

The Church;

A WEEKLY PAPER,

DEVOTED TO THE INTERESTS OF

THE CHURCH OF ENGLAND,

IN THE PROVINCES OF

UPPER AND LOWER CANADA.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOLUME III.

COBOURG, U. C.

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The Church.

Vol 3

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

COBOURG, UPPER CANADA, SATURDAY, JUNE 29, 1839.

[NUMBER I.]

VOLUME III.]

Original Poetry.

For the Church.
THE VISION OF WICLIFF.

Rich summer eve! the sunset heaven was flush'd and kindling all,
From chisler tower the holy bells came soft and musical;
And gray old Oxford from her throne of shrine and storied pile
Look'd on her sleeping Isis down, and seem'd with it to smile.

Within a dim monastic hall, high arch'd and fretted o'er,
A Student bent o'er gloomy tomes of old and solemn lore;
A wayward beam fell on his page, his toil-worn glance he rais'd,
And toward the sun-flush'd world beneath with musing sadness gaz'd.

A change came o'er his thoughtful brow, a lustre fir'd his eye,
For strange deep tones were in his ear, wild shadowy forms swept
by—
And visions, such as bless'd the seer on Pisgah's mountain height,
Cue'd from the Future's misty world our first Reformer's sight.

A wailing voice was o'er the land, a dark prophetic sound,—
A mighty funeral pile arose, a fear-struck crowd was round;
There 'mid the range of helm and spear, of monkish cowl and hood,
The victims of that bloody day, two gray-hair'd martyrs stood.

Calm as the murder'd Stephen's brow was fix'd each aged look—
Wild rose the sweeping flame around, no tortur'd muscle shook—
"Courage," cried one, and prophet-like flash'd his expiring eye,
"The glorious torch we light to-day, in England cannot die!"

Then loud a warning trumpet blew, on swept the battle strain,
A thousand sail bore o'er the waves the giant hosts of Spain;
There came the spoils of Indian mines, the chain and torturing
wheel,
The thunders of Imperial Rome, the lances of Castile.

The chivalry of England rose, her flag was on the breeze—
And proud and long its crimson wav'd to guard her native seas;
And deep a grateful people bless'd what Victory left their own—
The altars of their fathers' God, their country's stainer throne!

Ages swept on—the land grew dark beneath a thund'ring cloud,
And trump and rout, and battle-shout, broke through the misty
shroud,
Then cease'd—o'er England's startled vales a fiend's wild laughter
peal'd,
And told how truth and Freedom fell on Naseby's bloody field.

The lightning rent the murky cloud—up rose a ghastly scene,
Where, on a dark-hung scaffold, stood a form of kingly mien;
A saintly Prelate by his side of comfort seem'd to tell,
For his dying glance was calm and bright—so the proud Stuart fell!

The nation's cry to Heaven was heard—there came a glorious morn,
When Kingly right and Gospel light came back triumphant borne:
Years fled on—'twas dark again—a despot rul'd the land,
And altar quak'd, and Truth look'd pale, beneath his iron hand.

A barque sped o'er the sunny Thames to seek a dungeon's cell,
With sev'n gray fathers of the Church, like flocks guarded well;
And thousands throng'd the mourning shore with blessing, prayer,
and tear,
And watch'd their latest martyrs pass with calm and holy cheer.*

A war-drum beat—a shout was heard—on Devon's grassy shore,
The flag of long-lost Liberty a welcome victor bore;
And merry bells from village fane and old cathedral pile,
Told that the fight of truth was won, that Freedom bless'd our isle!

Long ages swept their shadows on, and passing storm—
At Britain's helm of empire stood a soft and youthful form:
The waves grew black before her path, the far off tempest broke,
But the spirit of a line of Kings her kindling glances spoke.

The storm grew wild—the monarch call'd—oppose a glorious band,
The trust of England's hour of need, the stainless of the land;
And foremost in their noble ranks a stately form appear'd
Whom Victory call'd her brightest one, whom Time himself re-
ver'd!

The voices died upon his ear, the vision left his sight—
His parting hour was past, it pass'd away in light—
Outspoke our first Reformer then in high and solemn tone,
"STAND BY THESE ALTARS, ENGLAND! THY GOD WILL GUARD
THY THRONE!"

ZADIG.

Toronto, June, 1839.

* See Hume's account of the imprisonment of the Bishops by James II.

THE ENGLISH LAYMAN.

NO. XXII.

THE TRIAL OF THE SEVEN BISHOPS.

One of those tragic spectacles of justice violated, of religion menaced, of innocence oppressed, of unnumbered dignity outraged, with all the conspicuous solemnities of abused law, in the persons of men of exalted rank and venerated functions, who encounter wrongs and indignities with mild intrepidity.—Sir James Mackintosh.

Of all the studies calculated to engage the attention, to enlarge the mind, and to strengthen and purify the heart, there is none more delightful or instructive, than the biography of the worthies of the Anglican Church. There is no species of the highest human excellence, of which these holy men have not left us an exemplar; there is no field of learning or science which they have not extended and adorned; there is no rampart of the Christian Faith which they have not either reared or fortified by their matchless and accumulated erudition; and so great and so various are the treasures of theological literature which they have bequeathed to the world, and more especially to their fellow-countrymen,—for they spoke in the common tongue,—that were the writings of Dissent entirely consumed by some modern Omar, and the works of the Divines of our English Establishment, alone remained extant, the loss would be but little felt, and but a mere stone would have been dislodged from the unshaken fortress of Christianity. Reverse the case, however,—suppose the Literature of Dissent preserved, and that of the Church destroyed,—where would be the glory of our English Theology?—where those noble and impregnable defences, constructed by the hand of a Pearson, a Bull, a Waterland, a Butler, and a Magee, against which the Infidel and Socinian level their objections and cavils, only to be shivered into a thousand fragments?

Take our Divines from the cloistered study, and the halls of learning, and observe how they demean themselves in times that prove the temper of a man, and refine, or consume him, in the fires of persecution. Behold the fabric of our Reformed Church slowly rising under the patient care of Cramer, and subsequently watered by his blood. How beautifully, as we sit abstracted from the external world, with our eyes open but not employed, and with our mental vision thereby rendered the more intense, do a thousand mitred and croziered forms, glide across our path, and suffuse the surrounding imaginary scene with a mellow and celestial light! Meekly and thoughtfully, the kindred spirits of Usher, Leighton, and Sanctorius seem to hold solemn converse. Juxta irradiates his martyred monarch's scaffold with the mild lustre of faith and hope. Jeremy Taylor, the earliest champion of toleration, indulges in his divine contemplations, and hangs not his harp upon the willows, though he weeps, and remembers Zion. The much calumniated, the magnificent, the sincere, the good Laud lays his grey hairs upon the block, committing his soul to God, and his fame to the charitable judgment of posterity. Hall, the

asserter of the Divine Right of Episcopacy, is buffeted by indignities, which his learning, moderation, and piety provoked. Kenn and Lake withstand the tyrant James,—and oppose their crozier and "unsullied lawn" to the axe and blood-dyed garments of Jeffries. Wilson traverses the Isle of Man, and the deserted Manxmen are only restrained by the Bishop himself from bursting the prison doors, within which a goddess and arbitrary Governor had dared to thrust him. Barrington, Burgess, and Van Mildert appear before us laying the foundations of Institutions, dedicated to the service of Christ, and expending sums, such as monarchs might give, noiselessly and secretly in the alleviation of human misery. But where would be the limit, if we were to recount each name that has adorned the annals of our English Hierarchy? Here and there a solitary exception,—a worldly, an ambitious, or an unlearned, prelate is thrust unworthily by court-favour, or some sinister means, into the apostolic seat; worse even than this, there have been bishops, but few, very few, indeed, fit compeers for Judas Iscariot, but in no greater proportion to the rest of their brethren, than he to the twelve disciples,—yet making all these deductions, and recollecting that the chief pastors of our Church, are after all, but frail men like ourselves, we may safely assert that the Bishops of the Church of England, as a body, by their courage at the stake, their learning in the closet, their eloquence in the pulpit, their labours in their dioceses, and their presence in the senate, have faithfully discharged the duties of their awful calling, and drawn down the blessings of Heaven upon their country.

It would be difficult to say which is the brightest period of our Episcopal annals,—whether the reign of Mary, when five of the Bishops joined the "noble army of martyrs" in Heaven; whether the era of the Grand Rebellion, when our venerable and loyal prelates, with their inferior clergy, were either incarcerated, compelled to fly or abscond, and in many instances harassed unto death; or whether the crisis of the Revolution, when the holy fathers of our Church resisted the King in his might, and yet rather than violate their conscience, involved themselves in his downfall to which their firmness had mainly contributed. The details of the two former periods are perused with more of a painful and shuddering interest, and more strongly excite our horror, indignation, and compassion; but the latter is a spot in English history, on which we can gaze with not less of interest,—albeit of a nature different and not so harrowing,—while at the same time we can survey it with a degree of rejoicing and patriotic exultation, to which we could not give way, when recalling the Popish fires of Oxford, or the Puritan atrocities of the tyrannical Long Parliament.

James II., in his infatuated attempt to subvert the civil and religious liberties of England, was fully aware that the principal barrier to his unhallowed project was the Church of England. Having therefore assumed the guise of toleration, as a mask to his designs, and as a snare to entrap the Dissenters into his support, he issued, on the 27th April, 1688, the celebrated Declaration of Liberty of Conscience, in which he claimed the illegal power of dispensing with the penal laws against Dissenters and Roman Catholics, and which had for its real object the destruction of the Protestant faith, and the restoration of Popery to its long-lost ascendancy and power. A subsequent order from the King was directed to the Bishops, commanding them to cause his Declaration to be read at the usual time of divine service, by the clergy in their respective dioceses. The Bishops, as the sentinels of the national religion, took alarm at this arbitrary violation of the laws, and after due consultation determined not to comply with the royal mandate, but presented a respectful petition to James, remonstrating against the illegality of the power which he had assumed. The days appointed for the reading of the Declaration soon drew nigh, and so nobly and faithfully were the Bishops sustained by the great body of the clergy, that "not more than two hundred in all," states Sir James Mackintosh, "are said to have complied out of a body of ten thousand." Irritated at this "disobedience, the King, on the 8th June, ordered the Seven Prelates who had signed the Petition to be committed to the Tower, on the plea of having published a seditious libel against the Sovereign and his government.

The names of these venerable champions of our faith, are William Sancroft, Archbishop of Canterbury; William Lloyd, bishop of St. Asaph; Francis Turner, of Ely; John Lake, of Chichester; Thomas Kehn, of Bath and Wells; Thomas White of Peterborough; and Sir Jonathan Trelawney of Bristol. Had they but lifted up a finger, the people would have risen in a mass to their rescue. But in meekness, and lowliness, without any attempt to excite the popular sympathy, nay with the strongest desire and effort to suppress it, they proceeded to the barges that were to convey them to the Tower. The populace expressed their feelings in tears and prayers. Thousands begged the blessing of the Bishops, even running into the water to implore it. Multitudes, kneeling and supplicating Heaven for their deliverance, lined the banks of the Thames as they passed. On landing at the Tower, several of the guards, and even some of the officers, knelt down to receive their blessing; and it was observed at the time, and deemed a mark of special Providential interference, that on the evening of the bishops' commitment, when they attended divine service in the chapel of the Tower, the second lesson was the sixth chapter of the Second Epistle to the Corinthians, wherein they were exhorted, "to approve themselves ministers of God, with patience, in afflictions, in imprisonments."

The same manifestation of popular feeling continued unabated throughout the following days. The nobility, of both sexes, hastened to proffer their solace and assistance to the venerable prisoners, and to beg their blessing; the soldiers on guard, despite the reprimand of their commanding officer, drank their healths; and dense masses of true-born Englishmen thronged around the Tower, as if ready, should occasion arise, to do battle for the passive guardians of the common liberties. Even the dissenting ministers, though so long silent in behalf of the Protestant cause, now came forward in many instances, with a noble forgetfulness of all past dissensions, and sent a deputation to visit and encourage the Prelates, whom they had before opposed.

On the 15th June, the Bishops were brought before the Court of King's Bench, by a writ of Habeas Corpus; and after having pleaded "Not Guilty," to the charge alleged against them, were liberated on their own undertaking to appear on the trial, which was appointed to take place on the 29th of June. On this occasion, both when repairing to, and when leaving the Court, they were greeted with undiminished symptoms of the general affection, and enthusiasm in their favour. Weeping crowds kneeling in a lane to receive their apostolic benediction—

twenty-nine peers offering to be their sureties, and, together with numerous gentlemen, attending them in Court,—shouts and huzzas unrestrained even in the presence of the judges—the bishop of St. Asaph, detained in Palace Yard by a multitude, who kissed his hands and garments,—the Archbishop received with military honours, and on bended knees by the soldiers posted at Lambeth to guard him—the bells of Westminster Abbey, ringing out a jubilant peal,—and bonfires, and festivities in the streets at night, and outrages offered to Roman Catholics,—all these were prophetic incidents which were doubtless conveyed to the Bigot King. How great, therefore, must have been the infatuation, that led him to disregard the MENE, MENE, TEKEL, UPHARSIN, which the hand of a nation was writing on his palace-walls!

The day of the ever memorable TWENTY-NINTH of June, beheld the Bishops entering the Court, supported and attended as before. The four Judges were on the Bench; the Attorney and Solicitor Generals, and two other eminent lawyers appeared for the Crown; while among the counsel retained for the prisoners, were the names, so dear to every Protestant, of Finch, an ancestor of the present Earl of Winchelsea, and of Somers, afterwards, the great Lord Chancellor and Statesman. The trial which proceeded in the usual form, and lasted during the whole day, was frequently interrupted, by unusual and irrepressible outbreaks of the feelings of the audience. On every turn of the case, unfavourable to the prosecution, "a triumphant laugh, or a shout of joy," which the Chief Justice soon gave over attempting to check, rang ominously through the Court. Lord Sunderland, the King's prime minister, who had already become a secret Romanist, appeared as a witness; and after having gone through the ordeal of being hooted, and hissed, and denounced as a "Popish dog" by the clamorous multitude around the doors, came into the Court colourless, trembling, downcast, bowed beneath a load of public obloquy and self-reproach. Williams, one of the crown lawyers, on making some indiscreet allusion, was also received with a general hiss.

At length the counsel on either side had done their part, and the Chief Justice proceeded to sum up the evidence to the Jury. Two of the Bench, Wright (the Chief Justice) and Allybone, considered that the petition amounted to a libel; Holloway and Powell, pronounced it to be no libel. The Jury retired in the evening, and could not concur in a verdict, until six o'clock on the following morning. At ten the prelates were brought into Court, and the Jury through their foreman delivered in their verdict—NOT GUILTY.

The shouts that arose within the court at the announcement of this glorious result, were instantly caught up by the assembled thousands from without. With the rapidity of the fiery-cross,—the war-sign of the Highlands,—stunning acclamations of triumph rushed from one end of the metropolis to the other, and were not long, before swelled by the thousand voices of the soldiers, they thundered in the ears of the monarch himself, then occupied in the camp at Hounslow. The jurors were crested as national deliverers, with a warmth of gratitude that it would be cold-hearted to call extravagant. The Bishops, preserving the same equanimity which they had evinced throughout every stage of the proceedings, and inculcating submission and respect to the higher powers, escaped as privately as possible from the overwhelming gratulations which the exultant metropolis was desirous of pouring upon them. Some renegade and faithless Churchmen fared according to their deserts, and were assailed with the reproaches and derision of the multitude. Nothing could stem the tide of universal joy. Its first ebullition was such as did honour to the piety of a Protestant nation: for the people, grateful for so signal a deliverance, crowded to the churches, and performed their devotions with an earnestness and ecstacy, and vehemence of gesture, unwonted in the character of English worship. Other more usual exhibitions of public rejoicing succeeded in the evening. Bonfires blazed, even before the King's palace, and were not quenched till the morning of Sunday; windows were illuminated; bells pealed; the Pope was burnt in effigy; feasting filled the streets; fire-works and fire-arms added to what a witness of the scene described as "a very rebellion in noise"; and the excessive exuberance of delight, as might have been expected, in too many instances ran over into licence and disorder. The country was infected with the contagious and boisterous transports of the city; the principal towns in the kingdom shared in the triumph; and the grand jury of Middlesex, although sent out no less than three times, refused to find bills against several persons who had been indicted for the disorderly kindling of bonfires.*

Thus was frustrated the attempt of James to bring back England under the papal yoke! From this failure did the nation take courage, and steel its heart for the struggle that it perceived was so rapidly approaching to a consummation! We all know how that struggle ended in the virtual dethronement of the monarch, and the preservation of our religion and laws: and though the politician, who bases his principles upon the precepts of Scripture, must ever regret that the safety of the Church involved the dis-crowning of its temporal head, yet God in his infinite mercy grant that, should the folly and wickedness of the Second James be re-enacted in our day, Seven Bishops may be found ready to lay down their lives in maintenance of our religion, our liberties, and our church! Five of the venerated prelates who suffered and who triumphed in 1688, conscientiously refusing to transfer their allegiance to William of Orange, were deprived of their bishoprics; and whether we consider them as right or wrong in this respect, we cannot but point with the honest pride of Churchmen, to their sorely tempted but incorruptible integrity. England has still the worthy successors of her Sanctorius and her Kennis; her Howleys and her Sumners are fraught with the spirit

* Wordsworth, who on account of his Ecclesiastical Sketches, may well be called the Laureate of the Church, has the following noble sonnet on the Acquittal of the Bishops—its introduction here will, I hope, relieve the prolixity of this paper:

"A voice, from long-expecting thousands sent,
Shatters the air, and troubles tower and spire—
For Justice hath absolved the innocent,
And Tyranny is balked of her desire:
Up, down, the busy Thames—amid as fire
Coning a train of gunpowder—it went,
And transport finds in every street a vent,
Till the whole City rings like one vast quire.
The fathers urge the people to be still,
With outstretched hands and earnest speech—in vain.
Yes, many, haply wot to entertain
Small reverence for the Mitre's offices,
And to Religion's self no friendly will,
A Prelate's blessing ask on bended knees."

I would here remark, that I have borrowed my facts, and sometimes the language in which they are clothed, from Sir James Mackintosh's History of the Revolution in 1688, and D'Ogby's Life of Sancroft.

that would teach them to resist meekly, and to suffer courageously; and the English people—let the hour of trial, of imminent Protestant danger arrive,—will again be found faithful to the divinely-authorized Bishops of the national Establishment.

ALAN FAIRFORD.
Cobourg, 28th June, 1839.

SCRIPTURAL ILLUSTRATIONS.

NO. XXI.

THE SEA OF TIBERIAS.

ST. JOHN VI. 1.—"The sea of Galilee, which is the sea of Tiberias."

About eight o'clock we reached Tiberias, having travelled about two hours along the side of the lake: we had occasion to observe that more pains appeared to have been taken to construct the road where it was very rocky, than in most parts of Syria which we had visited. The modern town of Tiberias is very small, it stands close to the Lake of Gennesaret, and is walled round with towers at equal distances. At the northern extremities of the ruins are the remains of the ancient town, which are discernible by means of the walls and other ruined buildings, as well as by fragments of columns, some of which are of beautiful red granite. South of the town are the famous hot-baths of Tiberias; they consist of three springs of mineral water. We had no thermometer; but we found the water too hot to admit of the hand being kept in it for more than fifty seconds. We endeavoured to boil an egg, but without success, even out of the shell. Over the spring is a Turkish bath, close to the lake's side, which is much resorted to, particularly by the Jews, who have a great veneration also for a Roman sepulchre which is excavated in the cliff near the spot, and which they take to be the tomb of Jacob. Beyond the baths, a walk runs from the lake to the mountain's side, which rather perplexed us when we were taking the measures of the ancient walls of Tiberias; but it since appears evident that the walls did not extend so far to the south, and that this was the fortification of Vespasian's camp, as appears from Josephus (Wars lib. iii. c. 10. § 1.), who places it in this position. The lake of Tiberias is a fine sheet of water; but the land about it has no striking features, and the scenery is altogether devoid of character.—Irby and Mangle's Tour.

SERPENT WORSHIP.

NUMBERS xxiv. 1.—"And when Balaam saw that it pleased the Lord to bless Israel, he went not as at other times to meet Nachashim."

"He went not to seek for enchantments." So it is translated in our English Bible; but the word "Nachashim" means, more properly, serpents. The ancient Hindus supposed the infernal regions to be tenanted by these Nagas, as they called them, and the sovereign of those realms bore the title of Seshang, or the king of serpents. The Egyptians, who borrowed many of their religious, or rather superstitious rites from them, seem to have entertained the same opinion upon this point. Nothing is more common in Egyptian monuments than such representations; and the serpents have very often the symbols of government and royalty upon their heads, denoting the important niche which they occupy in the mysterious pantheon of that people. A learned work was published not long since, entitled "Serpent Worship Universal," which proves very clearly that almost every nation has fallen into the awful error of doing homage to the very symbol of the prince of darkness! But this fact, while it exhibits very forcibly the lamentable extent of sinful principle, shows us not only the value of that word which teaches us to deny ungodliness, but proves that it was known in very remote times, and is consequently as ancient as we believe it to be, since the practices of which we have just spoken seem to have originated in mistake and perverted views of those matters which it contains.—Weekly Visitor.

THE MIGRATION OF BIRDS.

JEREMIAH viii. 7.—"The crane and the swallow observe the time of their coming."

The migration and periodical flight of birds, instinctively as they must certainly be considered, are yet peculiarly demonstrative of the providential superintendence of the Creator. The natural history of the crane furnishes striking evidence of this assertion. Immediately after landing, we were surprised and delighted with a flight of birds, which we discerned at first like a thick dark speck in the heavens, which gradually enlarged as it approached, and discovered at length the array and order of their flight. They wheeled along their airy movements in the form of a semi-circle, enclosing within itself numbers of smaller circles; the component parts of which were constantly shifting their relative positions, advancing to the front as if by a sudden impulse; then falling back to the rear, alternately occupying and giving place to others. The lively competition was constantly maintained; each of them every instant passing or passed by his fellow. All was grace and harmony, not one discordant movement throughout the whole array; every thing appeared as if regulated by a preconcerted plan, in which every member understood and performed his part with freedom and precision, alike the subordinates and the superiors. They were too high in the air for us to hear any noise from the steering of their wings, or to know what species of birds they were; but we judged them to be cranes. They held on their steady flight from north to south, following the course of the river as far as the eye could accompany them.—Richardson's Travels.

BUILDING ON THE SAND.

ST. MATTHEW vii. 26, 27.—"And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

The fishermen of Bengal build their huts, in the dry season, on the beds of sand from which the river has retired. When the rains set in, which they often do very suddenly, accompanied with violent north-west winds, the water pours down in torrents from the mountains. In one night, multitudes of these huts are frequently swept away, and the place where they stood is the next morning undiscernable. A traveller states—

"It so happened that we were to witness one of the greatest calamities that have occurred in Egypt in the recollection of any one living. The Nile rose this season three feet and a half above the highest mark left by the former inundation, with uncommon rapidity, and carried off several villages, and some hundreds of their inhabitants. I never saw any picture that could give a more correct idea of the deluge, than the valley of the Nile in this season. The Arabs had expected an extraordinary inundation this year, in consequence of the security of water the preceding year; but they did not apprehend it would rise to such a height. They generally erect fences of earth and reeds round their villages, to keep the water from their houses; but the force of this inundation baffled all their efforts. Their cottages being built of earth, could not stand one instant against the current; and no sooner did the water reach them, than it levelled them with the ground. The rapid stream carried off all that was before it; men, women, children, cattle, corn; every thing was washed away in an instant, and left the place where the village stood without any thing to indicate that there had ever been a house on the spot.—Weekly Visitor.

THE MOTH.

JOH. IV. 19.—"Which are crushed before the moth."
It is probable that this means a moth-worm, which is one state of the creature alluded to. It is first enclosed in an egg, from

whence it issues a worm, and after a time becomes a complete insect or moth. The following extracts from Niebuhr may throw light on this passage, that man is crushed by so feeble a thing as a worm. "A disease very common in Yemen is the attack of the guinea-worm, or the Vena mediansis, as it is called by the physicians of Europe. This disease is supposed to be occasioned by the use of the putrid waters which people are obliged to drink in several parts of Yemen; and for this reason the Arabians always pass water, with the nature of which they are unacquainted, through a linen cloth before drinking it. When one unfortunately swallows any of the eggs of this insect, no immediate consequence follows; but, after a considerable time, the worm begins to shew itself through the skin. Our physician, Mr. Cramer, was, within a few days of his death, attacked by five of these worms at once, although this was more than five months after we had left Arabia. In the Isle of Kerek I saw a French officer named Le Page, who, after a long and difficult journey, performed on foot and in an Indian dress, between Pondicherry and Sarat, through the heart of India, was busy extracting a worm out of his body. He supposed that he had got it by drinking bad water in the country of the Mahrattas. This disorder is not dangerous, if the person affected can extract the worm without breaking it. With this view it is rolled on a small bit of wood as it comes out of the skin. It is slender as a thread, and two or three feet long. It gives no pain nor trouble as it makes its way out of the body, unless what may be occasioned by the care which must be taken of it for some weeks. If unluckily it be broken, it then returns into the body, and the most disagreeable consequences ensue—palsy; a gangrene, and sometimes death.—Scripture Encyclopaedia.

THE PREACHING OF THE CROSS.

On mere human computation, the preaching of the cross is, of all engines, the least likely to effect a moral revolution amongst men. It would have been easy for Mahomet to predict that, by the processes which should be employed for the promulgation of his doctrines, multitudes of adherents would be gathered to his standard. When the sword was to hew down the refractory, and the faithful were promised a paradise in which the wine-cup should sparkle, and the cheek of beauty smile, it required no vast shrewdness to calculate that the pretensions of the false prophet were likely to be favourably received. Give man a religion which flatters his pride, or which panders to his passions, and you will not be long in surrounding yourself with votaries. But you should carefully observe how little there is in the doctrine of the cross, which could seem to adapt it for making way on earth. That all dependence is to be placed on the merits of a crucified Redeemer; that His death is to be our life; His blood shedding, the sole procuring cause of the forgiveness of sin—these, the glorious and fundamental truths of the Gospel, are practically the great stumbling-blocks to its reception. The words of the apostle have, lost nothing of their force in the lapse of centuries, for to them that perish, the preaching of the cross is still "foolishness." We may go the round of nominally Christian, and wherever we find self-righteousness, or Antinomianism—the idolatry of works, or the neglect of works (which is just as bad)—we shall find that an imperfect reception of the doctrine of the cross, lies at the root of the evil; and even the indifference and opposition to religion in general, which characterize the great mass of our community, are to be traced to repugnance to this doctrine. The doctrine can make no compromise with human pride; and it wages interminable war with human passion. If I receive it, then, from its very nature, I become pledged to the crucifixion of the flesh, with its affections and lusts. If I am an idolater of intellect, I must throw to the ground the censor in which I have burnt incense; if I am an indulger of appetite, I must place a bridle where I have given the reins. If I delight in accumulating the gold and silver, I must count as dross what has engaged my affections. It cannot for an instant be concealed, even from the dulllest of calculators, that, in becoming the disciples of a self-denying and crucified Lord, we pledge ourselves to a holy and determined war with sin; and on this simple account, the whole array of carnal emotions is in arms against the Gospel. So that it is not too much to say, that even when the claims of the Christian religion are outwardly admitted, the lifting up of the Saviour is virtually the impediment to His triumphs.

Yes, and if you go back, for an instant, to earlier scenes, and remember the difficulties with which Christianity had to struggle at the outset, you will readily discern that the crucifixion of its Founder was of all things the most calculated to slant up the world to an obstinate rejection of his claims. It would have seemed enough to have told the polished nations of antiquity that the Author of this new faith, had died as a malefactor, by the hands of his own countrymen, in order to have riveted them to a contemptuous infidelity, and to have for ever closed all inquiry into the truths of those announcements which apostles were busied in proclaiming in their cities. Yet it was in the face of all this apparent likelihood, nay, of this absolute certainty, of vehement opposition, that Christ made the representation in our text. We are not at present concerned with the fulfilment of His prophecy in its largest sense; we have only to observe, that whilst the preaching of the cross has been, and is "foolishness" to them that perish—to them that are saved, it has been, and is, "the power of God." In spite of what we have advanced respecting the antipathy of the men of every age to this doctrine, preaching has been successful in the exact proportion, that it has been the preaching of the cross. When the ministers of Christ have given out the truth in simplicity—when there has been the least of endeavour to smooth down what is rugged, or to varnish over what is distasteful to the natural heart, multitudes both of men and of women have been added to the church. And if you combine the facts on which we have insisted—the fact, that nothing could have appeared less likely to produce a moral revolution than the preaching of the cross, and the fact that nevertheless to this preaching must be referred whatever moral revolution has been actually produced—you can hardly fail to allow, that the Being who uttered our text, must have had a keener view of the future than could be gained by mere human foresight. He prophesied (if you will allow me the expression)—He prophesied against probabilities; He affirmed that results could be brought round, which, on the commonest principles of human calculation, were sure not to be brought round. He took as it were, the offensive part of His system of religion—the part which every one decides must be kept in the back ground, if you would not have the whole contemptuously rejected; and He declared that this very part should be the engine for the subjugation of the whole family of man. And by thus freeing Himself from all earthly computations, and dealing with the future as none could have dealt, who could only have applied to its secret the shrewdness of a guess, or the reckoning of a finite arithmetic, He as powerfully manifested His Divinity, as when He poured light upon the darkened eye-ball, or hushed the waters, or broke up the sepulchres: and we commend it to you all, as a line of argument worth following out in your own meditations—the prediction of improbable results, a proof of more than human wisdom. It was quite improbable the Gospel would prove a sword on the earth; it was quite improbable that the preaching of the cross would be effectual and influential preaching. Had Jesus, therefore, spoken only as a man, He would not have spoken in the very teeth of probabilities. He might have predicted what was false, but at least He would have predicted what was likely. And

* From a Sermon by the Rev. H. Melvill, preached at the Anniversary of the "Newfoundland and British North America School Society."

hence we reckon our text amongst those internal evidences of Christianity, which are all the more valuable because indirect...

THE EVANGELICAL CLERGY AND THE APOSTOLICAL SUCCESSION.

Much as all good men must lament the existence and use amongst members of the Church, of such distinctive epithets as "High Church," and "Low Church," or "Evangelical," it would be idle either to affect ignorance, or to attempt, under present circumstances, to do altogether without them.

It is consistent enough for the numerous divisions and subdivisions of the Dissenters to distinguish themselves by the names of their respective founders, or by any other designations they may choose; but it is not merely wrong, but very injurious to the cause of Christ, that members of His Holy Church should be known by any other appellation than that of Christians, after the name of Christ, the founder of her communion, or of Churchmen, as members of His "Holy Catholic Church."

THE CHURCH.

COBOURG, SATURDAY, JUNE 29, 1839.

We should be rejoiced—we speak it unfeignedly—if, in presenting the first number of a new volume to our readers, we could announce its appearance under a new and more able direction, if the toil of editorial supervision could have been assumed by some brother in the ministry who, with less of other occupation to employ his time and engage his anxieties, possessed more of general fitness for the complicated and laborious duty.

At a time when so much ignorance prevails of the distinctive principles and the fundamental constitution of the Church of England, even, in many instances, on the part of those who profess reverence for her polity and adherence to her tenets; at a time when misrepresentations are so rife in the land in relation as well to the doctrines as to the discipline of the Church, by those who have "evil will at Zion;" at a time especially, when to the more private calumny there is added the influence of a "mendacious press," abusing that powerful instrument to the purposes of social disorganization and religious disunion; at such a time, it is particularly incumbent upon the friends of the Church to put forth the might of their exertions, and in the endeavour to enlighten this ignorance, to explain away these misconceptions, and to contradict these falsehoods, to employ what has been so industriously exercised against them,—the potent influence of the Press.

With this view it was that our journal was established; and many and very encouraging have been the assurances conveyed to us that, in a multitude of instances, such have already been the happy effects with which its circulation has been attended. Through this medium the information has been communicated, in many quarters, doubtless, accompanied with surprise,—that the church in the mother country is a holy fabric endeared to the people by ties which no efforts of the anarchist or infidel are able as yet to sever; that it is the actual instrument, through the blessing of heaven, of that greatness and glory which attaches so pre-eminently to the very name of our father-land; and that it is not, what so many of its foes have labored to represent it, an unsightly monster which devours rather than feeds, and repels rather than wins.

THE CLAIMS OF THE CHURCH.

From the Church of England Magazine.

Let us examine the complaints which the Dissenters make respecting the impropriety of one form of faith being placed above any other, or in other words, of the impropriety of any alliance between Church and State, and consequently of an Established Church, and the assertions which they are so fond of putting forth, of the right of the State to alienate any portion of the revenues of the Church, and to appropriate it to any purposes which it may judge expedient.

It is evident that there must be somewhere or other a depository of Christian truth. It is also evident that this truth must be single and entire, for truth admits not of division, and to assert the existence of a number of conflicting truths on the same subject, is a contradiction in terms. The question is, where is this depository to be found? Is it to be found in the numerous religious bodies or sects, each of which pretends to its possession, and each of which, nevertheless, is at utter variance with the others on fundamental articles of faith? Does it reside with the Quaker, who rejects the Christian Sacraments, and denies the efficacy of a constituted ministry; or with the Unitarian, who refuses to believe in the divinity of our blessed Lord? Does it reside with the Independent, who asserts that each congregation is sufficient unto itself, and is not subject to any external control or authority; or with the Presbyterian, who places the power of regulating government and discipline in the hands of an Assembly composed of lay and clerical members? To ascertain this, we must have recourse to the scriptures, the only standard of truth; and, if after having been submitted to this mode of proof, these systems should be found wanting, our next business will be, to discover any other division of the religious world, which agrees in doctrine, in government and discipline, with the Bible. If we succeed in our search and discover a church which preaches the pure and unadulterated doctrines of the Gospel, whose confessions of belief embody every article of faith, held as fundamental, by all orthodox Christians throughout the world, which regulates her government and discipline according to that model adopted by the Apostles, the inspired

teachers of God's word, prescribed by them to their successors, acknowledged and recognized without hesitation and without question throughout the whole Christian world, from the apostolic age until the sixteenth century, as the only lawful and divinely sanctioned form, and which has been preserved by, and deposited with, an unbroken succession of consecrated persons, from those inspired individuals who received their commission from the divine founder of our religion until the present time; it is evident that this must be the only pure and orthodox Church of Christ; and this church is the Church of England. She alone of all other religious bodies and churches in the world can challenge the most severe and rigid scrutiny into her doctrines, her articles of faith, her creeds and confessions of belief; into her government, her discipline, her rites and ceremonies. She can exhibit an uninterrupted line of episcopal rulers, deriving their original commission from God, presenting a beautiful example of order, of harmony, of arrangement, in contrast to the disorder, the turbulence and confusion observable in so many other divisions and parties of the Christian world. "A very strange thing it were," says the venerable Hooker, addressing the puritans of his day, and speaking of the presbyterian and congregational modes of church government, "that such a discipline as ye speak of, should be taught by Christ and his Apostles in the word of God, and no church ever have found it out, nor received it till this present time. Contrariwise, the government against which ye band yourselves be observed everywhere, throughout all generations and ages of the Christian world, no church ever perceiving the word of God to be against it. We require you to find out but one church upon the face of the whole earth, that hath been ordered by your discipline, or hath not been ordered by ours; that is to say, by Episcopal regimen, since the time that the blessed Apostles were here conversant." It follows, then, as a necessary consequence, that it is the bounden duty of every true Christian, to enter into communion with this church, to exert his utmost endeavors in her defence, and to labor with unflinching zeal for her prosperity and increase. But if this duty be incumbent upon the individual members of the Christian body, how much more gravely must it devolve upon the governing powers of that nation in which such a church is situated! If they regard mere human truth; if they profess to entertain respect for the revealed will of God; if they are anxious for the cultivation of sound moral and religious principles,—for the encouragement of virtue and the discountenance of vice, amongst the subjects of the state over whose councils they preside, they must perceive the urgent necessity of enforcing the worship of God, as the only efficient means for the attainment of these objects; and if they are sufficiently regardful of truth to arrive at this conclusion, it follows, as a matter of course, that the same love of truth will lead them to inquire for that form of faith and mode of worship, which has received the sanction of divine authority, and has been confirmed and strengthened, if not presumptuously so to speak, by the testimony of man; and, when discovered, to lend it all that external aid, pecuniary as well as moral, which their situation enables them to bestow.

Apostles. These our views—strongly felt and deeply grafted—we endeavor to declare in the spirit of meekness and with every charitable allowance to those who cannot think as we do, and who, having been drawn away and enjoyed from the "old paths," have not perhaps enjoyed any adequate means of information regarding the constitution and tenets of the Church which they have unhappily forsaken.

We believe, however,—and to the best of our ability we shall act upon that belief,—that the only way to arrest the progress of error, is to make a clear and uncompromising declaration of the truth; that to promote Christian union, we must faithfully exhibit the evils of dissent; that to preserve the unity of the church, we must reveal its foundations, point out the scriptural completeness of its superstructure, and show what, in principle and practice, all its members are required to be. That in prosecuting these subjects of essential inquiry,—in explaining the benefits and the necessity of a Church Establishment, however modified and adapted to peculiar local circumstances,—in contending for the Apostolic foundation of our Episcopal regimen, the scriptural purity of our Ritual, and the divine authority for our Articles,—that, in discussing these respective topics, we should, in some instances, startle prejudice and awaken opposition, can hardly excite surprise. And while we tender to the conductors of the Press in general our thanks for the courteous, and in many instances kind manner in which we have been spoken of by them, we beg to say to the few who have chosen to adopt towards us an unfriendly tone, that neither bitterness nor animosity, taunts nor menaces, calumnies nor revilings, shall ever cause us to swerve from what we conscientiously believe to be the path of duty,—that, though we are willing to listen to argument when delivered with any sober dignity or conveyed in a Christian spirit, we are not to be disturbed from our course by the noisiest clamour or the most violent abuse. To the principles of our monarchical government and of our scriptural Church, we shall continue to adhere until, by honest argumentation, they are demonstrated to be wrong; while in the absence of such manly refutation, we shall cling to them but the more closely because they are reviled.

It is almost needless to say that the conductors of a Church of England periodical would be recreant to their principles, should they neglect to inculcate with every earnestness the religious duty of loyal attachment to our anointed Queen and the well-tried constitution of our country,—should they fail to promote, by every means in their power, honour and obedience to the constituted authorities of the land. For our own part, daily observation and renewed study, not less than the well-implanted lessons of childhood, have but strengthened the conviction that the principle of republicanism is to be repudiated as unscriptural as well as inexpedient,—that it stands in contradiction to a fundamental tenet of our Christian faith, the natural depravity of mankind,—and that it derives neither sanction nor countenance from any precept or example recorded in the word of God. On these religious grounds, no less than from a feeling of consistent and unchangeable love to what for centuries has constituted the proud distinction of our father-land, we cling to the monarchy of old England, and reiterate, amongst our heartiest prayers, blessings rich and unending upon our "Church and Queen."

We conclude with expressing our hope that, if our journal has been rendered an instrument under Providence of advancing the good of the Church and the stability of our civil institutions, all the advocates of the same good cause will spare no exertion in forwarding its more extended circulation. We shall endeavor to do our part; and we believe that our friends at large will strive to do theirs.

An acute and powerful writer in the April number of the London Quarterly Review, predicted of Lord Durham's Report that "it would be found the most fatal legacy that could have been bequeathed to our American Colonies,"—and "that every uncontradicted" (he might have added, every palpably false) "assertion of that volume would be made the excuse of future rebellions." This prophecy was no sooner uttered than it was fulfilled. The first in Upper Canada to express admiration for, and to give publicity, tho' in a garbled shape, to this libel on a whole Province were the personal friends and political associates of the fugitive traitors implicated in the revolt of December 1837; and the notoriously disaffected throughout the Colony, laying aside their old watchword of sedition and insurrection, urged forward their machinations audaciously and openly, not under the Banner of William Lyon Mackenzie,—not under that of Papezian,—but under the auspices of Her Majesty's Lord High Commissioner, the Earl of Durham. Many will say that these persons have made an unprincipled and unwarranted use of his Lordship's name; but we deny that they have done so: iniquitous as we conceive their purposes to be, we consider that they have read the Report aright; that they have put the fair and legitimate construction upon it; and that by carrying out its principles and recommendations into execution, they cannot but end in REBELLION.

It is not, however, on the republican and revolutionary faction who have gathered a boldness from past impunity, quite disproportionate to their real strength, that we are about to waste our words. Expostulation—mercy, at the expense of the loyal—animosity—and a boundless generosity, both from government and people, have been expended profusely on these incurable traitors, and oceans would not wash out the stain of disaffection which "incarnadines" and poisons their hearts. It is idle any longer to dally with these people: on the first treasonable symptom, they must be met with iron firmness, and so dealt with, that they may no longer hatch plots in open day against the sovereignty of the Queen, and the lives and properties of her faithful subjects.

But there is, we are sorry to perceive from several circumstances that have recently come before the public, a disposition amongst individuals of sterling loyalty, and well-proved attachment to monarchical principles, to take Lord Durham's Report as a political text-book, and as the test to which they would submit all future candidates for a seat in parliament. We can only account for persons, entertaining and acting upon constitutional opinions, being lured into the approbation of a document so repugnant, in effect, to all their most cherished views, by supposing that here and there, on some subject of local adaptation or secondary import, but on which they feel strongly, Lord Durham has expressed himself in language closely resembling that which they have often used, and jumped to conclusions at which they themselves had long since previously arrived. Such we are ready to admit, may, in many instances, actually be the case; and there are doubtless many, who regarding only isolated portions of the Report, to which they can yield an unqualified assent, and gratified at seeing their own views thus publicly and authoritatively upheld, overlook the immense wave of error, mischief and republicanism, by which their own favorite oasis is surrounded. But this is not the way, we contend, in which an opinion is to be formed of a State paper, any more than of a face, a landscape, or a book. One lovely feature will not beautify general deformity; one smiling valley will not give the character of fertility to a sterile district; a few scattered excellences will not relieve the prevailing dulness of an epic poem. We must judge

of a thing as a whole, not as a part; we must honestly and patiently weigh the evil against the good, and see which preponderates; and we cannot help thinking, that those loyal men, who have already bestowed a partial approbation upon Lord Durham's Report, must have arrived at their favorable opinion of it from an imperfect acquaintance with it; that they have only been presented with its least objectionable parts; and that a perusal of it, from beginning to end, must impress them with a conviction of its dangerous and anti-monarchical tendency.

While we are writing this, we are informed of circumstances that should make every good man pause, before he lends the further weight of his character to the support of Lord Durham's Report. We learn that it is contemplated in some parts of the country at the close of the approaching anniversary of the successful termination to the American Rebellion, to hoist a flag with "LORD DURHAM" on one side, and the "Fourth of July" on the other. Now it is a well known fact,—although we have conceded that some individuals of unquestionable loyalty are supporters of Lord Durham's views,—that by far the greater number of those who adopt his political creed, and who hoist the "Durham flag," are hostile to the monarchical form of our government, and to the British connexion. In what a strange position then will the loyal supporters of Lord Durham be placed? There can be but little distinction drawn between those who approve of the Report altogether, and those who only commend it in part. They will all be classed under one political head, and when the "Durham flag," as we firmly believe will soon be the case, shall be reared as the standard of rebellion, it will be a galling reflexion to the loyal supporters of his Lordship, that they have unintentionally rekindled civil strife, and invited a renewal of American invasion.

Perhaps the ground which Lord Durham's opinions have gained in some quarters where we should least have expected it, may be ascribed to an expectation, which seems rather general, that his Lordship before long is likely to become prime-minister of England. This very probably may be imagined by some, ambitious of obtaining offices of trust and emolument under the Provincial Government, and who look forward to the adoption of a new system,—by virtue of which, all public situations in Upper Canada are to be filled by persons professing similar political opinions with the ministry at home,—as, for instance, that if Lord Durham succeeds to power, all our present functionaries, opposed to him, must be dismissed, and those who have supported him, substituted in their stead! If any, from cherishing so vague a hope, are thereby induced to look approvingly on Lord Durham's Report, we can only say, even assuming the fulfilment of their expectations, that we think they will be most egregiously disappointed. That Lord Durham may become Prime Minister, or even Colonial Secretary, we do not regard as at all impossible; but that he will hold the reins of office for but a very short period, we consider certain. We verily believe that the Conservatives would even gladly behold him sitting on the Treasury Bench, and supplanting the indolence and incapacity of Lord Melbourne. And why? Because the measure of the disgust of the people of England with Whig-Radical misrule, is not yet full; and because Lord Durham, by unsettling every thing, by attempting all things and doing nothing, by his irascible temperament and unbridled vanity, his reckless precipitancy and his total want of statesmanlike qualities, would soon alarm every man, who possessed the slightest stake in the country, until an almost unanimous expression of public opinion,—that opinion, which alone is entitled to be heard,—would summon the Duke of Wellington and Sir Robert Peel, reinforced by the more moderate of the present ministerial Whigs, to the long mis-managed helm of the British Empire.

These considerations we beg to propound to our loyal fellow-subjects, with whom we differ in opinion on the merits of Lord Durham's Report. Let them not think that because he is a Peer of large landed estates, and of ancient lineage,—or because he is the personal friend of Her Majesty, and almost consumed with a pride peculiar to the liberal aristocracy, that therefore he is the last man in the realm likely to broach doctrines subversive of the Government which secures to him all his honours and all his wealth, and which is continually investing him with new distinctions, for which, notwithstanding that he accepts them, he is continually expressing his contempt. Such men as Lord Durham have always been the stalking-horses, under cover of which designing democrats have surprised the citadel of the Constitution, and for a time, as in the days of Charles I., razed it to the ground. The revolutionists both in the British Isles and in the British Colonies, are merely using his Lordship, as they would the scaffolding to a building: carrying out the prediction of the Quarterly Reviewer, they are "bearing on their banners the ominous words of 'DURHAM AND HIS GLORIOUS REPORT!'"

but they are only doing this as a means towards the end. Having gained what they can under cover of THE REPORT, they will fling it to the winds as waste paper, and, if emboldened by a little success at Elections, and a fresh practical manifestation of American sympathy, will follow it up by that for which it has prepared the way, A DECLARATION OF CANADIAN INDEPENDENCE!

On our last page will be found the commencement of a little work, lately published in England, entitled "THE YOUNG CHURCHMAN'S CATECHISM,"—the object of which is so well expressed by its author, that we gladly adduce his own words:—

"As it appears especially needful at the present period, that the friends of our venerable Church should do what they can to inform the 'babes and simple,' as well as those full-grown and better instructed; 'to lay the foundation in the Young Catechist,' as well as to polish the corner-stone of the highest pinnacle of her temple, the writer has ventured to employ his feeble pen in her service. * * * * * And let him here recommend to the Clergy, unceasingly to point out, and more particularly to the young, the scriptural and apostolical form of her government, the purity of her doctrines, the high strain of devotional feeling which pervades the formularies of her worship. * * * * * Though busy flies upon the wheels of our chariot may have raised some little dust, and blinded the eyes of those who are full of motives and beams, their strength cannot shake the foundations of our Jerusalem, which are of precious pearls and solid stones; nor overthrow her grand and goodly pillars. Our island is not more nobly eminent than the Church of England shall yet be glorious in Britain. These wintry storms will contribute to its fertility—this fire shall but refine it—this shaking settle it, and make it firm as the everlasting hills; when occupying its proper station in the land, and exerting its salutary and benign influence over all classes of the people, yet shall be suppressed and virtue triumphant, and multitudes 'saved in the day of the Lord.'" We recommend this spirited little work to the careful attention, especially, of the young; as affording information and inculcating principles which, in the present time at least, ought to be grafted in the mind and treasured up in the heart of every rising member of our Church.

We have to apologise for the delay which has occurred in the issue of this number; but in promising its appearance on the 29th June, we had reckoned without a due allowance for the extraordinary labour attendant on the

enlargement of the paper, especially where a large quantity of new type has to be opened and arranged. In order, however, that our readers might not be disappointed, extraordinary exertions were made by our worthy publisher, and other business in his office postponed, that the present number might appear at or near the promised time. We shall be obliged, however, to solicit the indulgence of our subscribers for suspending the issue of the next publication until Saturday the 13th July,—by which postponement our patrons will, in the end, lose nothing; as to yearly subscribers fifty-two numbers will, under any circumstances, be furnished, and in the same proportion to those who subscribe for a shorter period.

We beg to call attention to the Advertisement on our last page requiring an instalment of five per cent. to be paid in upon the amount of stock subscribed for the Diocesan Press. We are authorized to state that about fifty shares remain as yet undispensed of; and that the first applicants will be entitled to priority without any future deduction from the amount of stock subscribed.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF GUELPH. Rev. Arthur Palmer, A. B., Incumbent. Divine Service is performed twice every Sunday in St. George's Church, and the Sacrament of the Lord's Supper is administered monthly. There is also Service once a month at a second station in the Township of Guelph, and arrangements are in progress for the performance of Divine Service twice a month in the Township of Puslinch, where a subscription has been entered into for the erection of a small Church, which it is hoped will shortly be built.

During the past year an excellent school room has been erected near the Church, in which Sunday and daily Schools have since been conducted. The expense of the building has been defrayed partly by private subscription, and partly from a portion of a fund collected in England by the Rev. W. J. Palmer, Rector of Mixbury. The Incumbent of Guelph avails himself of this opportunity of acknowledging the obligation he is under to that gentleman, the sum of £50 sterling having been contributed by him and his family towards paying off the debt incurred in erecting St. George's Church, and upwards of £150 having since been collected by him, in aid of the erection of two or more School-houses in the neighborhood of Guelph.

It is due also to the Society for Promoting Christian Knowledge, to state that they have liberally granted a large Prayer Book and Bible for the use of the Church, and a similar acknowledgment is to be made of the liberality of the Rev. T. S. Hodges, Rector of Little Waltham, who has generously presented the Church of Guelph with a handsome Prayer Book for the Communion Table, and also a small one containing the occasional services.

The sum of Twenty Pounds has been contributed by a pious member of the congregation towards the purchase of a Bell, and a liberal subscription has been commenced by some spirited individuals for the purpose of procuring an organ. The fund subscribed already amounts to £70, and there can be no doubt but that the congregation will shortly complete the necessary sum, and thus give full effect to one of the most delightful parts of the worship of God. The Rector is assured they will now feel more strongly called on to do so, as an excellent choir has been recently formed by a lady, whose musical talents is of the highest order.

During the past year, the Church-yard has been enclosed with a neat and substantial fence at the expense of the congregation.

In the year 1838 there were Baptisms 66, Marriages 11, Burials 6; Number of Communicants about 100; Number of persons confirmed by the Bishop of Montreal in September last, 57.

COLLECTIONS FOR THE REBUILDING OF ST. JAMES'S CHURCH, TORONTO: CONTINUED.

Table with columns for date, name, amount, and total. Includes entries for Rev. Frederick Mack, Rev. F. L. Osler, Rev. James Reid, Rev. Thomas Green, Rev. Saltern Givins, Rev. A. N. Bethune, Rev. Adam Elliott, Rev. A. F. Atkinson, Rev. Benjamin Cronyn, Rev. Arthur Palmer, etc.

[We understand that the sum of £42 was collected in Christ Church, Montreal, for the same object, on Sunday the 16th inst.—Ed.]

THE NIAGARA DISTRICT CLERICAL ASSOCIATION.

This Association was formed at a primary meeting of the Clergy of the District held at Niagara, on the 10th October, 1837, when the following resolutions were adopted:

- 1. That an Association of the Clergy of this district be formed, to meet at each other's houses for the purpose of reading and conversing on the Scriptures, and advising and consulting together as to the most profitable means of promoting true religion in our respective parishes; and that any Missionaries of the Church appointed to labor within the District, be considered as members and invited to attend accordingly.
2. That as Ministers of the Established Church, impressed with the most ardent and sincere attachment to her Articles, Homilies and Liturgy, we shall from time to time read at our meetings one or more of the Articles, and also the Ordination service, with a view to discuss the same, and to attend to any profitable inquiries or propositions that may be made thereon; and that nothing be entertained or admitted that might in any way tend to impeach the doctrine of our Church, or any part of her government or discipline.
3. As we are convinced that without Christ we can do nothing, and that all our works ought to be begun, continued, and ended in him, we intend to commence and conclude our meetings with prayer for a divine blessing, to be selected by the chairman for the day from the book of Common Prayer.
4. The portions of the Word of God to be ordinarily read and considered shall be the Lessons for the day, and any member may afterwards introduce, through the Chair, particular texts or passages of scripture upon which he should desire to have the comments and interpretation of the meeting.
5. We desire that all of us should freely speak our opinions on every subject of doctrine and practice which may be suggested, in godly sincerity and in the spirit of edification; provided that all controversy, and whatever might tend to disturb the harmony of the meeting, be studiously avoided.
6. We desire to promote as much as possible religious conversation, and to exclude trifling and frivolous subjects from our meet-

ings; and for this purpose, it shall be in the power of the Chairman to recall us when digressing from the subject before us, and, if we are not discussing any particular subject, to propose one.

7. That the meetings of the association be held on the first Wednesday in the months of February, June and October in each year, at the rectories of Niagara, St. Catharines, Grimsby, Chippawa and Fort Erie, successively; and that there shall be public prayers and a sermon in the church on the evening of the first or the morning of the second day of meeting.

After "taking sweet counsel together," aided and encouraged by the valued presence and experience of the Rev. Henry H. O'Neill, Travelling Missionary of the District, the meeting was adjourned to the first Wednesday in February following, at St. Catharines; but at which time, on account of a severe domestic affliction in the family of the Rev. James Clarke, it was not held according to appointment.

At the Rectory of Grimsby, June 6th, a regular meeting was held—two clergymen from neighboring districts attended; and on the following day there was divine service in the church, prayers having been read by the Rev. James Clarke, Rector of St. Catharines, and an impressive and excellent discourse by the Rev. William Leeming, Rector of Chippawa, and senior Clergyman in the district, from Ezekiel xxxiii, 7: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore, thou shalt hear the word at my mouth and warn them from me."

The meeting in October following was appointed to be held at Niagara on the 9th; but this being the day previous to the Visitation of the Lord Bishop of Montreal at Toronto, the service at the church was dispensed with.

At the February meeting in 1839, held at Fort Erie, there were prayers in the church, and a most appropriate discourse by the Rev. James Clarke, from 1 Thess. v. 12, 13:—"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you: and to esteem them very highly in love for their works' sake."

At the Rectory of the Rev. William Leeming, our June meeting was fully attended on the 5th, and we had divine service in the church in Stamford on the day following—prayers read by the Rev. J. Anderson, and a sermon by the Rev. G. F. Grout, Rector of Grimsby, from Gal. v. 22, 23:—"But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,"—which was listened to with marked attention, and for which the preacher received the thanks of his brethren.

The above is a brief notice of the commencement and progress of an Association in this district, similar to the Clerical Associations established in other districts, which has been already attended with the happiest effects, and has afforded increasing interest and satisfaction to its members.

THOMAS CREEN, Secretary.

GREAT BRITAIN AND IRELAND.

FESTIVAL OF THE SONS OF THE CLERGY.—Thursday, divine service was performed at St. Paul's Cathedral, and a sermon was preached on the occasion, by the Rev. Lord John Thynne, D. D., before his Royal Highness the Duke of Cambridge, the Archbishops of Canterbury and York, the Bishops, the Lord Mayor, Sheriffs, and Aldermen, and a most numerous assembly. The order of the service was as follows:—The *Detinges Te Deum*, by Handel, was performed before prayers. During prayers, Psalms the 12th, 13th, and 14th, were chanted. After the first lesson, was performed the *Cantata Domino*, by Attwood. After the second lesson, the *Deus Misorator*, with *Gloria Patri*, by Attwood. After the third Collect, the grand chorus, "Hallelujah, for the Lord God omnipotent reigneth," by Handel. Immediately before the sermon, was performed the anthem, "God is our hope and strength," by Green, with accompaniments for a full orchestra, arranged expressly for this charity by Kearns. The Rev. Lord John Thynne, then took his text from Luke the 11th, and 2nd verse—"Thy kingdom come," and preached a very appropriate and impressive sermon. After the sermon, the grand coronation anthem, "Zadok the priest," &c., by Handel, was performed, and the service concluded. The effect of the performance was very imposing, and the collection, we believe, was good. After the conclusion of the service the anniversary dinner took place, at Merchant Tailors' Hall, where a large number of the clergy and friends of the charity sat down.—*St. James' Chronicle*.

FELICITY REWARDED.—The Rev. Mr. Veasy, of St. Peter's College, whose decease we recorded last week, has left to his late servant, Mr. Daniel Barber, now porter of the college, a legacy of £1000, in grateful acknowledgement of his long-continued and faithful services to his master during his declining years. The Rev. Gentleman also left £100 to his gyp, Mr. Philip Buck.—*Cambridge Chronicle*.

ST. CLEMENT DANCES.—CHURCH RATES.—The parish of St. Clement Dances has been for several days kept in a state of excitement by the opposition made to the granting of a church-rate, which was required for repairing the church steeple. The anti-church-rate party brought up on the first day 12, on the second day 13, and concentrating their power on the last day, raised 16 voters, leaving the result—for the rate, 422, against it, 49; majority for, 373.—*St. James' Chronicle*.

A meeting of Baptist Dissenters took place yesterday at New Park-street Chapel, Southwark, touching the subject of church-rates. The Rev. Dr. Price, of Hackney, declared that he had paid no church-rates for three years, and never would. The doctor urged upon the meeting the importance of pledging themselves to refuse the payment of church-rates whenever they were demanded. He concluded by moving a resolution to this effect, which was seconded by Mr. Doleary. A disinclination to support such a resolution soon became manifest, and Mr. Watson, a solicitor, argued that when a church-rate had been made, resistance to it was illegal. He concluded by moving an amendment, which went hands, the amendment was carried by a majority of four; the numbers being—for the amendment, 56; for the motion, 52.—The Hackney doctor was, therefore, beaten by the members of his own creed; and became wofully chafffallen in consequence.—*Standard*.

THE LATE DR. WOOD.—We understand the late respected Master of St. John's has provided in his will for the foundation of 14 scholarships of £70 each per annum.—*Cambridge Advertiser*.

A very superior achromatic microscope, and an astronomical telescope, were on Wednesday last presented to the Rev. E. Dewdney, M. A., Incumbent of St. John's Chapel, Portsea, by his congregation. The purchase money £181 13s., was subscribed in a poorer class. On the microscope is the following inscription:—"Presented to the Rev. Edmund Dewdney by his congregation and friends, April 17th, 1839. 'O Lord, how manifold are thy works! In wisdom hast thou made them all.'—Ps. 104, 24." On the telescope the inscription is as follows:—"To the Rev. Edmund Dewdney, M. A., Minister of St. John's Chapel, Portsea, as an emblem of the ministry, which displays the glory of the minister, that they who turn many to righteousness shall shine as the stars for ever," is presented by his grateful and attached congregation and friends."

Lord Dynevor is erecting at his sole cost a chapel-of-ease to the parish of Llandilo Fawr. The ceremony of laying the first stone of the edifice was, within the last few days, performed by his Lordship's eldest daughter, the Hon. Fanny Rice Rice.—*Hereford Journal*.

The clergy of the county of Durham met in Bishop Cousin's Library, Durham, on Friday last, the archdeacon in the chair, for the purpose of raising funds for a building to be devoted to the purpose of training young men for the situation of schoolmasters for two years; then after due examination, they will be nominated to such office and place as the society shall think proper. It is probable, we understand, that a similar meeting will be held in each of the four dioceses at an early period, at which Dr. Thorpe will be requested to preside.—*Berwick Warder*.

KING'S COLLEGE.—On the 27th April, the annual General Court of the governors and proprietors of King's College, was held in the theatre of that Institution, his Grace the Archbishop of Canterbury in the chair. There were also present the Bishops of London, Winchester, Hereford, and Nova Scotia; the Marquis of Bute, Lord Bexley, Archdeacon Potts, the Rev. Dr. O'Leary, Dr. Benson, Dr. Shepherd, H. Pownall, Esq., Richard Twining, Esq., Aldermen Copeland and Thompson, Joshua Watson, Esq., Newell Comop, Esq., — Wix, Esq., Dr. Golding, &c. &c.

The Chairman opened the business by requesting the attention of the meeting to the report of the council.

Mr. Smith, the Secretary, then read the ninth annual report of the council, which commenced by announcing to the general Court the continued and growing prosperity of the College, and stated that in every department during the last year the number of students had increased, that a class in civil engineering had been opened, and at Christmas the number of civil engineering students was 19, and had since increased to 31. The number of regular students in the several departments during the last term was as follows:—

Table with 2 columns: Department and Number of Students. Includes Classical, Mathematical, and Civil Engineering (151), Medical (65), Junior department, or School (399), and Total (612).

to which must be added 137 occasional students who attend particular courses of lectures, so that the entire number of students and pupils during the last term was 749.—*St. James' Chronicle*.

Another robbery is about being perpetrated upon the poor and suffering Irish clergy; and it now appears, that in place of their receiving 70 per cent, which was the sum stated by Lord Melbourne as the probable division—and upon which statement they abandoned the proceedings instituted by them for the recovery of their arrears, the dividend will not now exceed 30 per cent. This is a monstrous fraud; and one which on the scale of Church robbery, will be sufficient to satisfy even the hostility of Lord Fortescue.

It also appears that the sum of £100,000, part of the million loan—lent to, and *bona fide* the property of the Clergy, and which was illegally and dishonestly transferred to the Board of Works, is not to be repaid. A portion of this, it will be recollected, found its way into the pockets of Lord Lansdowne, Mr. Pierce Mahony, and other highway and suspension-bridge jobbers, having been abstracted from those of the Clergy. This is flagitious.—*Dublin Evening Mail*.

A well-merited testimonial of respect and esteem has been presented from the parishioners of St. Mary's to the Rev. R. J. C. Taylor [formerly Master of the Public School at Peterboro', U. C. E.] who, during a short sojourn among them, evinced a solicitude for their temporal and eternal welfare, which proved him to be a worthy minister of the Gospel. We are delighted at learning that the Rev. Gentleman has been transferred to a more eligible situation in point of emolument, than that which he occupied while officiating in this city.—*Dublin Evening Packet*.

Eccll Intelligence.

LATER FROM ENGLAND.

From the Quebec Mercury, June 25.

Since our last arrival of the fast sailing Bark *Erin-go-Bragh*, Capt. Sumpton, from Liverpool on the 23d May, has put us in possession of news from the London papers of the 21st and Liverpool papers of the 23d—four days later than by the Great Western. Some extracts from the papers left by Capt. Sumpton at the Exchange will be found below:—

Addresses of thanks to the Queen for dismissing the Peel Administration, have been adopted at Exeter, Poole, York, and Liverpool.

A dreadful fire occurred in the house of Urwin in London, in Bucklersbury, when the children of Mr. Urwin and an apprentice boy, in all four persons, perished in the flames.

The reports of the weather from all parts of the Kingdom were most cheering. The bleak and blighting winds, hail, snow and ice, have been succeeded by soft showers and the enlivening rays of the bright sun.

The Archdeacon and Clergy of the city of Bath have presented an address to Lord Powerscourt, expressing their regret that his Lordship should in his recent meeting with Mr. Roebuck, have given sanction to a practice "so injurious to the best interests of society, at variance with the laws of the land, and in direct violation of the precepts of the Gospel." His Lordship in his reply, assures the Reverend gentlemen of his respect for them and the sacred office they hold, and the sense he entertains of the motives which induced them to address him, and admits that his own opinion of duelling coincides with that which they have expressed,—and excuses his conduct on the plea that he gave way to "the law of public opinion"—wanting as he admits, that "exalted moral courage which in the instance referred to could alone have enabled him to despise the scoffs of the world or the sneers of his associates"—he does not, however, justify the practice or vindicate an act which he candidly confesses his judgment and conscience must condemn.

A grand dinner was given to His Imperial Highness the Grand Duke of Russia, on Monday, the 20th May, by the Russia Company at the London Tavern. The chair was occupied by Mr. Astell, the Governor of the Company; amongst the distinguished guests invited was the Earl of Durham.

The following are his Royal Highness's observations on returning thanks:—

"The Grand Duke, who spoke English with great fluency and precision, said in acknowledging the compliment, that he felt highly flattered by the enthusiastic manner in which that distinguished availed himself pleased to receive his health. He gladly availed himself of that occasion to declare publicly that the civilities which he had received in this country from Her Majesty the Queen, Her Majesty's Ministers, and with equal truth he might unaffectedly add, from every Englishman, had been most gratifying to his feelings and would never be forgotten. (Loud cheers.) He begged, in return, to drink health and prosperity to the company, and long-continued amity between Great Britain and Russia.—(Loud cheers.)"

Accounts had been received from Bombay, of the 22d March—all is quiet in India.

Her Majesty the Queen Dowager had arrived in London, perfectly restored to health.

His Grace the Duke of Wellington had given a splendid ball at Apsley-House, in compliment to the Hereditary Grand-Duke of Russia. It is said there could not be less than 1,000 of the nobility and gentry in town present on that occasion.

Lord John Russell has addressed a letter to several Lords Lieutenants of Counties, offering to provide arms for persons desirous of forming voluntary associations for the protection of life and property in districts where disturbances are apprehended.

London, Tuesday, May 21.—Letters from Bayonne, of the 15th instant, state that General Diego Leon attacked, on the 11th and 12th, the line of Estella, which was valiantly defended by the Carlists under Brigadier Elio. A letter from Estella, of the 12th mentions that the Christians were defeated, although their force amounted to 11,000 infantry, eight squadrons of cavalry, and two batteries of artillery; and that the Carlists had only five battalions to oppose them.

There was a meeting of the Chartists on Kensington Common on the 20th May. The assembly, which was not numerous, conducted itself peaceably.

It is said that the Right Honorable Henry Goulburn will certainly be brought forward by the Conservatives

for the office of Speaker, vacant by the resignation of Mr. Abercromby; Mr. Shaw Lefevre has the Ministerial support. The election was to take place on the 27th May, and will be another trial of strength between parties.

A splendid ship-of-war named the QUEEN, was launched from her Majesty's dock-yard at Portsmouth, on Wednesday, 15th May. It is computed that there were upwards of 30,000 spectators present. The launch unfortunately came in contact with the *Transit*, Southampton and Havre steamer, but fortunately struck her near the bows, carrying away her bowsprit and cut-water. The accident was occasioned by mismanagement on board the steamer. The passengers were fearfully alarmed, but no serious accident occurred to any.

Arrests of the chartists are taking place in various parts of the kingdom, Mr. Fergus O'Connor, the Chartist agitator, has been employed as counsel for the prisoners, in several cases.

The Bank of England has raised the rate of discount to 5 per cent.

The Commissionery of Greenwich Hospital has been bestowed upon Mr. William Cowper, Lord Melbourne's private Secretary and nephew.

PROGRESS OF CONSERVATISM IN SCOTLAND.

From the Standard.

The great county of Ayr, nearly the largest in Scotland, has, for the first time since the passing of the Reform-Bill, returned a Conservative representative. The regular progress of constitutional principles in that county is both instructive and encouraging. Four successive contests have given the following results:—

In 1832, at the first election under the new system, the poll ended thus:—

Table with 2 columns: Party and Votes. For the Whig 2152, For the Conservative 324, Whig majority 1828.

In 1835, on the removal of Mr. Oswald, another contest took place, which closed as follows:—

Table with 2 columns: Party and Votes. For the Whig 1280, For the Conservative 740, Whig majority 540.

In 1837, at the general election, the poll stood thus:—

Table with 2 columns: Party and Votes. For the Whig 1559, For the Conservative 1370, Whig majority 189.

But in 1839 the result is different:—

Table with 2 columns: Party and Votes. For Lord Kelburne (Conservative) 1758, For Mr. Campbell (Whig) 1296, Conservative majority 462.

This vast change in so great a constituency affords encouragement to Conservatives, even under the (apparently) most disheartening circumstances. But there is another feature in the present case which calls for particular notice. It is most distinctly a Protestant triumph. A most estimable and respected gentleman, Mr. Cunningham of Lainshaw, well known by his various theological writings, expressly made this the condition of his support of Lord Kelburne. He wrote to demand of his lordship's Chairman—

"Will Lord Kelburne go to parliament upon principles of sound, uncompromising Protestantism—I mean the Protestantism of our forefathers, who plucked these realms from the jaws of Papal Rome? And, to be more particular, will Lord Kelburne oppose in parliament the renewal of the grant to Maynooth College, and all salaries from the public purse to Popish priests, whether in the goals of Great Britain and Ireland, or in the colonies?"

To which he received the following reply:—

"Ayr, April 12, 1839.

"My dear Sir,—I communicated your views on the subject of the support given to Popery to Lord Kelburne, and I am distinctly authorised on his part to say, that he will oppose all grants of whatever kind, and whether at home or abroad, to Roman Catholic institutions or Roman Catholic priests—and specially, that he will oppose in parliament the grant to Maynooth College, and all payments to Roman Catholic chaplains to goals, or for the continued encouragement to Roman Catholic priests, bishops, &c., whether at home or in our colonies. (Signed) 'C. DALRYMPLE FERGUSON.'"

And this reply, received more than a fortnight before the election, was published throughout the county, and upon its contents issue was joined. The result is now before us, and we have a right to claim it as a Protestant triumph, and to say to other candidates, "Go and do likewise."

TYRONE ELECTION—TRIUMPH OF CONSERVATISM.

The election to fill the vacancy in the representation caused by the elevation of Lord Alexander to the Peerage commenced on Friday in Omagh. As Lord Claude Hamilton is from home, a Mr. Boyle put himself forward as a candidate upon the Radical interest, if there be anything deserving the name in that Protestant county. His object was to raise a point of law upon which to try his chance with a Radical committee, as committees of the house, for some mysterious reason, happen now to be all Radical. In consequence Major Humphrys, agent to the Marquis of Abercorn, had himself proposed. The candidates were put in nomination upon Friday, and upon Saturday the polling was—

Table with 2 columns: Candidate and Votes. Lord Claude Hamilton 218, Major Humphrys 81.

Mr. Boyle did not come to the poll; indeed he was hooted off the hustings. Lord Claude is returned.

THE CHARTISTS AT LLANDLOS.

This small Welch town, hitherto unknown to fame, the scene of the late revolting attempts of a party of Chartists, continues in a state of much excitement, the sensation not being confined to the limits of the place, but extending throughout the surrounding districts of Welchpool, Newtown, and other places more remote. It has been stated that the revolutionary party took possession of the town from the authorities. This is a fact, for immediately after the destruction of property at the Tregwythen Arms hotel, no persons of any respectability dare venture out of their homes, and the mob consequently reigned triumphant. The life of the mayor was threatened, and three London policemen being obliged to fly for their lives, after an unmerciful beating, many of the principal inhabitants quitted the town altogether, with their money and valuables, in order to escape from violence and robbery. The Chartists it may be said retained possession of the place until the arrival of the military last evening, although during the short period of their democratic sway they refrained from repeating similar acts of violence to those committed on Tuesday.

Their tyranny was confined to the levying of contributions upon the provision-shops and market-people, by taking articles at their "own price." Immediately after official notice of the disturbances were received at the Home Office, Lord John Russell dispatched orders for troops to proceed from Brecon, Chester, and Ireland, into the neighbourhood of Wales, to be in readiness if required. The Montgomeryshire Yeomanry Cavalry, commanded by the Hon. Charles Wynn, M. P., were mustered as speedily as possible, as

were also the South Shropshire Yeomanry under the command of Lord Clive. It was rumoured that 500 of the Chartists were armed with muskets, pikes, and other weapons, and as the Montgomeryshire Yeomanry were but 200 strong, they delayed entering the town, until the arrival of some of the regular troops. Between four and five o'clock yesterday afternoon two companies of the 14th Infantry, commanded by Major Barlow, met them at Glenlybn, and from thence proceeded to this town. The Chartists had received intimation of the arrival of this force and immediately dispersed themselves—some to their homes, and others took to the hills in their way to Merthyr Tydvil. It was rumoured that a large reinforcement of the Chartists would arrive from the latter place, but they have not ventured, and all at present is quiet. Groups of persons are collected in the streets discussing the merits of the proceedings of the last few days, and the town presents a most warlike appearance. The "regulars" and the yeomanry are exercising and parading their men in various parts of the town. The country, 44 miles along the road from Shrewsbury to this place, appears also similarly excited. Welchpool and Newtown are occupied by troops, and the peaceful Talfies appear wild and apprehensive. The headquarters of Lord Clive, and the North Salop division of yeomanry is at Newtown. A number of pensioners are also called out from Shrewsbury, armed with guns and cutlasses. A detachment of the Salopian Militia and some pensioners have been dispatched to Montgomery, in order to protect the gaol, as it is the intention to place any of the ringleaders in the late outrages there, if they succeed in apprehending them. Blinkburn, the unfortunate policeman who was so horribly beaten that he was left for dead, is fortunately in a fair way for recovering. The other policemen were dreadfully beaten, and were subsequently secreted in a hay-loft, from which they were got out at midnight, and conveyed in a chaise to Newtown. Some of the mob, however, waited for them, and smashed the windows of the chaise, which, however, outstripped its pursuers. It was anticipated that the mob would have stopped and robbed the Aberystwith mail, which passes through Llanidos, but they satisfied themselves by placing a pike to the coachman's breast and exacting from him a promise that he would not convey the policemen from the town.

A half-pay officer of the 42d Regiment distinguished himself in the affray in front of the hotel during its demolition. He happened to have money about him in securities and cash, amounting to upwards of £6000, which he was about to take to the bank, and having thrown his purse, containing this sum, to the landlady, he rushed into the midst of the mob and attempted to capture some of them. He failed in doing so, but fought his way through, and escaped with his life, but not without many serious wounds.

As the yeomanry cavalry belonging to Montgomeryshire were passing through Newtown on their way to Llanidos last evening, the body of men in the rear were assailed by a volley of stones from the populace there congregated. The cavalry immediately wheeled round and cocked their pistols, when the mob scampered off towards the hills. Not a shot was fired.

An eye-witness states, that it was ludicrous to see the flying-Chartists making towards the hedges, on their way to the hills. The mob, however, was not a large one. Another mob the same evening got hold of one of the Salop yeomanry, who had strayed too far from his quarters, whom they beat unmercifully. A messenger from the Hon. Charles Wynn to Lord Clive, who was proceeding with dispatches to Newtown, was stopped and struck on the head by a mob on the road, but, putting spurs to his horse, he managed to escape without much injury.

It is rumoured that Hethrington, an agitator of London, who has recently been urging people of this neighbourhood, is to be apprehended. Garrett, an active intelligent inspector of the London police, assisted by other two policemen, Davis and Bank, are in possession of several fresh warrants. They intend to proceed to the houses of some of the supposed ringleaders of the late affray to-morrow, to endeavour to make a capture. They will, however, be accompanied by the troops in executing the warrants.

COLONIAL.

DINNER TO THOMAS C. HALIBURTON, Esq. The Dinner to which our highly talented Countryman, the Historian of Nova Scotia, and the author of Sam Slick's Letters, was invited by very many respectable Members of the Community, took place last evening in Mason's Hall. The Hon. J. B. Uniacke presided, and was ably assisted by James McNab, Esq. Among the Guests were His Excellency Sir Colin Campbell, Vice Admiral Sir Thomas Harvey, Sir Rupert D. George, the Hon. Mr. Villiers, the Hon. the Chief Justice, Col. Smith, Lt. Colonels Jones, Mercer, Ross, Barzalatte and Ball, Capt. Spring, Wallis, Baynes, Loring, Milne and Byng, of Her Majesty's Ships in Port, and a number of other Military and Naval Officers.—Amongst the Toasts given from the Chair, and drank with enthusiasm were the following:—

The QUEEN—God bless her—may her reign be long, happy and glorious.

The QUEEN DOWAGER and the Royal Family.

Our Worthy GOVERNOR SIR COLIN CAMPBELL, whose acknowledged bravery in the field has been surpassed by the zealous discharge of the trust reposed in him by our Sovereign, as her Representative in this Province.

THOMAS C. HALIBURTON, Esquire, our distinguished guest and countryman,—to him his native land is indebted for the first record of its History, and by his genius and talent its name is enrolled in the annals of literature.

SIR THOMAS HARVEY and the Navy.—We welcome the defenders of our Country, and the proud ships that bear them to our shores.

"Britannia needs no Bulwarks, No towers along the steep, Her march is o'er the mountain waves, Her home is on the deep."

THE DUKE OF WELLINGTON, LORD HILL and the Army.—It was their swords spread dismay among our enemies, and they reaped the laurels of valor. In peace their genius has enriched Science, and embellished literature.

THE BISHOP OF NOVA SCOTIA, THE BISHOP OF TANAN, and the Clergy of every denomination in this Province.

THE CHIEF JUSTICE and the BENCH OF NOVA SCOTIA. Their impartial administration of the laws ensures the protection of our rights.

THE CLOCKMAKER.—"If here aint the Clockmaker agin as I'm alive."

THE LAND WE LIVE IN.—May her growth strengthen the tie that binds her to the Mother Country, and may we never forget that we are sons of sires who trampled down tyranny for their birthrights, and gave freedom to the world.

His Excellency the Lieutenant Governor, and the Naval Commander in Chief, immediately after their healths were drank, respectively rose, and returned thanks for the compliments paid to them.

The President, on rising to propose the health of Mr. Haliburton, made some prefatory remarks in a very happy style. He glanced back to the days of his boyhood, when, with his worthy friend, he loitered among the Academic Groves, and they contemplated together in their studies,—he gloried in the circumstance, and felt a warm glow of pride at contemplating the exalted eminence on which he (Mr. H.) stood among his Countrymen—honored for his talents, and beloved for his private virtues.

The Toast was given, and received with rapturous applause. Mr. Haliburton rose—(gladly would we publish every syllable of his excellent speech, were it in our power to do so, but unfortunately it is not.) He thanked the Hon. President for the flattering remarks with which he prefaced the Toast—and the Company for the kindly feelings they had evinced on drinking it. He alluded to the history of N.S., and gave his reasons for writing it. As a native, he felt that his Country had been misrepesented in the old Books which had noticed the Province—it was declared to be cold, sterile and forbidding, and only a fit habitation for Wolves. The Reverend Doctors Cochrane and Brown had taken great pains in collecting materials, with the intention of submitting similar works to the public, but the hand of death had interposed, and their labours were stopped. He had written the history of Nova

Scotia not as a Tory, a Whig, or a Radical, but because he was proud of his native land, and anxious to explain its history—its geographical position—to show its fine harbors, and to point out its numerous important resources—the work, he said, was hastily written, and while his time was occupied with legislative business, and the arduous duties of the profession to which he belonged—he was aware of many defects in it; but he was also well aware that they had been generously overlooked. Much as his friends might have considered he had done for his country by the History to which he had alluded, still he became satisfied, that he had not done enough. He longed to see the industry and enterprise of the Province fully brought forth, and its prosperity more rapidly advanced—with this view he had given publicity to the "Sayings and Doings" of Samuel Slick, with whom he had made two journeys, and intended undertaking a third. He repeated his acknowledgements for the honor paid to him, and resumed his seat.

Many of the learned Gentlemen's observations possessed a thrilling interest, even to those who sat at the festive Board, and the scene of whose public life is continually changing—but upon those natives of the Province who were present, and those who now feel it to be their home, they had indeed a powerful effect, they felt as proudly of their Country as any subjects of our good Queen in the most favored part of her Empire.

The Toast to the Clockmaker called forth a second Speech from Mr. Haliburton, which afforded a rich treat to the Company—flashes of wit and humour were continually sparkling, and throwing their animating influence on all around him.

The health of the Duke of Wellington was warmly received. His Excellency, Sir Colin Campbell felt most sensibly the compliment paid to this great name—and in strong and energetic language eulogised his merits and public services.

The Hon. the Chief Justice replied in handsome terms to the compliment conveyed in the 9th Toast—and took the opportunity of observing that in very many instances he had the pleasure, with his fellow townsmen, of doing honor in the room in which the Company was then assembled to the late Parent of our beloved Sovereign, to Governors, Generals, Admirals, and other meritorious Individuals of exalted rank; but, says His Lordship, we are here this day met to do honor to a native of Nova Scotia; he had felt most forcibly the truth of the remarks made by the Hon. President in reference to their talented guest—he felt low much that gentleman deserved all that had been said of him. Highly gratified, he also felt that there was an individual present whom Nova Scotia will always gladly honor—Captain Wallis (of the *Madagascar*)—though many years had elapsed since he had gallantly led an enemy's Frigate into our port, the circumstance he was sure was recollected by all present, he rejoiced at seeing him among them, and at the honorable rank which he held in the public service.—His Lordship concluded by proposing the health of the gallant Officer.

Capt. Wallis returned thanks—though his visits to this his native land, were "few and far between"—still the sensations he experienced on his return here were truly delightful—indeed greater than he had the power of describing—he felt honored by the notice which had been taken of him, and he was gratified by the kind attention he always met with from his fellow-townsmen,—and particularly gratified that the Commander-in-Chief, under whom he had the honor to serve, should thus have been present to witness the warm-hearted feelings which had been evinced towards him.

His Excellency the Lieutenant Governor and the Vice Admiral, with their respective Suites, retired about half-past twelve, and were gradually followed by the rest of the Company.

The Dinner, the Wines, the Decorations of the Room, indeed all the arrangements, reflected great credit upon the Committee of Management. The Band of the 23d Regiment was in the Orchestra, and its enlivening influence was felt by all.—*Halifax Pearl*.

From the Montreal Herald.

Our readers will be glad to learn that the Wetherell testimonial has, at last, arrived in town, safe-but not sound, like Don Juan after one of his adventures, as described by Lord Byron. The action of the water on the silver has so tarnished it, that it will require some time for Messrs. Savage and Son to put it in a proper state for presentation, but no time will be lost by them.

The following is a copy of the inscription on the testimonial:—

To G. A. WETHERALL, C. B. K. H., Colonel 2nd Battalion 1st Royal Regiment.

The Loyalists of Montreal present this testimonial of gratitude for his important services to the great cause of

BRITISH CONNEXION, in the defeat of the Rebels at St. Charles, on the 25th November, 1837, to which, by its moral influence, may be mainly ascribed, under Providence, the speedy arrest of insurrectionary movement; and of ADMIRATION of his WISDOM in CONDUCT, his GALVANITY in ACTION, and his MERCY in VICTORY.

The little traitor, William Lyon Mackenzie, was tried at Camanadaga on Thursday last for a breach of the neutrality laws of the United States. The jury found him guilty, and he was sentenced to 18 months imprisonment and to pay a fine of ten dollars. If a course of justice similar to this, but more general and vigorous, is carried into effect, the former friendly relations of the frontiers will be speedily restored.—*Kingston Chronicle*.

MONTREAL MARKETS. FRIDAY, JUNE 23, 1839.

No alteration has taken place in the price of produce since our last.

ASHES.—Very few sales have been effected this week, as holders, to any extent, will not sell at present prices; the transactions have been for small bills only, at our last quotations, viz.—25s @ 25s 6d for Pots and 30s @ 30s 6d for Paris.

FLOUR.—In the beginning of the week one lot of Fine changed hands @ 33s; a considerable quantity, however, has been shipped at 33s 9d for fine, and 32s 6d for Middlings. The coarser descriptions continue in good demand. The different qualities may be quoted as follows:—Superfine, 36s 3d @ 37s 6d; Fine, 33s 9d @ 35s; Fine Middlings, 32s 6d @ 33s 9d; Middlings, 31s 3d, and Pollards, 28s 9d @ 30s. The quantity which has arrived this week via Lachine Canal has been comparatively small; and if the very unfavourable weather which we have

Youth's Department.

THE YOUNG CHURCHMAN'S CATECHISM. PART I. HISTORY OF THE CHURCH OF ENGLAND.

Q. 1. At what period, and by what means was the Christian Religion first introduced into Britain? A. Some writers state that St. Paul was the first instrument employed in converting the Britons. The testimony of Theodoret is important; for among the nations converted by the Apostles, after having mentioned Spain, he affirms that St. Paul brought the Gospel to the islands that lie in the ocean, that is, to the British islands. And St. Jerome says, that St. Paul, after his imprisonment, preached the Gospel in the western parts, by which were chiefly understood, as appears from the testimony of Clemens Romanus, these happy lands. The tradition most commonly received by ancient historians, and by the nation at large, says Dr. Adam Clarke, is, that it was first introduced by the great and good Joseph of Arimathea, who by Philip the Evangelist, was furnished with eleven disciples, and sent into Britain about thirty years after our Lord's ascension, to introduce the Gospel in place of the barbarous rites of the Druids.

and uncompromising witness for Scripture truth. The private friendship of royalty had little effect on his firmness, as the slanders and virulence of Popery have had on his courage, and he still stands an example to all, equally unappalled by opposition and unobscured by flattery,—the steady, zealous supporter of all that is valuable and venerable in both Church and State.

On a late public occasion, in England, it had been expected that his Lordship would be present; and when his conspicuous figure was missing, as the committee and speakers took up their positions on the platform, there was great disappointment among the audience. During the proceedings, and while some interesting address was being delivered, Lord Roden entered, and rather crept in, unnoticed by almost every body, and quietly seated himself among the crowd on the platform descents, where he was completely hidden from the multitude. His friends in front were anxious that he should come down among them; but he refused by signs, with his finger on his lip, and at length he seated himself unobserved, just behind the left of the chair. When his Lordship's turn came, Captain Gordon, who had slightly preface all the former speakers by some epithet or introduction, shewed his judgment by simply announcing "the EARL OF RODEN!" without "note or comment," and his Lordship rose at the same moment.

The effect was electric, numbers started from their seats, the burst of cheers was tremendous, and no sooner did it die away, and Lord Roden bowing in reply, open his mouth to commence his address, than it was followed by another and a louder peal, and that, at the interval of a moment, by a third. It was an unparalleled reception, and even the majestic composure of Roden seemed shaken, his colour heightened, and his lip slightly quivered; his friends around him looked transported with enthusiasm, indeed the whole assembly seemed hors de soi, and just as the last of the three rounds was dying away on our deafened ears, some one with a trumpet voice and a Protestant spirit, gave the well known signal, "One cheer more!" That cheer I never shall forget, nor do I think his Lordship will either. It was a sound to thrill all hearts, and it touched that of him for whom it was given. He raised his hands, with a most inspiring countenance; it was enough and too much for him, and I think had he not been permitted to speak immediately, he would have resumed his seat, overpowered by his feelings.

His speech was short, but very effective; it was given in his finest style, the excitement of the occasion imparting an additional solemnity and pathos to both his voice and manner. The brief but touching allusion to the recent dissolution of the Orange Lodges, was as beautiful a piece of oratory from the heart, as ever was drawn forth by a public proceeding.

The Protestant Association has had more spirit-stirring meetings since that time; but of that one, and its deeply interesting scenes, I think we may say—

"Take it for all in all, We ne'er shall look upon its like again." [From "Random Recollections of Exeter Hall."]

SUNDAY MORNING IN AN ENGLISH VILLAGE.

Few sounds fall so cheerfully on the good churchman's ear, as the merry peal which ushers in the morning of the Lord's day. His heart is elated with more than usual gladness. Visions of his early days, when he first heard those sounds, and all was hope and happy innocence, float over his mind, and lighten it of many a weary load of care. The Sunday seems to him to form a connecting link between the pure days of innocent childhood and those blessed visions of eternity, when the Church triumphant shall assemble before the throne of God in heaven.

Such were the feelings which gladdened the heart of Arthur Ridley on the morning after his arrival at the house of his friend. The eastern sun gleamed through his window, and it was in harmony with the sunshine of his soul. For all within was bright and hopeful. The cares of his profession were left behind him in the busy city, and only prepared him to enjoy more keenly the calm retirement of the country, and the society of his friend.

The scene which presented itself to him from the window of his bedchamber corresponded well with the train of his feelings. He looked across a neat garden, directly upon the Village Church, and a cluster of cottages which formed a portion of the village; for there was no care taken to screen them from the view; there were no high walls, no "spring guns and man-traps." A village parsonage ought to be, like the heart of its master, free, open, and accessible.

The rector, though unmarried, did not live in secluded bachelorhood. His younger sister spent much of her time at his house. Mary Herbert was one of those delightful beings to whom many an English home owes its brightest charm. Beautiful, accomplished, and animated; and, what is far more excellent, kind-hearted, simple-minded and religious, she not only gladdened her brother's home, but greatly aided him in his usefulness. Mary was the dispenser of kindness throughout the parish; young and old alike loved her: the "blessings of the fatherless" were upon her, and the "widow's heart sang with joy when she appeared amongst them. Long may England's daughters hold the place which they now so often occupy, as the medium of charitable feelings between the rich and the poor!

"Are you as kind as ever in teaching the Sunday-school children?" said Arthur to Miss Herbert when breakfast was finished.

"I take as much interest in them as I used to do," answered Mary, "and I hope you will again condescend to be my assistant. Do come and see the neat school which George has built."

This invitation was given with so much warmth, (it might be her anxiety to shew a visitor the result of her brother's liberality, or it might be from recollection of the talent for teaching which Arthur had displayed on former occasions,) that he could not for an instant refuse: so they were soon equipped and on their way to the school-house. It happened that they were ten minutes too early, which gave opportunity for a walk round the rectory gardens; and then they were surprised to find that they were ten minutes too late. Mary's scholars wondered at her want of punctuality, for they had scarcely ever been kept waiting before; and they could not help observing that her manner was unusually distracted. She forgot the verse which they were reading, and asked the same question several times over. But duty, prompting a silent prayer, soon enabled her to recall her scattered thoughts, and she diligently engaged herself in catechizing the children; until the bells began to ring, and her brother looked in, and summoned them to church.*

It is a pleasing sight to watch a village congregation as they assemble together by different paths, all converging at the house of God. The school children in their neat and orderly array, descending in regular gradation from the tall boy of fourteen carrying his prize Bible,

* Let me observe in passing, how great a help it is to the clergyman, when any of the educated persons amongst his parishioners will relieve him from the mechanical part of the Sunday-school instruction. Except he be a man of robust health, two full services in the church are as much as one minister can well accomplish. And if, in addition to this, he has to lecture or catechize children for a couple of hours before the service, it is probable that, by the time of the sermon, his voice and energy will be much exhausted. Let me add that the aid given by well-disposed Churchmen or Churchwomen in the Sunday-school, must be regular or it will be valueless.

down to the little girls of five or six holding each other by the hand—the village youths and maidens in their best attire—the farmers' well-doing families—and the aged men and women leaning on their staves. Many an old friend did Ridley recognize about the Church porch; and he spoke kindly and familiarly with them, feeling that, on consecrated ground, they stood on close equality; rank, station, intellect, are brought to one common level within those sacred precincts, where all must one day mingle with the dust.

The groups which lingered in the churchyard had now passed into the interior of God's house, and it might well be said of most amongst them that they "entered into his gates with thankfulness, and into his courts with praise." And very few indeed were they who missed even the opening of the solemn service.—Rev. W. Gresley's Portrait of an English Churchman.

DEVAUDEN CHAPEL IN MONMOUTHSHIRE.

This Chapel, which has lately been completed, has been built under circumstances of more than common interest; chiefly through the pious, unwearied, and at length successful labours of a poor man, James Davies, whose noble conduct places him among honoured and memorable men, is the humble Christian whose name shall be taught to generations yet to come, as having by the devoted energies of a life of poverty and labour, caused the erection of this temple to the worship of the Almighty. James Davies, now in his seventy-fourth year, has through life been a worthy and assiduous schoolmaster at Devauden, where by his example as well as his precepts he has instructed the children in the doctrines of religion. It had long been a subject of grief to him that there was no Church at Devauden, the nearest place of public worship being seven miles distant, and the surrounding roads almost impassable. He determined to attempt the heroic work of providing the inhabitants with the means of hearing the word of God. By years of privation, out of a very scanty income, by the sale of an interesting memoir of his life, written by an excellent clergyman, and by his unceasing exertions in collecting subscriptions, this pious man has lived to see his ardent wish fulfilled, and a Chapel raised where "the poor will have the Gospel preached to them." The building is highly appropriate to its intended purpose, and nearly 400 Welsh mountaineers stately attend service in it.—The endowment is of course trifling; but an incumbent was soon found in the person of a neighbouring Welsh clergyman, who, possessed of independent means, generously sacrificed the prospect of a better benefice, and devoted himself to the welfare of his countrymen.—Would that the example of James Davies, the good and zealous schoolmaster to whom Devauden owes this benefit, were followed in every parish where population has outgrown instruction!—Conservative Journal.

JEREMY TAYLOR AND HEBER. The portrait of Taylor has been painted, and his peculiarities both of temper and of genius, as contrasted with Hall and Hooker, accurately delineated in Bishop Heber's excellent memoir prefixed to the complete edition of his works. Heber, indeed, could not have gazed long upon the moral and intellectual features of Taylor without being inspired with an affectionate reverence for one, who, in so many particulars, resembled himself. They were both endowed with the temperament of poetry, although Taylor surpassed Heber in the magnificence of his conceptions and the splendour of his imagines, as Heber, in turn, surpassed Taylor in the grace of language, and the mechanism of verse. They were both irradiated with Scripture learning; and if Taylor's erudition was wider and deeper than that of any who have preceded or followed him, Heber possessed a liveliness and largeness of mind which enabled him to apprehend and appreciate it without labour or envy. In simplicity of manners, in amiability of life, in meekness under injury, in buoyancy of disposition, their characters harmonised; not less than in the glow of their devotion, the courage of their profession, and the ardour of their faith.—Church of England Quarterly Review.

The Garner.

THE CHURCH OF CHRIST. The angels lost their first estate by pride. By pride Adam fell; for, thinking himself worthy to know more than it pleased God to let him know, and to obtain supreme happiness in a way different from that prescribed by God, he yielded to the suggestions of Satan, and ate of the forbidden tree. And in his children ever since, pride has been the root of bitterness, from which every noxious weed has sprung up to poison the soul of man. Pride was the cornerstone of the tower of Babel. Pride, doubtless, opened the heart of David to the sins of adultery and murder. Pride paved the way for St. Peter's base denial of his blessed Lord and master. They were, at least, in these instances, wise in their own conceit; they thought that they had found a sufficiency in themselves; and God led them to themselves—to their own imaginations. As it was then, so it has been ever since, and so it is now. It is not only because we are inclined to covetousness, to passion, to lust, or to any other besetting sin, that so many of us live in bondage to Satan, and are carried off from day to day to receive his wages,—but it is because we are proud, because we trust in our own righteousness, and confide in our own strength.—Bishop Ryder.

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in faith, and patient in hope, in a long and lingering sickness, is an example of more general use, and ordinary application, than even the sublime heroism of the martyr. The sickness is brought home to our own feelings; we see it with our eyes; we apply it to our hearts. Of the martyr, we read, indeed, with astonishment: our faith is strengthened, and our admiration kindled; but we read it without that special appropriation, without that peculiar reference to our own circumstances which we feel in cases that are likely to apply to ourselves. With the dying friend, we have not only a feeling of pious tenderness; but here is also a community of interests. The certain conviction that his case must soon be our own, makes it our own now. Self mixes with the social feeling, and the Christian death we are contemplating, we do not so much admire as a prodigy, as propose for a model. To the martyr's stake we feel that we are not likely to be brought. To the dying bed we must inevitably come.—Hannah More.

CHRIST THE SPIRITUAL RIVER.

Thus Christ, the spiritual river, is ever full and ever flowing. His grace, and mercy, and love, are sufficient for all who thirst.—Countless myriads have copiously drank at the fountain of divine consolation, and been satisfied, and yet there is no diminution.—The Redeemer pours the streams of his grace and favour into every part of his church, that he may nourish it, and supply every want. Wherever his Gospel is faithfully preached, and meekly believed, there may the blessings of the spiritual river be traced. The streams it sends forth are confined to neither hemisphere, they recognise neither geographical boundary nor limit, they alike flow around the dwelling of the converted negro, and Hottentot, and Esquimaux; they convey refreshment and joy to the thirsty Indian, and the Cingalese, and the Islanders in the Southern Ocean; they dispense their healing and life-giving waters to the disciples of Jesus, of every caste, and climate, and colour; "the solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose."—Rev. T. Bartlett.

A GOOD SERMON.

The only true praise of a sermon, is some evil left, or some good done, upon the hearing of it. One such fruit, so brought forth, were a more ample commendation, than many mouthfuls of good words spent, and copies taken, and printing, and I wot not what. And sure it is, on whom a sermon works aright, it leaves him not leisure to say much, to use many words,—but makes him rather full of thoughts. And when all comes to all, the dead dove, is it. And it is no good sign in a tree, when all the sap goes up into the leaves, is spent that way: nor, in an auditor, when all is verbal that comes, and nothing else: no reality at all.—Bishop Andrews.

OUR BLESSINGS MORE THAN OUR CROSS.

Consider, that our good days are generally more in number than our evil days, our days of prosperity (such, I mean, as is suitable to our condition and circumstances) than our days of adversity.—This is most certain, though most of us are apt to cast up our accounts otherwise. How many days (of at least competent) health have we enjoyed for one day of grievous sickness! How many days of ease, for one of pain! How many blessings for a few crosses! For one danger that hath surprised us, how many scores of dangers have we escaped, and some of them very narrowly! But, alas! we write our mercies in the dust, but our afflictions we engrave in marble; our memories serve us too well to remember the latter, but we are strangely forgetful of the former. And this is the greatest cause of our unthankfulness, discontent and murmuring.—Bishop Bull.

THE CALLING OF A SCHOLAR.

It is a calling which doth not employ us in bodily toil, in worldly care, in pursuit of trivial affairs, in sordid drudgeries; but in those angelical operations of soul, the contemplation of truth and attainment of wisdom; which are the worthiest exercises of our reason, and sweetest entertainments of our mind; the most precious wealth, and most beautiful ornaments of our soul; whereby our faculties are improved, are polished and refined, are enlarged in their power and use by habitual accessions: the which are conducive to our greatest profit and benefit, as serving to rectify our wills, to compose our affections, to guide our lives in the ways of virtue, to bring us unto felicity. * * * It is a calling least subject to any danger or disappointment; wherein we will be assured not to miscarry or lose our labour; for the merchant indeed by manifold accidents may lose his voyage, or find a bad market; the husbandman may plough and sow in vain; but the student can hardly fail of improving his stock, and reaping a good crop of knowledge; especially if he study with a conscientious mind, and pious reverence to God, imploring his gracious help and blessing.—Dr. Isaac Barrow.

PRIDE.

The angels lost their first estate by pride. By pride Adam fell; for, thinking himself worthy to know more than it pleased God to let him know, and to obtain supreme happiness in a way different from that prescribed by God, he yielded to the suggestions of Satan, and ate of the forbidden tree. And in his children ever since, pride has been the root of bitterness, from which every noxious weed has sprung up to poison the soul of man. Pride was the cornerstone of the tower of Babel. Pride, doubtless, opened the heart of David to the sins of adultery and murder. Pride paved the way for St. Peter's base denial of his blessed Lord and master. They were, at least, in these instances, wise in their own conceit; they thought that they had found a sufficiency in themselves; and God led them to themselves—to their own imaginations. As it was then, so it has been ever since, and so it is now. It is not only because we are inclined to covetousness, to passion, to lust, or to any other besetting sin, that so many of us live in bondage to Satan, and are carried off from day to day to receive his wages,—but it is because we are proud, because we trust in our own righteousness, and confide in our own strength.—Bishop Ryder.

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JUST PUBLISHED, AND for sale at Messrs. Graveley and Jackson's, Cobourg; at Mr. Rowsell's, Toronto; and at Mr. McFarlane's, Kingston, A SERMON Preached before the Queen, in the Chapel Royal, BY THE REV. DR. HOOK, Price 3d. each, or 2s. 6d. per dozen: Orders for copies from distant places will be promptly attended to at this office. 48-1f.

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