugal fidelity"; as a father, he was affectionate and discreet, "and with regard to the irascible passions, his soul partook of the nature of those superior regions whither she so often resorted, where the storms and tempests that disturb the peace of this lower world are not known, and no spirit is stirring but that of universal love." Of his affection for his Church we have abundant evidence; and his writings sufficiently attest his ability to serve her with advantage. Well may we exclaim in the feeling language of an excellent prelate; "How greatly is it to be lamented, that a prince thus qualified to adorn the Church by his life, and defend her by his writings, should find himself disabled by his own subjects from testifying his love in any other way than by dying for her!"

J. M.

Toronto, January, 1841.

THE CAUSE OF EPISCOPACY BRIEFLY STATED.

BY THE REVEREND CHARLES LESLEY, M. A.

[Concluded from our last.]

7. And the consequences of it [this schism] are of manifold and fatal destruction.

(1.) This unsettles all the assurance we can have in God's promise to assist his own institution; for if the virtue, or any part of it, lies in the holiness of the instrument, we can never be sure of the effect as to us; because we have no certain knowledge of the holiness of another; hypocrites deceive even good men.

(2.) This would quite disappoint the promise Christ has made (Matt. xxviii. 20.) to be with his ministers in the execution of his commission; to baptize, &c. "always, even unto the end of the world." For if the holiness of the instrument be a necessary qualification, this may fail, say always must fail, so far as we can be sure of it; and consequently Christ has commanded baptism to his supper to continue "to the end of the world," till "his coming again," and yet has not afforded means whereby they may be continued; which he has not done, if the holiness of the instrument be a necessary qualification; and therefore he has not left us a certain rule whereby to judge of the holiness of another; and thus have you rendered the command of Christ of none effect through your tradition.

(3.) This is contrary to all God's former institutions: the wickedness of the priests under the law did not excuse any of the people from bringing of their sacrifices to the priests; the priests were to be holy, and the people were to be holy; but the people were not answerable for it, or their offerings.

But we were in a much worse condition under the Gospel administration, if the effect of Christ's institutions did depend either wholly or in part upon the personal holiness of his priests. This would put us much more in their power than it is the intention of those who make this objection to allow to them; this magnifies men more than is due to them; therefore I will apply the apostle's words to this case (1 Cor. iii. 21, 5, 7): "Let no man glory in men. Who is Paul, and who is Apollos, but ministers? So then neither is he that planteth any thing, neither he that watereth; but God, who giveth the increase."

(4.) This was (with others) the error of the ancient Donatists, those proud and turbulent schismatics, the great disturbers of the peace of the Church, upon an opinion of their own sanctity above that of other men; for which reason they rejected all baptisms that did not come from them; and that, as when a cloth was dyed, the change of the cloth came from the colours infused, not from the virtue of the dyer; so that in baptism the change of the baptised came from the virtue of the sacraments, not from the administrator; that it was the water of baptism that did wash, not the person who applied the water; that the personal sanctity of the administrator signified nothing to the efficacy of the sacrament: therefore says he, *Nos operamur, ut ille det, qui se datum esse promissit*, i. e. "Let us work, that God, who has promised it, may bestow the effect;" and that when we work, *Humana sunt opera, sed Dei sunt munera*, i. e. "The work is man's, but the gift is God's."

* Hume.

† Bp. Horne.

‡ Several of his papers in defence of Episcopacy have appeared in late numbers of the Church. When we consider that the author wrote these depressed with sorrow, grown grey not with years, but with harassing cares, and opposed by the ablest casuists of the day, we are amazed, as his contemporaries were, at "his quick conception, cultivated understanding, chaste diction, and dignified manner."

And thence he exposes that ridiculous principle of the Donatists, which they advanced to vain glory to themselves, that the gift in baptism was of the administrator, and not of the receiver; but he shews that the gift was conferred by God proportionably to the faith of the receiver, and not according to the holiness of the administrator.

The discourse is large to which I refer the reader: I have given this taste of it to let these see to whom I now write, that they have (though unaware) stumbled upon the very notion of the Donatists, which divided them from the Catholic Church, and which, with them, has been long since exploded by the whole Christian world; and I hope this may bring them to a more sober mind, to consider from whence and with whom they have fallen; and to return again to the peace of the Church, and the participation of the blessed sacraments of Christ, and the inestimable benefits which he has promised to the worthy receivers of them.

Lastly, let me observe that this error of the Donatists and Quakers borders near upon popery, nay, rather seems to exceed it: for the Church of modern Rome makes the validity of the sacraments to depend upon the intention of the priest; but his intention is much more in his own power, and there are more evident signs of it, than of his holiness.

8. I would not have the Quakers imagine that any thing I have said was meant in excuse for the ill lives of the clergy of the Church of England; as if the dissenters were unblameable, but our clergy wholly prostitute to all wickedness; and that for this cause we plead against the sanctity of the administrator as essential to the sacrament.

No, that is far from the reason; I do not love to make comparisons, or personal reflections; if all men be not as they should be, pray God make them so. But I think there is no modest dissenter will be offended if I say, that there are of our bishops and clergy, men, not only of learning and moral honesty, but of devotion and spiritual illumination, and as much of the sobriety of religion, and can give as many signs of it, equally at least (to speak modestly) as any of our dissenters, of what denomination soever.

9. And I hope that what I have said will at least hinder the succession of the bishops from the apostles to be any objection against them; and they being possessed moreover of all the other pretences of our dissenters, the balance must needs lie on their side, and security can only be with them; because there is doubt in all the other schemes of the dissenters, if what I have said can amount but to a doubt. If the want of succession and outward commission, upon which Christ and his apostles, and the whole Christian Church in all ages, till the last century, and in all places, even at this day, except some corners in the west, and the Mosical institution before them, did, by the express command of God, lay so great a stress; if all this make but a doubt (it is strange that it should, at least that it should not) in the mind of any considering persons, then can they not with security communicate with any of our dissenters, because, if he that catch and doubteth is damned (Rom. xiv. 23), much more he that shall do so in religious matters, wherein chiefly this rule must stand, that "whatsoever is not of faith is sin."

10. But now, to argue a little *ad hominem*: suppose that the succession of our bishops were lost; and suppose, what the Quakers and some others would have, that the thread were broke, we must cast a new knot and begin again, and make an establishment among ourselves the best we can. Well, when this is done, ought not that establishment to be preserved? Ought every one to break in upon it without just cause? Should every one take upon him (or her) to preach or baptize contrary to the rules established? This, I think, no society of men will allow; for the members of a society must be subject to the rules of the society, otherwise it is no society; and the Quakers of Grace-church-Street communion have contended as zealously for this compliance as any.

Now, then, suppose that the conscientious Quakers, to whom I speak, should lay no stress at all upon the succession of our bishops, and consider our constitution no otherwise than an establishment by agreement among ourselves, without our own their own consent, while they do make a schism in this doctrine or worship, by found established, and they ought to constitute *us* if a new knot was cast upon the broken thread return'd to the reformation from popery, that knot ought not of to be unloosed without apparent and absolute necessity, lest, if we do so, we shall have no thread left unknotted, and expose ourselves to the derision of the common adversary.

11. Consider the grievous sin of schism and division—it is no less than the rending of Christ's body; and therefore great things ought to be borne rather than run into it; even all things, except only that which is apparently sinful, and that by the express words of Scripture, and not from our own imaginations, though never so strong. And though there are some imperfections in our reformation to discipline, and all the high places are not yet taken away (the Lord of his mercy quickly remove them!) yet I will be bold to say, that in our doctrine, worship, and hierarchy, nothing can be objected that is contrary to the rule of holy Scripture, or any thing enjoined which is there forbid to be done; and nothing less can warrant any schism against our Church.

12. Now to come to a conclusion upon the whole matter. If you cannot get baptism as you would have it, take it as you can get it. If you cannot find men of such personal excellencies as the apostles, take those who have the same commission which they had, derived down to them by regular ordination; who reformed from popery, and have been the established Church of this nation ever since; and moreover are as unexceptionable in their lives and conversation as any others. These are all the securities you can have (without new miracles) for receiving the sacraments from proper hands. And therefore there is no doubt but God will accept of your obedience in receiving them from such hands, much rather than your disobedience of his command to be baptised, because you are not pleased with those whom his providence has at this day left in the execution of his commission to baptise; as if the weakness of his minister could obstruct the operations of his Spirit, in making good his part of the covenant which he has promised.

13. There is an objection against baptism which is not worth an answer; but that I would condescend to the meanest, and leave nothing behind which might be a stumbling-block to any.

I have heard it urged that there is no visible effect seen by our baptisms; that men remain wicked and loose notwithstanding; and therefore some do conclude that there is no virtue in baptism.

Ans. To make this argument of any force, it must be proved that none do receive any benefit by it: for if some do receive benefit by it, and others do not, this must be charged upon the disposition of the recipient, according to the known rule, that whatsoever is received, is received according to the disposition of the receiver. Thus the same meat is turned into good nourishment in a healthy, and into noxious humours in a vitiated stomach. Simon Magus received no benefit by his baptism; and after the sop, the devil entered into Judas; yet the other apostles received great benefit by it. To some it is the saviour of life, even the communion of Christ's body and blood; to others of condemnation, who "discern not their Lord's body" in it, but receive it as a common thing (1 Cor. x. 16; xi. 29). Therefore we are commanded (ver. 28) to examine ourselves, to prepare our hearts for the worthy receiving of it.

But some say, as the Jews to Christ, "shew us a sign;" they would have some miraculous effects immediately to appear. These are ignorant of the operations of the Spirit; and to these I say, in the words of Christ (John iii. 8), "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit;" it works silently, but powerfully; and its progress, like the growing of our bodies, is not all at once, but by degrees, whose motion is imperceptible to human eyes.

The true use that is to be made of this objection, that so few (and yet they are not few who) receive the inestimable benefits which are conveyed in the sacraments of Christ's institution, is this, to take the greater care, and the more earnestly to beg the assistance of God's grace to fit and prepare us for the worthy receiving of them, but by no means to neglect them; for those who refused to come to the supper were rejected, as well as he who came without a wedding-garment.

THE CHURCH.

TORONTO, SATURDAY, JANUARY 30, 1841.

We feel so well assured that we shall be doing a useful service to the brotherhood of the Church, in continuing to portray the duties of its members both to God and man, that we make no apology for so soon resuming that subject. It is needless for us to say that selfishness and inactivity are utterly inconsistent with the Christian profession; and that no one so much as the true believer in a crucified Saviour exhibits earnestness and fervour in devotion to God and benevolence to man. What the light of nature taught upon this subject, the Gospel has confirmed and sanctified; the graces and virtues of which the imperfect counterfeit is to be discerned even in the unconverted, proceed, in the Christian's case, from a principle entirely new: "they do necessarily spring out of a true and lively faith," as one of our Articles expresses it; "inasmuch that by them a lively faith may be as evidently known as a tree is discerned by the fruit."

We read in Scripture of Cornelius, the Roman centurion,—the first-fruits of that great harvest of the Gentiles which God had determined to gather into the garner of his Church,—that, antecedent to his conversion to Christianity, he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." Is it, then, to be believed that after having been made to share, by God's free grace, in the blessings of the "truth as it is in Jesus," he would cease to manifest those virtues which, even in a state comparatively dark, he practised? Would it not, indeed, be a contradiction, that the ransomed Christian, he who looks to be saved by the efficacy of his Redeemer's precious blood,—should be aught else, for instance, than a "devout man?" What, the Christian not devoted to pious duties, or regardless of the service of his God! Even Jews would rise up and condemn him here: yes, even the poor benighted heathen would cause him to blush for the meagreness and the poverty of his holy services. Who, indeed, with the Christian garb upon him,—who, in recollection of his baptismal vows, and the engagements by which he is solemnly pledged to serve the Lord his God,—would not desire and strive to realize the character of holiness which that Lord desires? Who, in remembrance of what a crucified Saviour has done for him, would not, in the fulness of his grateful joy, feel that no service of his could be great enough—no devotion deep enough—no prayers or praises loud enough—to mark the sense of his thankful feelings for recovery from the fearful "wages of sin?"

Yet, alas! how often do even the heathen shame us,—how often may the unbeliever's practice awaken a blush in the professed Christian, in regard to the duty for which we find a Gentile commended in Scripture; "HE GAVE MUCH ALMS TO THE PEOPLE!" O what a plague-spot in the men of this generation is the sin of covetousness;—a sin which pervades all ranks and stations,—the sin of accumulating for the show and the glitter of life, or for creature comforts and mere animal enjoyments, and sparing but a poor, stinted, disgraceful appropriation for the cause of God and the necessities of the poor. It is a melancholy fact that not a few give their followers, in the name of God, or to the relief of single feasts, which benefits nobody in a night on one perhaps returns them the miserable *off*, which no one their thanks; that not a few will grudge or begrudge of or pity even a tithe of the sum that is wasted,—want sumptuous fare or in gay apparel. It is melancholy to think that while thousands are actually wasted to pander to a depraved taste, and to gratify a sensual appetite, and foster a contemptible vanity, the poor man may shiver by his scanty fire, his wife may languish on her sick-bed, and his children importune in vain clothing for their naked bodies, or a morsel of bread to satisfy their hunger. And it is melancholy to think that while gorgeous equipages, and sumptuous fare, and glittering attire attest the wealth of thousands, so many of the altars of God stand dreary and unhonoured,—that there are millions at home and abroad who hear not stately the cheering counsels of Christ's ambassador,—with no warning to arrest them in sin and crime,—no authoritative voice to appeal to the sanctions of a holy law, and to the bliss of a better world.

It is much to be feared that the duty of giving—freely and systematically, in proportion to the means with which God hath blessed us,—in support of His cause, and in alleviation of the sufferings of the poor, is not so generally understood, certainly not so generally practised, as it ought to be. We repeat that this is an appropriation to be made *freely and systematically*—that every Christian should consider a portion of his earnings or of his gains to belong to God,—that some fixed share of his stated or contingent means should be faithfully and religiously consecrated to services of piety and charity. Without meaning to suggest precisely what that proportion should be, we may be content to state that it seems to have been settled by direction of Almighty God himself,—viz., a tenth of all our yearly gains, or earnings, or income, from whatsoever quarter derived. Those who consider the subject with any care, will soon perceive the advantage of acting upon this system: let them but regard a certain amount per annum as belonging not to themselves but to the immediate service of God or of his more needy creatures, and there will often be less backwardness than there is in contributing to sacred or to charitable objects. The conscientious Christian, feeling himself under a solemn obligation to devote that amount at least to pious and charitable purposes, will rather rejoice than be fretted, as many sometimes are, by the presentation of claims upon his bounty. He will be gratified that the opportunity is afforded of discharging a portion of his religious obligations. The adoption of such a system would also soon remove the apprehension, in general so groundlessly entertained, that more is given than prudence warrants or our means allow: a simple calculation, involving the least possible trouble, would always enable us to see to what extent we are authorized to go in our pious or charitable donations; and that is a calculation imperative on this ground, to enable us to be sure that we have gone far enough.

The rule we now propose may be novel to some, and may appear visionary to others; but of this we are firmly convinced that, if more generally acted upon than it is, we should soon discover its happy results upon the moral aspect of our communities; we should find the poor more bountifully fed and clothed,—the sick relieved with larger comforts,—a religious education more generally provided and diffused,—Christian knowledge more extensively disseminated,—more Churches built,—more clergymen supported.

And why should it not be so? Why should the mass of mankind, even of professing Christians, be so earth-bound, so tied to their worldly interests, that they have scarcely breathing-time to look off from themselves to their suffering fellow-creatures, or to look up to Him who gives them all they have, and upon whose blessing they are dependent for all they expect and hope for?—Why should they hesitate to consecrate faithfully and conscientiously the tenth of all their means and earnings to the service of their God, and thus secure His blessing upon the residue? We need not say that it is not as any meritorious thing that we press this duty on our fellow-Christians; but as a bounden obligation from which, as the ransomed of the Lord, they cannot and they dare not free themselves. It is part of their profession as disciples of the everlasting Gospel; and if they fulfil it not, they make a mockery of their Christianity.

Our space last week was so fully occupied, that we did not advert, as we intended, to a very valuable suggestion in the letter of the Rev. R. J. C. Taylor relative to the performance of Missionary duty. The plan there mentioned of appropriating the first week of each month to those exursive ministrations, strikes us as particularly efficacious and simple; there is nothing like system in every thing that is undertaken, and the absence of it will be felt in spiritual as well as secular duties; and the system here recommended, if steadily pursued, could not fail to manifest its good results in the reclaiming of many of the waste places of Zion, and causing many a barren spot in the religious desert to blossom and rejoice. Nor is it so much from the individual exertion brought to bear upon these secluded spots, but in the concentration and universality of ministerial efforts thus directed, that we look for important and blessed results. If we estimate the whole clergy of the two Provinces, actually engaged in parochial duty, at 150, and suppose each of these 150 to undertake a special field,—be it large or small, concentrated or diffused,—remote from their immediate charge, devoting to it one week, or four or five days, in each month, to how many, shut out perhaps entirely from the Gospel's joyful sound, would its comforting message be conveyed; and how many, through the Divine blessing, would be retained within the hallowed enclosures of the Church, who now, from a complication of adverse circumstances, are drawn away from her communion!—Of course, as we understand Mr. Taylor's suggestion, the sphere of Missionary duty thus to be undertaken is quite distinct from what may be termed the direct charge of the Minister, or even those points contiguous—though not comprehended exactly within its bounds—which engage his stated care; they are remote places, without any thing more than the advantage of a very occasional or irregular service, that we mean should be considered as the field which, during the first week of the month, as thus suggested, should be specially cultivated. It is not improbable that many of our brethren adopt some similar course, and we know that all, or most of them, have the very fullest occupation of their time and labour; yet we venture to recommend this particular plan as a very admirable one, and, amongst others, we confess our own obligations to Mr. Taylor for suggesting it.

When we promised insertion to the communication of our valued correspondent "Amicus" this week, it was with the fullest expectation that it should have been accompanied by a portion at least of the honest and excellent speech to which it refers. The press of other matter forced us, however, to defer the promised insertion of the speech of Mr. Justice Hagerman, at Cheltenham, in England; and its appearance to-day necessarily compels the postponement of Mr. Stowell's. The communication of "Amicus" will, with most of our readers, probably, be found a necessary accompaniment of that speech; and the interest of the latter will not be weakened by their receiving antecedently an account of the circumstances under which it was delivered. Some will contend that the introduction of such topics here is not adapted to our religious position; this liberating sentiment is well met by "Amicus;" and every where, it should be earnestly contended for; and that, as religious error is every where dangerous, it should every where be met with those weapons which the Christian armoury supplies. Now that we are to have a majority of the population of our United Provinces members of the Romish creed, and, as some even of the official advocates of that doctrine admit, a majority in the legislative of the same persuasion also, it becomes us to look in time to the perils of our situation, and be ready for the day of contest when it shall arrive.

Nor ought the real friends of the Protestant cause to shut their eyes to the natural influence upon it of the theory of Responsible Government, even so far as it appears to have been already conceded by the highest authorities. The Executive, according to this fresh infusion of the democratic principle into our system of Government, must harmonize with the Legislature,—must in short, in a great degree, be controlled by the popular voice as spoken by their representatives in Parliament. Now assuming, from official concession, that the voice of the people as thus declared will be in consonance with the tenets of Popery, what are we to infer in regard to the future constitution of the Executive? Either that this must be Popish too, or yield so far to Popish demands as to be directly under the influence of its creed. It is needless to disguise from ourselves the dangers which, religiously, threaten us; that the tone of our Executive, unless through some special interposition of Divine Providence, will eventually be Popish, we have more than cause to apprehend: we shall perceive that, in too many cases, Protestants will be found to purchase the approbation and support of their religious opponents by concessions which no principles of the Bible can justify; and by and by, it is to be feared, we shall find Executive Councillors, nominally Protestant, presiding at meetings of the Propaganda, to stifle, if they can, the last embers of pure and undefiled Christianity in British America!

Although, as we stated in our last, the result of the Municipal Elections in this city is to be regarded as a decisive indication of Conservative superiority, and of the triumph of constitutional principles over the rampant spirit of insubordination, we are bound in justice to say that one at least of the disappointed candidates is as firm and consistent a supporter of the Constitution in Church and State as the best of his successful competitors. It may, however, have happened that from political or factious causes, the support tendered to him was from individuals who oppose the public principles by which he is himself known to be actuated, and who

could not hope to achieve a victory in the person of one who embraced precisely their own views of public policy. The gentleman we allude to is Robert Stanton, Esquire, than whom there is not an individual in the Province who stands higher for consistency in public principle, or for integrity in private life.

We fear that we have been remiss in not punctually acknowledging the receipt of three numbers of "THE CHILD'S BIBLE EXPOSITION," by Mrs. Leonard,—which has been issued, with characteristic neatness, from our Diocesan Press. We have already expressed our favourable opinion of this little work, in noticing the first number, with which we were some time ago favoured. It contains much instruction that must be peculiarly beneficial to Sunday School Teachers, and we should be glad to see a copy in the hands of every one who has engaged in this interesting department of Christian duty. The publisher will oblige us by transmitting two copies regularly to our address.

We observe in a late number of the *Southern Churchman*, that a very striking and popular little tract, entitled "I AM A CHURCHMAN," recently transferred to its columns, has been credited to the Boston *Christian Witness*. This is an error, which it is but fair we should correct. The article in question was copied by ourselves about two years ago from an English Magazine entitled *The Churchman*; and we observed that it was immediately transferred to the pages of several religious journals. In some of these, published in the United States, we discerned a slight adaptation of certain of its expressions to the local circumstances of that country; and perhaps it is this which may have led our esteemed contemporary of the *Southern Churchman* into the error which we are now seeking to correct.

We must confess ourselves to be very dilatory in congratulating our coadjutor of the *Church Chronicle*, upon the new and improved dress in which, at the commencement of the year, his valuable Journal was presented to its readers. In this improvement we must not omit to include the exercise of great taste and discernment in the arrangement of the several departments of the paper. The Church at large is under many obligations to this excellent periodical for its able advocacy of the doctrine of Infant Baptism, and of the mode of the administration of that Sacrament as employed in our communion. The research and talent displayed in its articles on that subject are highly creditable to the industry and powers of its Editor.

COMMUNICATIONS.

To the Editor of the Church.

Rev. and dear Sir:—I send you, for insertion in the "Church," the eloquent, impressive, and (which is far better) christian speech delivered in our Mother country, not long since, by the Rev. Hugh Stowell of Manchester. As you will perceive, it is a powerful vindication, not only of himself personally, but of Protestantism (or, as I would rather term it, Bible Christianity) in opposition to the traditions, superstitions, idolatries, and ruinous errors of Popery.

Nor is this all. The ultimate results of the case of "Hearne v. Stowell" promise to be of the greatest importance, when the evidence which is to be laid before the public mind of Protestant England, & the fresh trial coming on, shall have been fully adduced.

I am the more anxious that this question should be made public by the "Church," since it is, in all probability, the only Journal read by the members of our National and Protestant Church, in Canada. On many accounts, it is desirable that they should not be ignorant of the startling facts which have been brought to light, by the trial above alluded to. I refer, especially, to the "astounding announcement, that an extensive confederacy, skillfully organised, is established in the country, that it has large funds at its disposal, and that these funds are employed, among other objects, for involving the champions of Protestant principles in harassing litigation, thereby intimidating others and deterring them from making a bold and decisive stand against Romish innovation."

As some of your readers may not be aware of the circumstances to which Mr. Stowell alludes, in the first part of his speech, I have compressed, in as small a compass as appeared to me feasible, the origin and results of the late trial, "in which the Rev. Hugh Stowell, of Manchester, was prosecuted by a Roman Catholic Priest, for a libel contained in a document which Mr. Stowell read to a Meeting called to oppose a longer continuation of the Government grant to the college of Maynooth."—London "Record" of September 7th.

The case may be briefly expressed thus: in extracts from the "Record" of September 3rd, 1840.

Liverpool, Saturday, Aug. 29.

(Before Mr. Baron Rolfe and a Special Jury.)

Libel—Hearne, Clerk, v. Stowell, Clerk.

"This was an action for a libel by a Clergyman of the Church of England upon a Roman Catholic priest. The case excited very great interest, and the court was crowded to excess."

"Mr. Dundas, Mr. Wightman, Mr. Higgins, and Mr. Murray, were counsel for the plaintiff; and Mr. Creswell, Mr. Alexander, and Mr. Watson, for the defendant."

"The learned Judge, in summing up the case" thus concludes his observations to the Jury:

"That the defendant had not gone to the Meeting for the deliberate purpose of traducing the character of Mr. Hearne, might be inferred from various circumstances. The defendant read a paper libellous of the plaintiff. From the observations of the defendant, it would appear that he had no ill-will against the plaintiff, and that all his remarks referred to Maynooth. With respect to the amount of damages, that would be a question for the jury, but it did not appear that the defendant, at the time he uttered the libel, had any deliberate malice towards the plaintiff, or that it had been spoken with the object of injuring his character."

"After consulting together a few minutes, the jury found a verdict for the plaintiff on the first count—damages 40 shillings."

The following letter of the Rev. E. Nangle to the Rev. Hugh Stowell, in allusion to the trial and its verdict, will speak for itself. It will be explained, more fully, what I mean (in the former part of my letter) by the *ultimate results* of this trial, and their great importance; either, should the Almighty permit it, in punishment of our sinful unfaithfulness towards Him who died for us, by our spiritual adultery with Idolatry; or, for the eventual welfare and triumph of the Church of Christ, in obscuring the pure truth of Christianity, as set forth in the Church of England; or in dispelling, more and more, by God's blessing, the shrouding and intoxicating mists of error and darkness, which are blinding and destroying so many thousands of our enslaved, debased, and suffering fellow-creatures!

"My dear friend, I was much surprised at the issue of the late trial at Liverpool, in which you appeared as one of the parties. I never could have imagined that a Roman Catholic priest could conceive himself libelled because he was represented as having commanded one of his penitents to perform penance upon his knees, and I cannot but think that if witnesses had been produced on your part to prove that such penances were commonly enjoined, the jury who tried the case would have returned a very different verdict."

"Considering the position which you occupy in the Church, it seems to me that the issue of the recent trials is calculated in a great degree to neutralize the efforts of those who are labouring to disabuse the public mind on the subject of Popery. The speech of Mr. Dundas and the testimony of

* From the "Achill Missionary Herald" of Nov. 26th, 1840—

in which is given an extract from the "Catholic Magazine" for the same month, acknowledging that the "Catholic Institute" had "voted a sum of money towards the extra costs incurred by Mr. Hearne;" and this was instigated by the Rev. Mr. Sisk, of Cheltenham, at a late meeting of Roman Catholics, as among the great benefits conferred by the Institute!

† Hearne versus Stowell.

"The Court of Queen's Bench, London, have granted a conditional order for a new trial in this case, with which our readers are acquainted. The ground upon which the conditional order has been granted is, that the publication complained of was not libellous—because it merely charged Mr. Hearne, a Roman Catholic priest, with imposing such a penance as is general in his church."—"Achill Missionary Herald," Nov. 26, 1840.

the witnesses, went, not merely to exculpate an individual priest, from the charge of having enjoined a degrading penance, they extended to an exculpation of the whole body of the Romish Priesthood, and the system which they uphold, from any participation in such criminality, and therefore the fact of their having obtained a verdict is calculated to impress the public mind with the conviction that the imputation of such unchristian tyranny to the Romish Priesthood, is a slanderous fabrication. Much indeed was elicited on the cross-examination of the witnesses to correct this misapprehension, but the Romish and Radical papers have carefully suppressed that, while they ostentatiously publish the statement of Mr. Dundas, the direct testimony of the witnesses, and the verdict of the Jury. It seems to me that the friends of our holy cause are therefore imperatively called upon to endeavour to dissipate the delusion which the result of the late trial is calculated to produce, and it also seems to me that this should be accomplished through the medium of a legal investigation. The same means which have been employed by our opponents to injure the good cause, should be used by us to frustrate their intentions. With this view I deliberately publish the following statement; I challenge investigation in a court of law—let the party accused proceed against me for libel, and I pledge myself to produce legal proof of the truth of every title of my statement.

"I, Edward Nangle, Clerk, of the Protestant Missionary Settlement in the Island of Achill, Ireland, do hereby declare that the Rev. John O'Flynn, Roman Catholic Priest, formerly of Achonry, but now of Curry in the diocese of Achonry and Co. of Sligo, Ireland, and also the Rev. Michael O'Flynn, R. C. C. of Ballisadare, in the same diocese and county, did, in the exercise of their office of priests of the Church of Rome, require one of their parishioners to burn a Bible of which said parishioner had become possessed—and to perform stations successively at Croagh Patrick—Baill and Lough Dearag, which stations were enjoined in the way of penance, in order to obtain absolution, and which were to be performed by crawling considerable distances on the knees, and in the exercise of the person."

"Now, my dear friend, I call upon the priests whose names and residences I have given, or the advocates of their party, to gainay this statement. I challenge legal investigation: and until my challenge is accepted, let our adversaries keep silence. The learned Judge who presided at the late trial, in his charge to the Jury, acquitted you of any malicious intent in publishing your statements in reference to Mr. Hearne, and unless our opponents afford me an opportunity of an investigation which I court, the intelligent part of the public will acquit you from the imputation of having slandered the Romish Priesthood in his person."

I am, my dear friend, Faithfully and affectionately yours, EDWARD NANGLE."

The following brief extracts from the London "Record" of Sept. 7th, will sufficiently complete the explanation desired.

"We are not sure that we regret the issue of the 'Trial.' However it may give the Liberal and Popery press the opportunity of a voluntary triumph, when the question comes to be decided on its real merits, their defeat will only be the more remarked and memorable."

"As the case stands now, Mr. Stowell, acting under the advice of his counsel, did not produce the witnesses he had ready in court to prove the truth of the facts he had stated to the Meeting; and the jury, by the direction of the Judge, returned a verdict for the plaintiff, with damages of forty shillings. This alone was sufficient to show what opinion the jury had of the merits of the case; and as they were obliged to find that technically a libel had been committed, the amount of damages, scarcely more than nominal, marked their sense of the frivolous and vexatious suit of the plaintiff."

"The new trial, which will be made for at the commencement of next term, (granted—as before noticed—*Amicus*;) by allowing Mr. Stowell to produce evidence of the truth of the assertions he made, will destroy even the forty shillings victory, of which the Roman Catholics are so vainglorious."

"The mistake they [Mr. Stowell's "learned advisers"] made was in forgetting that Popery adapts itself to the circumstances in which it finds itself: that what it glories in and exults at in Italy and Ireland, becomes a libel when said to be done in a Protestant country."

The summary here given, will be amply sufficient to explain Mr. Hugh Stowell's speech.

And now, one word more. The speech of Mr. Stowell has been termed "bold," and as such adapted to England rather than to this free colony. Various collateral doubts as to the "expediency" of its re-publication, here, have been, in consequence, suggested (the greater part of which, however, may be resolved into these facts, viz: *practical unbelief*: the fear of man and distrust of God's protecting power! the purchase of peace at the expense of the truth of the Gospel, and, in some cases, betraying our God and Saviour, for a few "pieces of silver"—for "a mess of pottage"—a provision for the family; as though God could not and would not take care of all who are true and faithful to Him and his Son!) as though we who live on this side of the quickly crossed ocean, were not still part and parcel of Great Britain—whose capital and whose throne are on the *other side* of the connecting Atlantic; as though we formed no mutual and internal part of her empire, and were not, in her triumphs, sympathizing with her wrongs, partaking of the manifold blessings which have been bestowed upon her, by the bountiful King of Kings, and Lord of Lords! as though the events which threaten to obscure the light of her spiritual and temporal glory, (and that of Europe, the world,) in the deepening shades of Infidelity, Popery, Socialism, (or Mahomedanism) and anarchy gathering round about her, and corrupting her children; as though these effects and their causes were not materially to affect the branches of the parent tree! would not, (which God forbid!) sooner or later, carry their withering, enslaving, and ruinous consequences to the "most boundless" of the religious, social, moral, and political fabric of the British Empire!

How thankful ought we to be, that the "Church" in its columns, inculcates such very—very different practical views to those, which obtain in but too many quarters, on the above points! That it may be an increasingly valuable and effectual witness to the "truth as it is in Jesus," and increasingly promote a right attachment to our Protestant Church and State, is the fervent prayer of

AMICUS.

To the Editor of the Church.

THE DAILY SERVICE AND A CATHEDRAL ESTABLISHMENT.

REV. AND DEAR SIR—It must surely be a subject of high gratification, I will not say to every true churchman, but to every enlightened Christian, that arrangements have been made under the direction of our revered Bishop, who I believe himself takes a large portion of the duty, for the due celebration, in the Cathedral in Toronto, of the various festivals appointed by our Apostolic Church; from this I anticipate much good.—It is one step towards a return to the simple piety of the primitive church; in those days when her members did not think themselves too wise to profit by ministerial instruction, or too pious to need the devotion of the sanctuary; nor, on the other hand, were too worldly to spare a few hours, even of the six days, in seeking a preparation for the solemn certainties of eternity.

But excellent as is this, it is not only desirable but highly important to obtain yet more; I mean the establishing of *Daily Morning and Evening Service* in the Cathedral Church of our capital. That this is entirely out of the question I am quite aware, unless some attempt can be made to commence a cathedral establishment. The very mention of such an idea is almost sufficient to excite a smile, in the present state of our ecclesiastical finances in this province; but yet I believe the project is practicable, if it be only once earnestly commenced. Suppose, for instance, an attempt were made in the first place to get only two prebends attached to the cathedral; these I imagine would be sufficient, not only to maintain the daily morning and evening service, but it might be also a part of their official duty to receive a certain number of divinity students, without any other emolument than what they derived from their prebendaries. By this means, not only would the daily sacrifice of prayer and praise be restored to the Christian Church in this province, but a provision, invaluable in itself, would also be made for the suitable instruction of clerical candidates, an arrangement of which our church in this province stands eminently in need.

The necessary funds for the endowment of these prebendaries might, I hope, be raised by gifts of land for that special purpose, from the members of our church. I really flatter myself that the hearts of churchmen are becoming so impressed with their duty to God and His Church, that they will be found to come nobly forward in the support of all the institutions of our holy church, as one after another they are brought to see and feel their necessity; especially do I hope, that now the state, the natural protector of the church of Christ, has so strangely forgotten its office, they will not be content with merely offering of their abundance, but that they will condescend up to the help of the Lord in a spirit of holy land could not immediately be made available, though most valuable as a permanent endowment, is it unreasonable to hope that here and there an Araunah would be found, who "as a prince" would give to the Temple of the Lord property capable of producing an immediate income?

If also we began to exert ourselves in a manner commensurate with the importance of the object in view, it cannot be doubted but that efficient assistance would be rendered us by the noble and generous sons of our beloved church at home; and especially might we expect for such a purpose, the most liberal aid from our old and untiring friend, the Venerable Society for the Propagation of the Gospel. We have every encouragement to make some humble attempt when we see the great things that are doing, in this respect, in and for India. England herself is becoming more alive to the importance of her cathedral institutions, regarding them as among the most important outworks of our common Christianity; and our request would be so modest, so entirely in accordance with the poverty of our circumstances, only soliciting the means to support the regular service of our Church as originally designed, even by the reformers themselves, and in strict accordance with primitive usage, and this too in connection with the education of our clergy,—that I feel assured, were a special application made at home for this object, the holy generosity of our fatherland would give so noble a response to our request, that, in conjunction with our own efforts, a very short period might behold it in operation.

Should you, Sir, deem the subject of this communication of sufficient interest to secure its insertion in the *Church*, I am anxious to avail myself of an early opportunity of showing the importance of this institution, the Daily Service, and thereby also commencing a Cathedral Establishment.

As a sincere though humble member of the Catholic Church of England, and an admirer of your very valuable paper, Believe me, Rev. and dear Sir, Yours faithfully, A CATHOLIC.

Yonge Street, Jan. 1841.

Civil Intelligence.

ARRIVAL OF THE PATRICK HENRY.

(From the N. Y. Com. Adv.)

We have another extraordinary short passage from Liverpool, bringing us London papers to the 24th of December, and Liverpool to the 25th, both inclusive. They were brought by the Patrick Henry, Captain Delano, after a passage of twenty days. Capt. H. sailed from Liverpool on the 25th and anchored in the Lower Bay on the 14th.

Although the passage has been made in the midst of winter, the Patrick Henry has had a summer trip—light easterly winds, and a smooth sea the whole passage, and not even a tropical was reefed until Monday last, when the ship was off Nantucket, where there was a moderate gale from the westward.

The commercial accounts are favorable. The sales of cotton at Liverpool, during the week ending 24th December, amounted to nearly 40,000 bales, and an advance of 1-8 a 1-4d. is noted.

The British Queen arrived off Cowes on the 20th of December. She left New York on the 1st of that month. The Great Western arrived at Bristol on the 23d. She left this city on the 8th. The papers abound with details respecting the severity of the winter, on the continent as well as in England.

The only arrival at Liverpool, from the United States, for the week ending the 24th of December, was the Roscius from New York.

At Paris the ice formed in the Seine so rapidly and floated down in such masses that twenty barges laden with wine were crushed before measures could be taken for their safety. Throughout England active means were in progress to relieve the distresses of the poor by liberal supplies of fuel, provisions, clothing, blankets, &c.

RECOGNITION OF TEXAS.—The committee of the Anti-Slavery Society having transmitted to Lord Palmerston their resolutions on the subject of the recognition of Texas, his Lordship has returned the following answer:—

Foreign Office, Dec. 14, 1840.

"Sir—I am directed by Viscount Palmerston to acknowledge the receipt of your letter of the 7th inst., addressed to his Lordship, transmitting a copy of resolutions which the committee of the British and Foreign Anti-Slavery Society passed on the 2d inst., expressing their concern that Her Majesty's government should have entered into a commercial treaty with Texas, and protesting against the recognition of the independence of that republic by Great Britain.

I am, in reply, directed to state to you, that Lord Palmerston very much regrets that the committee should take this view of the measure which has been adopted by Her Majesty's government in regard to Texas; but that it does not appear to Lord Palmerston, on the one hand, that the refusal of Great Britain to conclude a commercial treaty with Texas would have had any effect in inducing the Texans to abolish slavery within their territory; nor, on the other hand, that the conclusion of such a treaty can have the effect of affording the Texans any encouragement to continue the condition of slavery as part of their law.

It may indeed be hoped that the greater intercourse between Great Britain and Texas, which will probably result from the treaty, may have the effect of mitigating, rather than aggravating, the evils arising out of the legal existence of slavery in that republic.

Lord Palmerston desires me to mention, that you appear to be under a misapprehension as to the state of the relations between Great Britain and Hayti; inasmuch as Great Britain has actually concluded a treaty with Hayti, as an independent state; and I have the satisfaction to acquaint you, that the specific object and purpose of that treaty is the suppression of the slave trade.

I am, sir, your most obedient servant,

J. H. THREGBOLD, Esq., Secretary to the Anti-Slavery Society.

THE CHURCHISTS.—The *John Bull* says—"We regret to hear from quarters of the highest respectability, that a break-out of Chartism in Wales is not to be looked upon as unlikely. Our correspondents from that part of the country send us a statement which we feel it our duty to lay before our readers, in order to bring the question fairly to an issue. They state, complacently, that some, or rather many, of the great iron masters, instead of paying their workmen their wages weekly, and thereby giving them the just liberty of spending their earnings as they please, do not do so. The consequence is, that they are forced to run in debt at the truck shops in the works, where they are, or believe they are, charged at the rate of 75 per cent. more for the articles they buy than they could purchase them for at Bristol.

BRISTOL MIRROR.—We lament to hear that Mr. Robert Owen, the founder of the *Lancaster* propagated under the above designation, is about to deliver lectures in this city. The working classes of Bristol, it is to be hoped, have too much good sense to be induced to listen to the hateful principles that these lectures inculcate. At Worcester Mr. Owen could not obtain a hearing, and he was obliged to leave the city in a manner well known to himself.—*Bristol Mirror*.

BRIGADIER GENERAL SIR CHARLES F. SMITH, K. C. B., commander of the troops employed in Syria, is second son of the late George Smith Esq., of Burnhall, near this city, and received his education at the Durham Grammar School, where he gave early promise of those transcendent talents and that enterprising spirit which have since so eminently distinguished him. Sir Charles was born July 9, 1786, and is consequently in the 55th year of his age.—*Durham Chronicle*.

FRANCE.

Prince Louis Napoleon has forwarded to some of his friends in Paris the following invocation to the names of the Emperor.

FRANCE, Dec. 15, 1840.

Sire—You return to your capital, and the people in crowds welcome you back; but I, alas! from the depth of my dangerous can only catch a glimpse of that ray which illumines your funeral. Take it not ill of your family, that they are not present to receive you; your exile and your misfortunes ceased with your life, but ours still endure.

You expired on a rock, far from your country and your friends. The hand of a friend closed not your eyes;—and even now not one of your race is present to conduct you to the tomb.

Montholon, he whom of all your devoted companions you loved the most, performed the last duties of a son; your will was his; he faithfully obeyed your last wishes; he told me your last words, but he is now my companion in prison.

A French vessel, commanded by an illustrious young Prince, was sent to convey back your ashes, but you look in vain there for even one member of your house; your family were all absent.

On approaching the soil of France, a shock like that from lightning was felt; you raised yourself in your shroud—you opened your eyes for a moment. The tri-colored flag floated on the coast, but your eagle was not there!

The people as in bygone days, thronged the procession; they welcomed you with acclamations, as they were wont when you lived; but the rulers of the day, while they rendered you all due homage, whispered to each other, "in God's name! let us not disturb his repose!"

You have again beheld Frenchmen whom you loved so well; you have returned to that France which you rendered so illustrious; but foreigners have there left traces of their footsteps, which this pompous display alone can never efface.

You behold that young army, the children of your brave warriors; they worship you as the god of their glory, but the word of command to them is—Be still.

THE POET, WITHER.*

Perhaps no poetry ever received such unmerited neglect as that of this author. The popularity which it enjoyed on its first publication soon died away; and from that period to the present time, contempt and scorn have been its only portion.

One great poet and distinguished scholar of modern times has done him justice. It has ever been the delight of Dr. Southey to rescue the fruits of genius from that oblivion which time heaps upon them, and to clear away the tangling weeds and wild briar from many a neglected grave in the burial-ground of the earlier poets.

I proceeded to consider those of Wither's works which entitle him to the character of a sacred poet. He composed the "Shepherd's Hunting" when in prison. The following extract from a hymn, to which he alludes in eclogue the first, shows the poet "from seeming evil still edifying good;" and we see him, in every stanza, turning the affliction of his body to the profit of his soul.

"Sweet are the uses of adversity, Which, like the toad, ugly and venomous, Wears yet a precious jewel in its head."

Wither saw the circumstances and things by which he was surrounded, as types of spiritual truths, and sweetly has illustrated them.

"First, think, my soul, if I have fees That take a pleasure in my care, And to procure these outward woes Have thus enwrap me unaware; Thou should'st by much more careful be, Since greater foes lay wait for thee."

By my late hopes that now are crost, Consider those that firmer be, And make the freedom I have lost A means that may remember thee; Had Christ not thy Redeemer been, What horrid state hadst thou been in!

Or when through me thou seest a man Condemn'd unto a mortal death, How sad he looks, how pale, how wan, Drawing with fear his panting breath; Think, if in that such grief you see, How sad will 'Go, ye cursed,' be!

These iron chains, these bolts of steel, Which often poor offenders grind, The wants and cares which they do feel, May bring some greater things to mind; For by their grief thou shalt do well To think upon the pains of hell.

Again, when he that fear'd to die, (Past hope) doth see his pardon brought, Read but the joy that's in his eye, And then convey it to thy thought; Then think, between thy heart and thee, How glad will 'Come, ye blessed,' be!

Wither had, in his time, wielded the lash of satire with an unsparring hand. Many a stout heart had quailed in secret before the power and vigor with which he delineated Vice and her votaries. In his "Motto," which I consider the most delightful of his poems, he leaves the contemplation of the "outer world," and in solemn and profitable meditation, turns "that inward eye, which is the bliss of solitude," upon his own soul. He aims at self-knowledge, and endeavours to trace the workings of that heart, which is "deceitful above all things, and desperately wicked." I extract the following passage, hoping that it will induce some readers to turn to the poem.

"Yet I confess, in this my life, I like some infant, am of tender age; For, as the child, who from his father's side, Stray'd in some grove, through many a crook, Is sometimes hopeful that he finds the way, And sometimes doubtful he runs more astray;

So in this life, this grove of ignorance, As to my homeward I myself advance, Sometimes aright, and sometimes wrong I go, Sometimes my pace is steady, sometimes slow; One while my ways are pleasant unto me, Another while as full of cares they be; I doubt and hope, and doubt and hope again, And many a change of passion I sustain In this my journey, so that, now and then, I lost, perhaps, may seem to other men; Yea, to myself awhile, when sins obscure Do my Redeemer's love from me obscure: But whatso'er betide, I know full well, My Father, who above the clouds doth dwell, An eye upon his wandering child doth cast, And he will fetch me to my home at last."

In the four last beautiful lines we see him leaning with humble, yet firm confidence, on those everlasting arms of love which our heavenly Father spreadeth out beneath all them who "hope in his mercy."

His "Songs and Hymns of the Church" are more generally known than any other of his productions. Simple and affecting in themselves, they derive an additional interest from the circumstances under which they were composed. Alone and friendless in the solitary cell of a prison, he alleviated his sufferings by "rendering into lyric verse the hymns dispersed throughout the canonical Scriptures, to which he subsequently added spiritual songs, appropriated to the several times and occasions observable in the Church of England."

* From "Sacred Poetry," by James Chambers, Esq.

† It is interesting to observe how many works of merit have been composed in exile or imprisonment; at such seasons the mind is not distracted by the petty cares or anxieties of every-day life, and it is urged to vigorous exertion by the necessity of banishing those melancholy contemplations, which would otherwise be ever present to the thoughts of the captive. No situation can be more favorable to cultivating the energies, or eliciting the powers, of a great mind. Boethius wrote his "Consolations of Philosophy" when confined, under sentence of death, in the castle of Pavia; Buchanan commenced his elegant translation of the Psalms in a dungeon at Coimbra, in Portugal; Christopher Smart wrote one of the most powerful lyrics in our poetry on the walls of a madhouse, where he was kept under restraint; Sir Walter Raleigh's "History of the World" was written in the Tower; Bunyan's "wondrous allegory," in Bedford jail; James the First of Scotland, when detained as a prisoner at Windsor Castle, composed that beautiful poem, "The King's Quair." The histories of Wither, Lady Jane Grey, and Lovelace, prove that, as the latter has sweetly sung:

How often, when afterwards tossed in the troubled waters of political strife, must he have thought, with melancholy pleasure, on those profitable prison-labours, in the prosecution of which he had communed with his God in the silent watches of the night, and felt the holy dew of peace descend from on high to water and refresh his drooping soul.

Piety, simplicity, and pathos, are the prevailing characteristics of these prayers and praises: the "Petition for Seasonable Weather" is a fair example:

"Lord, should the sun, the clouds, the wind, The air, and seasons, be To us so forward and unkind As we are false to Thee, All fruits would quite away be burn'd, Or lie in water drown'd, Or blasted be, or overtur'd, Or chilled on the ground. But from our duty thou swerve, Those still dost mercy show, And design thy creature to preserve, That men might thankful grow; Yet though from day to day we sin, And thy displeasure gain, No sooner we to cry begin, But pity we obtain. The weather now Thou changed hast, That put us late to fear, And when our hopes were almost past, Then comfort did appear: The heaven the earth's complaint hath heard, They reconciled be; And Thou such weather hast prepared, As we desire of Thee."

In his "Improvement of Imprisonment," I find a touching supplication for his beloved wife and children, from which I extract some lines:

"And when thou me shalt gather Out of this land of life, Be Thou my children's father, A husband to my wife. Preserve them from each folly, Which, ripening into sin, Makes root and branch unholly, And brings destruction in: Let not this world bewitch them With his bewitching wine, But let thy grace enrich them With faith and love divine. And whilst we live together, Let us upon Thee call, Help to prepare each other For what may yet befall; So just, so faithful-hearted, So constant let us be, That when we here are parted, We may all meet in Thee."

"Hallelujah, or Britain's Second Remembrancer," is divided into three parts; the first containing hymns occasional, the second hymns temporary, the third hymns personal. The following piece for Anniversary Marriage-days presents a faithful transcript of his feelings towards her who had been the beloved partner of his joys and sorrows:

"Lord, living here are we, As fast united yet, As when our hands and hearts by Thee Together first were knit; And in a thankful song Now we will sing Thy praise, Because Thou dost as well prolong Our loving as our days. The forwardness that springs From our corrupted kind, Or from those troublous outward things Which may distract the mind, Permitt not thou, O Lord, Our constant love to shake, Or to disturb our true accord, Or make our hearts to ache."

My quotations from the works of this interesting author have been rather long, but I would fain believe that every reader wishes they had been still longer. His Emblems are interesting and instructive, no small praise for a work of that class. Of his poems generally, it may be said, that with little to astonish, they have much to please. In seasons when the sublime song of a Milton or Young falls unheeded on the ear, we find peace and joy in the simple strains of Wither: Mercy again appears arrayed in robes of compassion, and Hope relights her torch at his cheering lamp. Garsden, 1839.

WHITFIELD AND WESLEY.

It is sometimes urged that our Church is much indebted to Whitfield and Wesley; and that if we will not praise them, we must either be ungrateful to good men, or paradoxically deny their instrumentality in bringing about the present seriousness and activity which exists within its pale. Now we fully grant that they have been instruments in the hands of Providence of raising the standard and extending the influence of religion in the land, and yet we do not see that the Church should be called their debtor at all. In the view indeed of their followers, the Church is indebted to them of course; for what is the Church, as they would say, but an earthly and voluntary society, and what were they but immediately commissioned ministers of grace acting upon it? But though their conclusion is clear enough upon their principles, it does not follow that it is clear upon ours; on the contrary, that it is plainly illogical and unsound a very little consideration will show. For Churchmen would maintain, as a first principle in the question, that whatever spiritual gift Whitfield and Wesley possessed, it came, as from the Most High, so through his Church. By the Church they were baptized, by the Church they were ordained; from the Church they received the creed, whatever portion of it they preserved inviolate: they have nothing to boast of, nothing which they did not receive through her who was provisionally made their greatest of earthly benefactors. As well may a son have a claim on a parent, or a servant attempt works of supererogation towards his master, as ministers of the Church become her patrons. What Scripture says of meritorious works of a servant towards his master, applies to the relation of these great preachers towards her whose sons and ministers they were. "Doth he thank that servant because he did the things that were commanded him? I trow not." She gave them the grace of baptism in order that they might show forth their light, or rather her light in them; she ordained them in order that they might preach repentance and gather souls into her bosom. As far as they did this, they only did what they had vowed to do; as far as they did something else, they did not benefit her, but were unnatural children and false priests. They had devoted themselves to her service for God's sake: whatever natural gifts they might possess were made over to her who had made these gifts, what by nature they were not, gracious.

All this of course will not be granted for an instant by those who do not allow that the Church can forgive sins or convey grace; but, because they refuse to accept our doctrinal principles, it is very hard that they should think it incumbent upon us to acquiesce in theirs. Now we are persuaded that the Church is a living body; it will ever have life unto the end; any branch of it that does not show life is no real part of it. The English Church could not but have had a revival, if it be a branch of the true Church; that Wesley and Whitfield were the instruments of that revival, (as far as they were

such) was what may be called an accident of Providence; but that the Church should revive, is an inspired promise from the beginning.

The Church established, if so be, may not be a true branch: the English people, if so be, may have forfeited the gift; and surely we are all most unworthy of it, and have abundant cause for thankfulness, so far as we have reason to suppose that we still have it. But taking for granted what we all maintain, that she is a true branch, then it is no strange accident, no special Providence, no deed of Wesley's or Whitfield's that she has roused her from her lethargy, but an instance of a great, ordinary and universal law of the Gospel, that "all her children shall be taught of the Lord," and that "their ears shall hear a word behind them, saying, This is the way, walk ye in it," and that "His words in her mouth shall not depart out of her mouth for ever." In a word, these men either spoke truth or falsehood; if and as far as they spoke falsehood, they have nothing to boast of; if and as far as they spoke truth, they did but receive from her a gift, and they did but fulfil for her a prophecy. What they did ill was their own, what they did well was hers. They were honored, not she benefited.—British Critic.

LORD BROOK.

The Lord Brook was now in action. A bitter enemy he was to the Church, and her government by Bishops, [against whom he had written a book accusing them, in respect of their pretence, to be of the dress of the people, &c. FULLER'S CHURCH HISTORY]. On March 2, [1642-3], he was going to give onset upon the close of the Cathedral at Litchfield: and he was taking view of the place from a window in a house opposite to the close, and his beaver up, so that a musket at such a distance could have done him but little harm; yet was he shot in the left eye, and killed dead in the place without speaking one word. Whence I shall observe three things. First, that this great and known enemy to Cathedral Churches died thus fearfully in the assault of a Cathedral. A fearful manner of death in such a quarrel. Secondly, that this happened upon St. Chad's day, of which Saint the Cathedral bears the name. Thirdly, that this Lord coming from dinner about two years since, from Lord Herbert's house in Lambeth, upon some discourse of St. Paul's Church, then in their eye upon the water, said to some young Lords that were with him, that he hoped to live to see that one stone of that building should not be left upon another. But that church stands yet, and that eye is put out that hoped to see the ruins of it. Many heavy accidents have already fallen out in those unnatural wars; and God alone knows how many more shall, before they end. But I intend no history but of my own sad misfortune; nor would I have mentioned this, but that it relates to the Church, which, for my calling sake, I take as a part, and a near one, of myself.—Archbishop Laud's History of His Troubles, &c.

The Garner.

DESIGN AND OBLIGATIONS OF GOVERNMENT. The Apostle saith that it is good and acceptable, and very expedient that we live in peace and quiet; a peaceable life, in regard of outward inroads, and a quiet life, in regard of inward tumults, and intestine troubles. Now if the natural father and mother could perform this alone, as they did for some time, in the infancy of the world, and a little after the flood, before mankind multiplied and increased to greater numbers, there should have needed no other office to be instituted for the attaining of these ends. But shortly after the flood, there comes one Nimrod, with a company of hounds at his tail, (for the metaphor of hunting used by the Holy Ghost implies that they deserved no better name); with these sons of Belial he takes upon him to be a Hunter, that is, a chaser of men up and down, and disturbs their peace and quiet. Hence then comes a necessity of appointing a supreme civil power over men's bodies and estates, to restrain all outward force and violence; and withal a spiritual power and authority to instruct and govern men in respect of their souls, as God did afterward when he settled the Levitical Priesthood in the tribe of Levi, to continue till the coming of Christ, and then the Evangelical Priesthood of Christ, to be continued in the Apostles, and their successors to the end of the world. For because the natural parents could not so well perform both these, as they did at the first, therefore God appointed and ordained these two functions and dignities, and for this cause honour and obedience is required to both. "Obey those that have the rule over you," (that is, your spiritual governors) "and submit yourselves, for they watch for your souls;" and for this cause it is required, that we pray for Kings and all that are in authority, that we may lead a peaceable and quiet life under them. Thus God not only allowed, but also instituted outward government for resisting of outward enemies, and suppressing of inward tumults; for the Apostle saith, that every soul must be "subject or subordinate to the higher and supereminent powers, because there is no power but from God; the powers that be are ordained by God, or set in their order or rank under God, He being above all, and the rest put in their rank under him." So that we see, though man's necessity required such a power for his defence, yet the power itself, whereby men are bound and united together in one society, is from God, and so ought to be accounted of us, not as a human invention, found out by men for their own necessity, but a divine ordinance instituted by God for the good of human society; and therefore it is said that God, not the people nor multitude by their own inherent power, hath put the sword into his hand, that he might be an avenger to execute wrath upon him that doeth evil, that disturbs the public peace; without which men cannot so well intend to learn, nor others to teach the way to live godly and honestly, and so to attain salvation; and by consequence, that he must be a cherisher of good men, and of such as desire to live a godly and honest life in peace and quietness.—Dp. Andrews.

REVOLUTIONS OF GOVERNMENT.

The providence of God concerns itself in producing such surprising events, in order to have its influence on things below observed and acknowledged; which would go near to be forgotten, did he not by some remarkable instances of his interposition in human affairs, raise men up at fit times, into a lively and vigorous sense of it. Though we know that we live, move, and have our being in God, that we are supported every moment by his power, and conducted in all our actions by his unerring wisdom and goodness; yet the impression which this knowledge makes upon our minds, is but faint, and is quickly effaced. His concurring influences in this case are so secret and so difficult to be distinguished from the working of natural and moral causes, that we are too apt to rest in the contemplation of these, without any recourse to those; and to resolve all that happens to us, in our own concerns, into the power of such principles as are nearest to us. And, even in the greater and more public transactions of the world, when they go on in such a manner as to look like the effects of human foresight and contrivance, we are apt to stop short in our reflections upon them, without carrying our thoughts up to that invisible Hand, which wields the vast machine, and directs all its springs and motions. "Since the fathers fall asleep," said the scoffers in St. Peter, "all things continue as they were;" and they were ready to infer, therefore, that all things went on of themselves, without a superior power, or influence, to control them. But, when the great scene of government is shifted all at once, and the causes, that visibly contribute to the production of this effect, bear no proportion off; then we look out for others of a more extended force; we perceive a Divine Providence interesting itself in our affairs, and adore the footsteps of it. When these national judgments or mercies of God are "abroad in the earth, the inhabitants

of it will learn righteousness." And that lesson of divine wisdom then learnt will be applied by them to other circumstances, and on far different occasions. For when once a true principle of piety, and of a religious dependence on God is truly excited in us, it will operate beyond the particular cause from whence it sprang, and give a general turn and tendency to all thoughts and reflections; as one wise rule of behaviour, deeply imbibed, will be useful to us in hundreds of instances, and spread its influence throughout the whole course and conduct of our lives and actions. Since, therefore, we are so apt to forget God's administrations of the great affairs below, when they go on evenly and regularly, he is pleased, I say, by awakening notices, now and then to put us in mind of it; to present to our view some astonishing revolution of state, like a glaring comet, hung up in the air, whose extraordinary appearance and irregular motion shall sooner lead our thoughts up to the Author of nature, and imprint a deeper awe of him on our minds, than the sight of the whole host of heaven, in orderly array continually moving round us.—Dp. Atterbury.

RELIGION THE PRESERVATIVE OF NATIONS.

All things with which we are acquainted in this world, however healthy and beautiful to the eye, contain within themselves the principles of decay and of their own dissolution. That destructive principle in nations is vice. A moral and frugal people rise, from the healthy tendency of their habits, to wealth and power: wealth and power bring prodigality in their train, and that same nation, its disinterestedness, its patriotism, its high-mindedness, its social affections debased or extinguished, falls yet more rapidly than it had risen; such has been the history of the rise and fall of every powerful empire upon record, and such it will probably be to the end of time. The only means we know of by which we can prolong the date and give health and vitality to the political existence of any people, however extensive their resources, or however unprecedented their knowledge, is by reversing this deteriorating process, and making them moral and religious. One vicious generation (and a vicious generation will always tread upon the heels of an indolent one) is fully competent to squander and extinguish all the acquisitions, all the hoarded wealth, of their more sober ancestry. We may recruit our armies, we may fortify our coasts, we may extend our commerce, till it embrace the whole globe, and turn the accumulated ingenuity of an enterprising people to the acquisition of wealth unheard of in the annals of mankind; but all this after all, without the directing and steady principle of religious feeling, is but splendid wretchedness, the semblance of vigorous health, beneath which the canker is already at work.—Bishop Shillitoe.

ADVERSITY GOD'S FAVOUR.

We thank God, perhaps, when we do thank him, for prosperity, for health, plenty, success, and honour. We do well. They are the gifts of God's Providence, and demand our acknowledgements. But they are not the only blessings his goodness confers on us. Adversity should be added to the number of his favours, and remembered in our most devout thanksgivings. Blessed be God for pain, sickness, disappointments, distress; and every one of those various evils with which the life of man is filled, and which are the subjects of our hasty complaints: evils, which are our greatest good; which afflict but purify, tear and harrow up the soul, but prepare it for the seeds of virtue. Blessed be God that he is not so unkind as to try us by the most dangerous of all temptations, uninterrupted prosperity; that we are not undone by the accomplishment of our wishes; that he is pleased to chastise us with his legitimate children, and with his dear and only begotten Son, whom we hope to follow through the gate of the grave to a joyful resurrection.—Rev. Dr. Ogden.

A SCHISMATIC DEFINED.

This hath ever been reckoned a most certain ground and principle in religion, that that Church, which maintaineth without error, the faith of Christ; which holdeth the true doctrine of the Gospel in matters necessary to salvation, and preacheth the same; which retaineth the lawful use of those sacraments only which Christ hath appointed, and which appointeth vice to be punished, and virtue to be maintained; notwithstanding, in some other respects and in some points, it have many blemishes, imperfections, nay, divers and sundry errors, is yet to be acknowledged for the mother of the faithful, the house of God, the ark of Noah, the pillar of truth, and the spouse of Christ. From which church whoever doth separate himself, he is to be reckoned a schismatic or an heretic.—Archbishop Bancroft.

Advertisements.

THOMAS STINSON, GENERAL DEALER IN BRITISH, AMERICAN, AND INDIA GOODS, H A MILTON N.

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

The Subscriber has been principally induced to enter into the Trade so extensively this Fall, on account of the great bargains which were presented him: knowing well that A LARGE STOCK OF GOODS far below the usual prices, cannot fail to attract the notice of the Public generally. He does not consider it to be a duty incumbent on him to apologize for this calling on the public for their patronage, from a sincere consciousness that it will be, in many instances, a saving of at least 20 per cent. to those who may receive their supplies from him.

The extensive patronage which the Subscriber has heretofore received from the Public he considers a sufficient guarantee that the advantages he now offers will be fully appreciated by them; on which account he is emboldened to call on them still for a continuance; assured that his Old Customers will be still more gratified from an examination of the present prices of his Goods. The Subscriber considers it not only vain, but useless for him to attempt to enumerate the denomination of the various articles, as the different articles and quality of Goods comprising his Stock. Suffice it to say, that almost every article in the above line, suitable for the Season, may be had at his Establishment; and Purchasers may also rely on immediate attention being paid to them, as there are at present an increased number of hands in the Establishment.

The Subscriber would merely call attention to a few articles not comprised under the denomination of THE DRY GOODS or GROCERIES, viz: a large quantity of the best SPANISH SOLE LEATHER, BOOTS AND SHOES, PLUSH AND BEAVER BONNETS, English and Swedish Iron, Old and Wrought Nails, &c. of which articles there is a very full supply; all of which will be sold on the same REASONABLE TERMS!!!

The Subscriber still continues a Store in DUNDAS, where an assortment in the above line may be had at the same reduced prices. For the information and guidance of Strangers, the undersigned would particularly point out the situation of the Establishment, as otherwise some might not conveniently find it out.—It is situated at the West end of the Brick Block, and next door to Mr. Jesso's Hardware Store.

Hamilton, December 7, 1840. THOMAS STINSON, 25-1/2. Earthen, China, and Glassware Establishment, No. 10, New City Buildings, NEARLY OPPOSITE THE ENGLISH CHURCH, KING STREET. THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are handsome China, Tea, Breakfast, Dinner and Dessert Sets; Japan and fine Printed Earthenware Sets of delft, fine Cut and Common Glassware, and a large supply of Ware suitable for sale. Persons wishing to purchase will find it their interest to call. Toronto, October 30, 1840. JOHN MULLHOLLAND & Co. 17-1/2. CIRCULATING LIBRARY. HENRY ROWSELL begs to inform his Subscribers and the public generally, on Saturday, Jan. 26. An addition of nearly 1600 Volumes has been made to his former collection, and he will, as opportunity offers, increase it with any new Works by standard authors which may be published. Catalogues, price 1s. 3d., will be ready for delivery on the 12th inst.

JUST PUBLISHED (Price 1s. 3d.) THE CANADA SPELLING BOOK, BY ALEXANDER DAVIDSON. BEING an introduction to the English Language, with an APPENDIX, containing several useful Tables; the Orthography, a complete sketch of Grammar, with Morning and Evening Prayers for every day in the week. For sale at the Methodist Book Store No. 9, Wellington Buildings, and at Henry RowSELL's, Stationer and Book-seller, King Street, Toronto.

ANNUALS FOR 1841. A FEW OF THE ENGLISH ANNUALS FOR 1841, and other Historical Works; also a great variety of Books, suitable for School Prizes, &c. London Almanacs on Sheets or in Pocket Books; Canadian and American Almanacs, &c. &c. Also just received from London, a large assortment of VOCAL AND INSTRUMENTAL MUSIC. HENRY ROWSELL, Bookseller and Stationer, King Street, Toronto.

TO SUNDAY SCHOOLS, &c. JUST PUBLISHED, by Henry RowSELL, at "The Church" Office, Toronto, a new edition of THE GATEWAY OF THE CHURCH OF ENGLAND'S GOODS, published from the Common Prayer Book.—Price—one penny each, or six shillings per hundred. Toronto, August 27, 1840.

TORONTO AXE FACTORY. JOHN C. CHAMPION begs to inform the dealers in AXES, that he is now conducting the above establishment on his own account, and respectfully solicits a continuance to himself of those orders which have heretofore been so liberally given for Champions' AXES. Hospital Street, 22d July, 1840.

BILTON, Woollen Draper and Tailor, 128, King-street.—Always on hand a large assortment of West of England Cloths, Cassimeres, Tweeds, &c. &c. Clergymen's and Barristers' Robes made on the shortest notice. Macintosh Waterproof Coats made up in the newest style. Naval and Military uniforms. Toronto, Nov. 13, 1840. 19-1/2

HENRY ROWSELL, STATIONER AND BOOKSELLER, KING STREET, TORONTO. HAS just received from London a large assortment of ACCOUNT BOOKS AND STATIONERY, of every description. His stock of Printed Books also is unusually extensive, and comprises a great variety of Theological and General Literature, Illustrated Works, the latest volumes of the Church of England and Saturday Magazines, &c. &c. The English Annuals, Pocket Books and Almanacs for 1841. Toronto, Nov. 19, 1840. 20

PRINTING INK, SUCH as is used in the printing of this Newspaper, imported from London, in kegs, 24 pounds each, and for sale by the keg, at 2s. 6d. per pound, by HENRY ROWSELL, Stationer and Bookseller, King Street, Toronto. October 10, 1840. 14

WATERLOO HOUSE. THE SUBSCRIBER has now received his assortment of FANCY FRENCH AND ENGLISH GOODS, suitable for this Season, consisting of French and English Merinos, Mousseline de Laine and Chaly dresses, Plain and Shot Silks, Hosiery, Gloves, Bleached and Fancy Shirting, Cottons of every quality, and an excellent assortment of best West of England Black and Invaluable Green Cloths. In addition to his usual business, he has made arrangements with a first-rate Shirt-Maker, by whom Gentlemen can have their Shirts made to any pattern. A large supply of Cotton and Linen Shirts always on hand. W. M. WESTMACOTT, 181 Nov. 1, 1840.

HAT, CAP, AND FUR HIAIT. CLARKE & BOYD, grateful for past favours, respectfully announce the arrival of their Fall and Winter Stock of LONDON HATS, from the most approved makers, and of the very latest London and Paris fashions; with a choice stock of FURS, suitable for the climate. King Street, Toronto, 18th Sept., 1840. 11-1/2

AXES! AXES! AXES! THE Subscriber respectfully informs his friends and the public, that in addition to his former business, he has commenced the manufacturing of CAST STEEL AXES, of a superior quality, which he can furnish with confidence, as they are manufactured under his own inspection, by first rate workmen. Storekeepers, and others in want of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged. SAMUEL SHAW, 120, King-Street, Toronto, 10th October, 1840. 15-1/2

A CARD. HENRY ROWSELL begs to intimate to visitors to this city, and the public generally, that at the solicitation of several gentlemen in the habit of temporarily residing at the principal Hotels, he has opened a commodious room, in Church Street, adjoining the Ontario House, for SHAVING, HAIR DRESSING, &c. EVERY description of Perfumery, Stocks, Collars, and every other article in his line, will be kept on hand. Wigs, Scissors, and Frizettes, always on hand, or made to order on a short notice. Toronto, September 17, 1840. 13-1/2

BANK OF BRITISH NORTH AMERICA. THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will become payable on the shares registered in the Colonies, on and after the Third day of August, during the usual hours of business, at the several Branches, as announced by circular to the respective parties. The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the third day of August, to be then fixed by the Local Boards. The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take place. (Signed) G. DE ROSCO ATTWOOD, Secretary. London, June 3, 1840.

DR. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carrille, Cobourg, June 19th, 1840. 51-1/2

To be Sold or Let in the Township of Seymour. THE South-East half of Lot No. 16, in the seventh Concession, containing 100 acres, more or less, of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Douglas, Esq., Belleville, or to Robert Elliot, Cobourg.—If by letter, post-paid. January 1st, 1840. 27-1/2

TORONTO AXE FACTORY. JOHN C. CHAMPION, MANUFACTURER OF CHAMPION'S CAST STEEL WARRANTED AXES, Hospital Street, Toronto. EVERY DESCRIPTION OF EDGE TOOLS MADE AND REPAIRED, AND ORDERS PROMPTLY ATTENDED TO. Toronto, August 29, 1840. 8-1/2

BRITISH SADDLERY WAREHOUSE. Removed to Wellington Buildings, King Street, Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the gentry and public of Upper Canada that he has just received (direct from England) a very extensive and fashionable assortment of SADDLERY GOODS.

Equal in quality to any in the first houses in Britain, which he is resolved to sell at the lowest Cash prices, viz:—Ladies' Saddles, improved pattern. Ladies' Family Bricols of every description. Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety. Saddle-stated, Brass, and Japanned Single and Double Harness Furniture, latest patterns. Horse and Carriage Brushes. Needham's Silver-plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Brides, Cavasans, &c. &c. N.B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the trade. Toronto, August 29, 1839. 51-1/2

OWEN, MILLER & MILLS, Coach Builders, (from London), King Street, City of Toronto, All Carriages built to order warranted Twelve Months. Old Carriages taken in exchange. N.B.—Sleighs of every description built to order. 47-1/2

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