

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER 1, 12.

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, APRIL 13, 1839.

[NUMBER XLIII.]

## Original Poetry.

For the Church.

### "WHEN SHOULD PRAYER BE MADE?"

When the morning ray is streaming  
Its light upon the earth,  
When the trembling dew-drop's gleaming  
With gladness for its birth,  
When the birds to song are waking,  
From leaf and bending spray,  
With air sweet music making,—  
Then, mortal, kneel and pray.

When the sun on high is burning,  
In noontide night enshrined,  
When man from man is learning  
The lessons of his kind,  
When things of earth are weaving  
Their visions of a day,  
When all are all deceiving,—  
Then, mortal, kneel and pray.

When the fleecy clouds are veiling,  
With rainbow-tints at eve,  
When the last faint hues are dying,  
As loth the world to leave,  
When night's dark pencils shading  
The beauties of the day,  
When rest seems all pervading,—  
Then, mortal, kneel and pray.

When the moon is vigil keeping  
With her gentle smile above,  
When the silent stars are weeping  
Glad tears of hope and love,  
When sleep in visions bringing  
Fond memories past away,  
Joy o'er sad hearts is flinging,—  
Then, mortal, kneel and pray.

ALVAR.

### THE WILL OF THE PEOPLE.

"We will not serve thy gods, nor worship the golden image which thou hast set up."

"Thou shalt not follow a multitude to do evil."

The people have brought forth an image vain,  
From the old pagan shrine of Liberty,  
With stormy acclamations raised it high,  
And throned it in a new and gorgeous fane,  
And bid us fall and worship at the strain  
Of cornet, flute, harp, sackbut, psaltery;  
Priests of the true church, pass that idol by,  
Nor let the popular mark your foreheads stain,  
Signed with the Holy Cross, that ye might own  
CHRIST and HIM crucified; and though the crowd  
Sport with deceivings of their weak self-will,  
Stand all undaunted, though ye stand alone;  
No thought be wavering, and no knee be bowed;  
Mid thousands faithless, be ye faithful still.

### A CONTRAST OF CHARACTER BETWEEN BISHOP MIDDLETON AND BISHOP HEBER.

From the life of Bishop Middleton by Rev. C. W. Le Bas.

The imagination can scarcely, perhaps, picture a contrast, in some respects, more striking, than that which was exhibited in the characters of Bishop Middleton and his successor. It is, nevertheless, such a contrast as may well exist between two great and good men. Many qualities they had in common with each other. Each was distinguished by rich and various mental accomplishments, by a noble and almost saint-like disregard of mere personal interest, and by an entire dedication of himself to the holy cause which called them forth from their country. But, in the general "form and pressure" of their minds, they were totally dissimilar. The soul of Heber was essentially poetical. He surveyed with the eye of a poet all the regions both of art and nature,—the achievements of man, and the works and word of God. The power of poetry descended upon his dreams, and visited him in his private meditations and devotions, and often shed a celestial radiance over his ministrations in the sanctuary. In Bishop Middleton the imaginative faculty was far less predominant. His chief endowments were a profound and penetrating sagacity,—a vast strength of purpose,—a robust frame of mind, less fitted to pursue the bright creations of fancy, than to wrestle with severe truth, or to grapple with the stubborn realities of life. The characters of these two men may, perhaps, be said to have borne towards each other a relation somewhat resembling that which painting bears to sculpture. The canvass delights in the glow and richness of vivid colouring, the intricate vicissitudes of light and shadow, and the endless combination of objects and variety of distances. All these the marble rejects. It may be able, indeed, to bear the impress of every passion which can agitate our nature, or of every excellence which can dignify it; but the effect is always, more or less, accompanied by something of a sober and austere simplicity. It is, perhaps, scarcely too fanciful to surmise that, of those who intimately knew each of these eminent worthies, there might be some, who would so far enter into the spirit of this comparison, as to desiderate a painting of Heber, while they regarded a statue as the more appropriate representation of his great predecessor.

The same contrast which ran through their moral nature, prevailed in their intellectual. The souls of both were thoroughly pervaded by a solemn sense of Christian duty; but this principle was displayed according to the different temperaments of the men. In the one, it often took the form of steady and inflexible resolution; in the other, the aspect of facility and mildness. The one seemed incessantly watchful over himself, lest the pleasure of compliance should betray him into the surrender of something which duty commanded him to maintain: the other appeared fearful lest the responsibilities of public life should make him insensible to the feelings and the wishes of men whose worth entitled them to respect. The one was on his guard against the suggestions of easy and mistaken benevolence: the other was fearful lest official integrity and firmness should petrify, at last, into obstinacy and self-will.

Different, however, as these individuals were, it would seem to have been providentially appointed that two such men should appear in India, in the order which actually occurred. Without the unbending constancy of Bishop Middleton, it is very doubtful whether the foundations of the Episcopal Church could have been so solidly and permanently laid. But when that great work was once accomplished, the same degree of stern energy might not, perhaps, be so absolutely essential for carrying on the superstructure, and applying the decorations, and executing the details of that mighty and glorious design. When Bishop Heber arrived, the most enlightened portion of the Anglo-Indian public had been taught to regard the episcopal establishment with deep respect. The commanding qualities of the first bishop had secured for it the veneration of the community. It is not, therefore, altogether surprising that his successor should feel himself the more at liberty to follow the native impulse of his temper, and to choose the kindlier office of engaging in its behalf their cordial attachment and fidelity. And never surely was any human being more consummately adapted, than that successor, for the office of winning the affections. The singleness of his heart, the simplicity of his manners, the heavenly sweetness of his temper, the passionate devotion of all his faculties to the work of an evangelist,—seemed to bend towards him the hearts of all the people, as the heart of one man. They who were, at first, surprised at the unostentatious plainness of his demeanour, were soon overpowered by the vast resources and genuine dignity of his mind. The result has been, that in the course of twelve years the labours of these two men have surrounded the Indian Church with reverence and affection, and have associated Episcopacy in the public mind with everything that is admirable in learning and genius, or sublime in piety and virtue.

### THE SEVEN CHURCHES OF ASIA.\*

No. VI.

SARDIS.

"And unto the angel of the Church in Sardis write; These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the Churches."—Rev. iii. 1-6.

The epistle to the Church of Sardis commences with the melancholy assertion, by Him "who hath the seven Spirits of God, and the seven stars," that its members were in the deplorable condition of having "a name to live," while in fact they were "dead:" for their works were not perfect before God. In the estimation of others, and probably in their own, their spiritual state was very flourishing; for men are apt to form most erroneous judgments of the character of others, as well as of their own: but the scrutinising decision of that Being, who looketh not to the outward appearance, but who judgeth the heart, and who can discriminate between the wheat and the tares, was far from favourable; and he sought, by the expository language of this epistle, to withdraw the veil of self-complacency which blinded them to their true character; to point out the danger of having the form of godliness, while the power thereof was denied; and to arouse them, while yet their situation was not altogether hopeless, to return to him in penitence and humility. He exhorted them to be watchful, to keep a strict guard over their thoughts and desires, no less than over their outward conduct; to strengthen the things which remain; to fan the spark of heavenly grace bestowed upon them, ere it was finally quenched; and he uttered the solemn warning, that if they did not watch, he would come upon them to destroy them, as a thief, at an hour when they least expected it, while they were indulging a carnal security, and regarding all as safe. The picture of the general circumstances of this Church is indeed painful, and reminds us forcibly of the necessity of ever being on the watch, lest we suffer our languid graces to expire, lest we tempt God to withdraw his gifts from us. A state of spiritual death is a very dangerous state; and if not aroused by the life-giving Spirit, it must inevitably be exchanged for death eternal.

Even at Sardis, however, God was not without a people. Amidst the dead embers were to be found some whose breasts kindled with a pure and holy flame. "A few names" in Sardis, amidst the impurity and ungodliness which prevailed, had not defiled their garments, but had been enabled to keep themselves pure. And so it has been in every age; God has always had those who were his, on whom the light of divine truth shone, even while around was darkness that might be felt; who worshipped the Eternal Spirit in spirit and in truth, even while the idol's shrine was surrounded by hosts of deluded votaries. To these few faithful at Sardis three gracious blessings are promised; and not to them only, but to all who should overcome:—The being clothed in white raiment,—that fine linen which is the righteousness of saints; the being retained in the book of his remembrance, their names enrolled in heaven; and their being acknowledged at the last great day, before Jehovah and his angels, as those who have witnessed a good confession while on earth, and shall be raised to the blessedness conferred on the true followers of the Lamb.

Sardis was the capital of Lydia, and a city of great antiquity. It was situated in a rich plain at the foot of Mount Timolus. The river Pactolus flowed through the Forum. To the south of the plain stood the magnificent temple of Cybele, composed of white marble, and of which two columns, together with a few fragments of others, remain.

\* From the Church of England Magazine.

Sardis became a flourishing and important city in the reign of Croesus, king of Lydia; on whose overthrow by Cyrus (B. C. 545), it continued to be the chief city of the Persian dominions in this part of Asia. It was burnt to the ground by the Ionians, aided by the Athenians, on the revolt excited by Aristagoras and Histæus; but it was again rebuilt. It afterwards surrendered to Alexander the Great, who restored the Lydians to their ancient privileges; and at length, after various changes, it became subject to the Romans. In the reign of Tiberius it was overthrown by an earthquake; a calamity in which many other cities were involved, and which is described by Tacitus as having happened in the night, and on that account more disastrous in its consequences, no warning being given, and no time allowed for escape: but by the liberality of the emperor the city was soon restored.

No account is given of the introduction of Christianity into this city; and as little do we know of the immediate effects produced by the exhortation contained in the monitory epistle addressed to it. In the second century the Christians were under the spiritual jurisdiction of Melito, a learned and pious man. The city underwent strange vicissitudes during many hundred years; and at length, in 1304, the Tartars and Turks came as "a thief" upon it.

Sardis at the present day presents a melancholy picture of the instability of all human grandeur. The once opulent city is now reduced to a wretched village, called Sart, consisting of a few hovels, occupied by Turkish herdsmen, and erected in the midst of extensive ruins. At some distance from this village, and about a furlong to the south of the Acropolis, stand the two remaining pillars of the temple of Cybele. When Mr. Chishull visited the spot, in 1700, there were "six lofty Ionic columns, all entire, except that the capital of one was distorted by an earthquake." Mr. Peyssonnel, in 1750, found three columns standing with their architraves, besides other large fragments. In 1812, Mr. Cockerell, who visited the place, thus describes it:—"To the south of the city, in a small plain, watered by the Pactolus, stood the temple, built of coarse whitish marble. The western front was on the bank of the river; the eastern, under the impending heights of the Acropolis. Two columns of the exterior order of the east front, and one column of the portico of the pronaos, are still standing, with their capitals; the two former still support the stone of the architrave, which stretched from the centre of one column to the centre of the other. The columns are buried nearly to half their height in the soil which has accumulated in the valley since their erection, chiefly, it is probable, by the destruction of the hill of the Acropolis, which is continually crumbling, and which presents a most rugged and fantastic outline."—In 1828, Mr. M'Farlane visited the spot, and found that decay was rapidly prosecuting its work.

Mr. Arundell thus feelingly speaks of the decay of this now desolate spot:—"Sardis, the capital of Lydia, identified with the names of Croesus, and Cyrus, and Alexander, and covering the plain with her thousands of inhabitants, and tens of thousands of men of war; great even in the days of Augustus, ruined by earthquakes, and restored to its importance by the munificence of Tiberius;—Christian Sardis, offering her hymns of thanksgiving, for deliverance from pagan persecution, in the magnificent temples of the Virgin and Apostle;—Sardis, again fallen under the yoke of a false religion, but still retaining her numerous population, and powerful defence, only five hundred years ago: what is Sardis now? 'Her foundations are fallen, her walls are thrown down.' 'She sits silent in darkness, and is no longer called the lady of kingdoms.' 'How doth the city sit solitary, that was full of people?' . . . The objects of greatest interest to the Christian traveller are the ruins of two churches; one at the back of the mill, said to be the church of the Panagia, and another in front of it called the church of St. John. Of the former there are considerable remains, and it is almost wholly constructed with magnificent fragments of earlier edifices. Of the other there are several stone piers, having fragments of brick arches above them, and standing east and west. When Smith wrote, a Christian church, having at the entrance several curious pillars, was appropriated to the service of the mosque."

Utter desolation, in fact, is the character of this now neglected spot, which, like that whereon Nineveh and Babylon once stood, proclaims in loudest accents, even amidst its natural melancholy stillness, the utter overthrow of those who hearken not to the Almighty's voice. Desolation, be it remembered, is the threatened woe to be inflicted on the enemies of God; they "shall be made like the heath in the desert." The church of Sardis, indeed, presents one among the many visible proofs of the fulfilment of the Divine denunciation, but none can surpass it; and hardened indeed must be that man's heart, and obstinate that man's disposition, and blinded that man's understanding, who does not behold in such devastation the arm of an avenging God. Sardis did not watch, she did not hold fast her profession, she did not seek to strengthen the things that remained; she turned a deaf ear to the voice of reproof, and sudden destruction, "as a thief, came upon her," and there was no human arm could deliver her, or oppose the avenging arm of Omnipotence.

And may not the professing Christian ask himself this solemn question, May not the charge brought against the church of Sardis be fairly brought against me, that I am actually dead, in a spiritual sense, in the sight of God, even though I may seem to others to live, and may suppose my state to be one of vitality and safety? "All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits." Even at the very moment that I am obtaining the applause of my fellow-creatures, and the smiles of the world may be upon me, may not I be worthless in God's sight?—There is, indeed, a state of spiritual death, from which we must be aroused, and which is represented as a state of trespasses and sins; and this must be exchanged for a life of practical godliness. But how is this resurrection to be accomplished, how is this change to be effected? By no

power short of the omnipotent Spirit of God. He alone can impart life to the dead soul. He alone can render fruitful the barren stock. For that Spirit let us earnestly pray—pray that we may have a perfect knowledge of our condition in the sight of God, that the veil of deception may be removed; that we may become abundant in the fruits of vital godliness.

God has had a few names of sincere worshippers in every age of his Church, of those who have sighed and cried for the dishonour cast upon his divine Majesty. And he has a few names at the present day. The profession of religion is widely spread abroad. The visible Church ranks within its pale a host of members. But is there not reason to fear that, comparatively speaking, but of few of these professed believers it can with fairness be asserted that they are really on the Lord's side? How important, then, is the individual inquiry! Am I one of God's people, one for whom is reserved in store the robe of unsullied purity, washed in the blood of the Lamb—one who has reason to rejoice because my name is written in Heaven,—one whom the Son of man shall confess before an assembled and admiring world, nay, before his Father and the angels, as one of his? How is the point to be ascertained? No voice from Heaven can be expected to reveal to us a knowledge of this fact, or supernatural agency be employed for the purpose. We are to seek in earnest prayer for the illumination of the eyes of our understanding, that we may be guided into the clear perception of the truth; and then we are solemnly to try our hearts, and to investigate what evidence we have that we are among the number of those whom the Gospel points out as the true children of God. And as unquestionably the inquiry is one of vital importance, so unquestionably the blessings to be conferred on the servants of God are well worthy our earnest endeavours to procure. For the loss of these blessings, nothing in time or in eternity can ever compensate; and of all deluded men, he is the most miserably deluded, who barter for the simple gratifications of a perishing world the imperishable inheritance of the saints of God; and that he may walk "according to the course of this world," and after the lusts of his own impenitent and unclean heart, is willing to forego the unspeakable blessedness of those of whom the exalted Saviour now speaks in the language of approbation, "they shall walk with me in white, for they are worthy."

### THE INGRATITUDE OF PROTESTANTS FOR THE REFORMATION.

By Bishop Bull.

Let us bless God that we yet breathe in a pure air, free from the noisome and pestilent fogs of those superstitious vanities, where none of those fooleries and impieties are intruded on our faith or practice; that we live in a church, wherein no other name is invocated but the name of God the Father, Son, and Holy Ghost; nor divine worship given to any but to the one true God, through Jesus Christ the only Mediator. O happy we, if we knew and valued our own happiness! But alas! alas! many of us do not. We despise and trample upon that Reformation of religion, which by a miracle of God's mercy was wrought in this nation in the days of our forefathers, and run to schismatical assemblies under pretence of seeking after a better reformation. We abandon that church, and can hardly forbear to call it anti-christian and popish harlot, the foundation-stones whereof were laid and cemented in the blood of God's holy martyrs, that died in defiance of the errors and superstitions of the Romish synogogue. And yet these men call themselves Protestants, yea the only true Protestants, and will scarce allow us of the Church of England a share in the title. God grant, that by this our horrid ingratitude, we do not provoke him to recall that mercy, which ourselves indeed throw back into his face, as if it were not worth our acceptance, and to cause a dark night of popery to return on us; wherein a superstitious and idolatrous worship shall be thrust upon us, yea, and we shall be compelled to forbidden and idolatrous worship, or to death; wherein our Bibles, that we now, not only with liberty but encouragement, carry about us, shall be snatched out of our hands, and fabulous lying legends put in the room of them; wherein our excellent Liturgy, in a tongue we all understand, which many of us now leathe, and call pitiful pottage, yea and popish mass, shall be abolished, and the abominable Roman mass indeed placed in its stead; wherein the cup of blessing in the holy eucharist shall be sacrilegiously taken from us, which is now openly and freely held forth to us all, and that in so excellent a way of administration, that the whole Christian world beside is not able at this day to show the like; but we scorn to take it, and refuse to receive it, unless it be given us by an unhallowed hand in a factious conventicle. If ever these and the other ill effects of popery, which I cannot now mention, happen to us, (which God avert,) and I trust it will never come to pass; but, I say, if ever these things should befall us, we should then, when it is too late, clearly distinguish between light and darkness, and discern the vast difference between the established religion, which many now call popery, and popery itself. We should then cast back a kind and mournful eye upon our dear mother the Church of England, whose very bowels we now tear and rip up by our wicked schisms. We should then wish ourselves in the safe arms of her communion once again, and resolve never more to depart from it. Let us do that now, whilst it is seasonable, which we shall then wish we had done, but cannot do.

### MORAL OBLIGATIONS AND SOCIAL DUTIES OF RELIGION.

These are, indeed, the tests of real piety. No one must fancy herself religious, who is careless of moral obligations. She may be perpetually engaged in the discussion of duty, and liberal in her application of incentives; she may not even shrink from the reproach of religion, nor from public exertions in its behalf; but she is greatly in the wrong, if



she imagines that any of these things can compensate for want of attention to the minutiae of social conduct. The source of religion is the heart, and it radiates through the system; and though its diverging beams strike upon remote objects, they must fall first on those that are nearest to the centre.

The domestic circle may exhibit some of the most beautiful developments of female piety, and it affords opportunities to the youngest christians to evidence their religion.—Few, perhaps, are the children who do not mourn over deficiencies in filial piety; who do not recall, with tender sorrow, the poor return they made to an ever wakeful love; and who, though they may have rendered all that decorum required, do not sicken at the recollection of what they might have done, but failed to do,—to soothe, to comfort, and make glad the hearts that now have ceased to beat.

There may be, indeed, many more exciting occupations—many more striking developments of religion—than the quiet discharge of filial attentions; there may be a consciousness of much greater sacrifice in the exercise of a diffused benevolence than in the routine of private duty; but though the first must not be undervalued, it is scarcely as much an indication of real piety as the other. For it is when we see religion cementing natural ties, and maturing family affection,—prescribing the little kindnesses, and the trifling sacrifices, which contribute so much to domestic comfort, teaching to forego pleasure and society for the sake of ministering to infirmity, and cheering the sad and solitary hour—that we feel her to be most attractive, and learn to appreciate her real worth.

Christian love, as it ascends first to its fountain, is conducted from thence, in due proportion, into every legitimate earthly channel.—See, in the good daughter, listening to her parents' counsels,—valuing their instructions,—seeking their society,—ministering to their comfort,—and, lastly, soothing their infirmities, and closing their eyes, the earliest exemplifications of christian social love. See her again in after life—blessing and being blest—the friend of her husband, the joy of his home—the messenger of good to all who feel her sweet and gentle influence. See her in her family; the tender nurse, the patient instructress, the sympathising and forgiving counsellor, receiving back from her children the recompense of her own filial affection!

Nor, in such a person, is the development of the principle confined to her own home. As a friend she is kind, while faithful; constant, and yet impartial. She can appreciate true excellence, wherever she meets with it, and does not allow prejudice or party feeling to interfere with her estimate of worth. Far is it from her to indulge in harshness of expression, still farther to offer the challenge and provoke the attack; she is a "meek daughter in the family of Christ";—all her words are gentle, all her tone is feminine; and whether she relieves distress, or communicates instruction, or renders a slight courtesy, she evinces the same warm and sympathising heart, the same tender and graceful hand.—*Mrs. John Sandford, from "Woman in her social and domestic character."*

#### THE HORRORS OF WAR MITIGATED BY CHRISTIANITY.

Even war has lost much of its natural cruelty; and compared with itself in ancient times, wears a mild and gentle aspect. The first symptom of the mitigation of its horrors appeared early in the fifth century, when Rome was stormed and plundered by the Goths under Alaric. Those bands of barbarians, as they were called, were Christian; and their conduct in the hour of conquest exhibited a new and wonderful example of the power of Christianity over the fierce passions of man. Alaric no sooner found himself master of the town, than he gave out orders that all of the unarmed inhabitants who had fled to the churches or the sepulchres of the martyrs should be spared; and with such cheerfulness were the orders obeyed, that many who were found running about the streets in a phrensy of consternation and despair, were conducted by the common soldiers to the appointed places of retreat. Nor was a single article touched of the rich furniture and costly ornaments of the churches of St. Peter and St. Paul. This, you will observe, was a thing very different from the boasted examples of Pagan manners, the generosity of Camillus, and Scipio's continence. In either of those examples, we see nothing more than the extraordinary virtue of the individual, because it was extraordinary, equally reflecting disgrace on his times and credit on himself; this was an instance of mercy and moderation in a whole army—in common soldiers, flushed with victory, and smarting under the wounds they had received in obtaining it.

From that time forward the cruelty of war has gradually declined, till, in the present age, not only captives among Christians are treated with humanity, and conquered provinces governed with equity, but in the actual prosecution of a war it is become a maxim to abstain from all unnecessary violence. Wanton depredations are rarely committed upon private property; and the individual is screened as much as possible from the evil of the public quarrel. Ambition and avarice are not eradicated from the heart of man; but they are controlled in the pursuit of their objects by the general philanthropy. Wars of enterprise, for conquest and glory, begin to be reprobated in the politics of the present day.—*Bishop Horsley.*

#### ENGLISH JURORS.

From Sir James Mackintosh's Speech on the trial of Peltier.

In the Court where we are now met, Cromwell twice sent a satirist on his tyranny to be convicted and punished as a libeller, and in this Court, almost in sight of the scaffold streaming with the blood of his sovereign, within hearing of the clash of his bayonets which drove out Parliaments with contumely, two successive juries rescued the intrepid satirist (Lilburne) from his fangs, and sent out with defeat and disgrace the Usurper's Attorney General from what he had the insolence to call his Court! Even then, when all law and liberty were trampled under the feet of a military banditti; when those great crimes were perpetrated on a high place and with a high hand against those who were the objects of public veneration, which more than any thing else upon earth overwhelm the minds of men, break their spirits and confound their moral sentiments, obliterate the distinctions between right and wrong in their understanding, and teach the multitude to feel no longer any reverence for that justice which they thus see triumphantly dragged at the chariot wheels of a tyrant;—even then, when this unhappy country, triumphant indeed abroad but enslaved at home, had no prospect but that of a long succession of tyrants wading through slaughter to a throne—even then, I say, when all seemed lost, the unconquerable spirit of English liberty survived in the hearts of English Jurors. That spirit is, I trust

in God, not extinct: and if any modern tyrant were, in the drunkenness of his insolence, to hope to overawe an English Jury, I trust and I believe that they would tell him: "Our ancestors braved the bayonets of Cromwell—we bid defiance to yours. Contempsi Catilinæ gladios—non pertimescam tuos!"

What could be such a tyrant's means of overawing a jury? As long as their country exists, they are girt round with impenetrable armour. Till the destruction of their country, no danger can fall upon them for the performance of their duty, and I do trust that there is no Englishman so unworthy of life as to desire to outlive England.

#### THE CHURCH.

COBOURG, SATURDAY, APRIL 13, 1839.

The recently published Report of the Earl of Durham, on which, it is supposed, the measures are to be based for "putting a speedy end to the discontents in Canada,"—has, in both Provinces, created a considerable sensation. Different sentiments, either of approbation or of censure, according to the bias of parties, will naturally be begotten by its perusal; but independent of this predisposing influence upon the judgment, it is quite possible for the same individual, in perusing this lengthy document, to be affected by both those opposite feelings. The Report possesses certainly the merit of variety,—not merely as to style and language, but as to the soundness of the views and the cogency of the arguments which are advanced. It would seem to have been constructed if not in a variety of moods, certainly under a diversity of influences from without; for the sentiments promulgated most obviously receive their shade and colouring from the character of the sources from which they are drawn.

In discussing the affairs of Upper and Lower Canada respectively, his Lordship manifests not a little contradiction in the general spirit and tenor of his remarks. In speaking of the political state of Lower Canada, and proposing measures for its alleviation, the sentiments he expresses are comparatively conservative and constitutional; but the opinions he advances in regard to the civil condition of Upper Canada, partake of that radical and revolutionary innovation which its loyal population have been so long and so vigorously resisting. In Lower Canada, Lord Durham seems to have regarded the British population as really the aggrieved party, and with this impression he has proposed some remedial measures in becoming consistency with the spirit of our unrevoked Constitution; but, in Upper Canada, the loyal and anti-innovating portion of the inhabitants are wholly overlooked, or supposed perhaps to be sunk in a state of political apathy from which it were an act of philanthropy to rouse them. The only persons, in his Lordship's view, worthy of consideration are those who, under the pretence of reform, are seeking the destruction of our monarchical form of government, and labouring by every insidious artifice for the dissolution of our connexion with the United Empire. In Lower Canada, it would appear that he accepted advice from those who entertained sound and constitutional views; while in the Upper Province, he seems to have adopted as his text-book the volumes of grievances with which, for the last ten years, our pseudo-reformers have been encumbering the world.

Our respected contemporary of the *Montreal Herald*, for example, declares that the *ipsissima verba* of his loyal and constitutional journal are to be discerned in that portion of the noble Lord's Report which refers to Lower Canada; while journals in the Upper Province whose views of policy are, in many respects, the antipodes of what are entertained by our contemporary just named, assert that their views are, *totidem verbis*, embodied in the same Report! This would lead to the belief—which facts may by and by establish—that this voluminous document is the work of many hands; or that if the hand of the noble Earl alone reduced it into its present shape, and wrought its motley materials into something of a *lucidus ordo*, yet that these have been drawn from sources most opposite and contradictory. That it should represent, therefore, so much of the appearance of patch-work, is not to be wondered at,—that

turpiter artrum

Desinat in piscem mulier formosa superiè,  
—that the beginning and the end should manifest so striking an incongruity, must no longer excite our surprise.

In compliance with the suggestions of a few noisy and revolutionary agitators, and in opposition to the loudly-spoken and deliberate voice of a vast majority of the loyal inhabitants of this Province, his Lordship, amongst other recommendations, advises the direct responsibility of the Executive Council to the House of Assembly; in other words, that her Majesty's Representative should be controlled in the exercise of his functions by the voice of the people declared through their Representatives. We have no objection to the theory of such a scheme; but its practical adoption should be made dependent upon a fitting condition of society. When in Canada, we have the same social organization, the same balancing of power in the body politic, which exists in England; when we possess here the same regulators of public opinion as have been established for centuries there; when we have an hereditary peerage, a wealthy gentry, and the same powerful diffusion of commercial influences; when we have the benefit of a healthy system of education, and the full operation of the principle of an established religion, we might venture thus to entrust the destinies of the country to the "will of the people,"—we might hazard the exercise of this public opinion without endangering the prerogative of the crown, or the supremacy of the Mother country. But without such checks,—without any preparation for the wholesome and temperate exercise of so weighty a responsibility, there is nothing to be foreseen from the adoption of Lord Durham's views, but a series of collisions betwixt the governing and the governed,—a strife of party as rotary and established as the cycle of the years. With a Lieutenant Governor virtually dependent upon the popular caprice, it is easy to predict the anxiety that would soon be felt to relieve her Majesty from the trouble and responsibility of his appointment, and the natural desire that would follow to be rid of the interference of the Imperial Government altogether.

On the subject of the Church, upon which it is our more special business to notice his Lordship's opinions, he expresses himself in a manner that cannot fail to gratify the most determined and bitter of its opponents. Although the practical manifestations of Lord Durham's attachment to the principles of the Church, did not lead us to hope for any thing very satisfactory relating to its interests in any official document which he might put forth, we were scarcely prepared for the tone of radical hostility to our venerable Es-

tablishment which appears throughout that Report. How far personal feeling may have been mixed up with views professedly public and patriotic in this exposé of his Lordship's religious predilections, the world may by and by have a better opportunity of judging. It may have been discovered by his Lordship that the independence of popular caprice which an Establishment provides for its ministers, has led to a faithfulness in promulgating christian truth and duty, which to the proud and unconverted heart is far from grateful; and this discovery may have begotten that sudden preference for the Voluntary principle which the noble Earl avows, as affording some check to this uncompromising and painful boldness in the exposition of Gospel duty. Be this as it may, the question of an Established Church in contradistinction to the operations of the Voluntary system, is one in which the opinion of the Earl of Durham is not likely to effect any great or sudden revolution.

The noble Lord seems ready enough to adopt the floating rumours which, baseless as they may be, it is found convenient to propagate, of the extreme paucity of the members of the Church of England in this Province, and the consequent presumptuousness of its claims to be exalted to the honour and dignity of retaining its proper privileges and legally accorded rights. For the rash and reckless assertions which his Lordship hazards upon this point, he is probably indebted to the same sources of information upon which were predicated the late very startling and very marvellous declarations, in the House of Commons, of his Chief Secretary, Mr. Buller!

Lord Durham will no doubt surprise the people of England as much as his chief Secretary had lately astonished those of America, when he states that a majority of the middle classes in England,—from which classes, emigration to this country is chiefly to be expected,—are Dissenters from the Established Church. His Lordship has access to the fullest means of ascertaining this fact; and if he will be at the trouble of inquiry, he may also learn that the existence of Dissent both in England and Scotland has been in a great degree owing to the want of a full provision for the Established Church. And had such a provision, in any adequate degree, been brought into operation in this Province about 30 years ago,—had we then been furnished with the ministrations of the Church of England in any degree proportionate to the wants of the people, Lord Durham must have a very imperfect knowledge of the history of this Province not to know, that by this time it would have embraced in its communion a very large majority of the population. When people are left to their own resources, and the State fails to supply the religious instruction which they require, it is hardly to be expected that the Church of the State should maintain its ascendancy in their affections.

We had written thus far when our attention was called to an article in the *London Times* upon this very portion of the Earl of Durham's Report,—an article written with great eloquence and spirit, and inculcating some lessons from which we trust the noble Lord will derive improvement. We gladly present it to our readers; and they will rejoice with us at this indication of a spirit of watchfulness over our interests at home,—this prompt and manful resistance to the mischievous experiments in colonial legislation of which Upper Canada is thus proposed to be made the theatre. In and out of Parliament in the Mother Country we have watchful friends; and they who about twelve months ago saved us from the blunders of a Russell and a Glenelg, will rescue us now from the reforming mania of a Brougham and a Durham.

From the *London Times* of Feb. 25.

#### TO LORD DURHAM.

My Lord,—The most redeeming part of your Lordship's report is the zeal it displays in the cause of religion. The space devoted to this subject is so much larger than we had reason to expect, and so much greater than that allotted to your chaplain on your outward voyage, that it has somewhat taken us by surprise. It was feared that "the still small voice" would not be so audibly heard amidst the din of arms, or listened to with such devout attention at the Court of the Viceroy, and I apprehend it may still be doubted whether it has found that favour so important a subject demanded.—Manufacturers wisely suit the texture and quality of their wares to the taste of their customers, and the compilers of your Lordship's report have not lost sight of this worldly maxim. Men of all shades of belief and of disbelief, except the church, and of every gradation of politics, except loyal conservatives, have received their due share of commendation and encouragement. How is it, my Lord, that they have incurred your displeasure, and merited this rebuke? Have the clergy, with ill-directed zeal, joined with the Premier in expressing "their surprise and regret" at your Lordship's disregard of their feelings in your official appointments, or have cold averted looks supplied the place of benedictions? Have your Lordship's compilers sought the opportunity to ingratiate themselves with the enemies of the church here, by disseminating their favorite opinions under the sanction of your name, or did your unexpected return preclude your Lordship from calling upon the clergy for their defence against those slanders? In this instance as in most others, your Lordship has been too credulous and too hasty, but, like every ingenious man, will rejoice, no doubt, in being corrected. Your Lordship commences with an eulogium upon the Catholic clergy of Canada, extolling their exemplary lives, their loyalty, and many virtues. In this you do them no more than justice; they deserve this commendation, and I am happy to add my humble testimony in their favor. Had your Lordship's compilers exhibited in their report any proof that they really valued these qualities, which they extol so highly, and expressed their approbation of other persons equally conspicuous for possessing them as the French clergy, their impartiality would have proved their sincerity, and enhanced the value of their praise. As it is, I fear it was not so much designed for Canadian as for European circulation, for French edification as for Irish conciliation. Your Lordship next turns to the Dissenter, and alludes "to the position he occupies at home, and the long and painful struggle through which alone he has obtained the imperfect equality he now possesses," and again to "the strife from which he has so recently and imperfectly escaped." Whether his condition of equality in England be perfect or not, I do not stop to enquire; I merely ask your Lordship what this has to do with a report on the state of Canada, and what other motive could have induced your compilers to introduce it, than a desire to make that report acceptable to a party in this country, to pander to prejudice, and to add fresh fuel to the war of dissent against the church, by enlisting sectarian sympathies against her? It is your report, my Lord, and not the Colonial dissenters, to which I object.—I war with

no man's creed: but if we appeal to England, let us appeal to its judgment and not to its passions. Having thus attempted to conciliate favour by expressing your belief in their "imperfect equality" in England, your Lordship descends on the universality of the voluntary principle in America, and proclaims one of those discoveries that is to astonish the people of this country, not merely from its novelty, but its importance,—that they have no established church in the United States. From this your Lordship argues there should be no established church in the colonies, and then very wisely leaves your readers to draw any further inference they please as to England from "the apparent right which time and custom gave to the maintenance of an ancient institution." Here your Lordship's spirit of conciliation departed and having made up your mind to an assault upon the church and the clergy, you declared, as manfully as if you were resisting the rebels instead of that loyal and truly English body, "that you will not shrink from making known the light in which it has presented itself to your mind."

When you said "you would not shrink," my Lord you evidently meant to convey the idea that you were about to do something unusual, something that would deter ordinary men, and required an exercise of moral courage. The word was appropriate. Most men would revolt at the idea of presenting an *ex parte* statement, would shudder at the thought of doing an act of injustice, and shrink from an attempt to alienate the affections of a people from their clergy. Most men, my Lord, on meeting in the wilds of America with an English clergyman, would have been touched with far different feelings than those which appear to have affected your Lordship. Is it nothing to leave the home of his fathers, the friends of his youth, the refinements of life, to encounter privation and toil in a foreign land in the service of his master? Was there nothing in the mutual recollections of our common country to call up a sympathy for his exile, or awaken a respect for his sacrifice? Could you listen to his ministrations, to the well-known liturgy of your own church, the prayers of your youth, and the devotions of your riper years, so far from home, without emotion? My Lord, I envy you not the nerve that enables you "without shrinking" to represent these services as unsuited to the country, to state your preference of casual, uncertain, and irregular missionary visits, to the regular, stated, and certain offices of the church; to exalt all other sects over it; to awaken the prejudice of all against it; and to recommend the division of its property among other denominations. When you first began to feel a preference for itinerancy, which, in the beautiful language of Scripture, "leaveth her eggs in the earth, and warmeth them in the dust; and forgetteth that the foot may crush them, or that the wild beast may break them," Did you ask the clergy to solve your doubts? Did you inquire whether the church had its missionary as well as its parochial clergy, or whether they did not frequently unite the labours of both? Had you done so, my Lord,—had you read the affecting reports of these faithful and zealous men, you would have found abundant evidence that the church visiting missionary in a new country is the pioneer of a stationary ministry—"The voice of one crying in the wilderness, prepare ye way of the Lord"—that he is found on the outskirts of civilization, where he clears the field and sows the seed, and, advancing with the march of migration, leaves his appointed fellow-labourer to garner up the harvest in the house of the Lord. When you extol the benefits of a French priest to a French community, how could your Lordship assert that an English clergyman conferred no benefits on an English congregation, when you everywhere found the flock of one disobedient to their pastor, and traitorous to their Queen, while the great body of the parishioners of the other afforded the pleasing contrast of respect for the laws and fidelity to their Sovereign? With this fact before you, notorious to all man, kind, your Lordship has been made by your disingenuous compilers, to peril your character by asserting, "I know of no parochial clergy in the world whose zealous discharge of their clerical duties has been productive of more beneficial consequences than the French Canadians." I know of none, my Lord, who are more zealous, more exemplary, or more deserving of praise, but I know of none who have been more signally and deplorably unsuccessful. When your Lordship speaks with complacency of their tithes, of their having been retarded in their labours from want of money, and of the policy of a better provision for them in future, had you no remorse of conscience when you assailed your own church, represented it as having too much of the public money, as comprising none but the opulent, and lauded the policy of stripping it of its lands, to appease the craving appetite of others? More just, my Lord, as well as more generous, than those who cast lots for "the garment without a seam," you consent that it shall be rent to pieces, and distributed to each according to his necessities. Not content with making your lordship appear in the unamiable light of acting unfriendly, your compilers have represented you as willing to act unfairly. You are made to say, when speaking of the church clergyman "though he may have no right to levy tithes, for even this has been made a question, he is," &c. The evident intent of this artfully-worded clause, that dared to hint, but fears to assert, was to insinuate that a question exists in Upper Canada as to the right of levying tithes, and to convey an idea that your Lordship does not concur in the claim. If such were not the case, the mistatement would be superfluous, and your compilers are too acute and too subtle to hazard such assertions unnecessarily.

Can it be believed, my Lord, by those who value truth, that your coadjutors in preparing this report were not actuated by a malignant spirit of misrepresentation, when they are informed that a law exists to remove all doubts from jealous and rival sects upon this subject, renouncing all claims to such a right, and precluding slander from even insinuating the desire for an impost, when the power to levy it, if it had a legal existence, was annihilated for ever? Why, I may ask, was this ambiguous and deceptive clause introduced at all? and if there be sufficient reason for its introduction, why was it not accompanied by the explanation I have just given? The cause, my Lord, is obvious: the word "tithe" is too familiar a topic with agitators not to be connected on every occasion with the church, and if the declaratory act were to be mentioned, it would be impossible to conceal the still more important fact that the seventh of land, or the clergy reserves, was given in lieu of tithes; that the church was otherwise provided for, and that it was deemed proper it should not have two endowments of so extensive a description.

On the argument against the policy of establishing a dominant church in the colonies, where not only none exists, but where no one that I have ever met advocates its introduction, and on the insidious application of the word "dominant" to the church of England, as now constituted in the provinces, I shall not comment. I conceive it to be addressed rather to the movement party of this country than



to the Legislature or the Government. I cannot believe that your Lordship was aware of those injurious aspersions when you signed the report, but it was your duty, my Lord, to have examined it minutely before you adopted it.

I have the honour to be, Your Lordship's most obedient servant, A COLONIST.

To the Editor of the Church.

REV. AND DEAR SIR,—Monday and Thursday, the 6th and 7th of March, the EASTERN CLERICAL ASSOCIATION held its second winter session at the Parsonage House, Williamsburg. Eleven members were present. The first day was devoted to business of that kind which would come more within the province of convocation; but which, so long as this our right is withheld, must be transacted on these occasions, or never.

Your useful, and increasingly interesting paper, has frequently expressed its value of Clerical Associations. Perhaps, however, a member, who owns with gratitude the advantage he has received from them, may be pardoned in the indulgence of his feelings, whilst occupying the attention of your readers a little longer on this point.

It can be no matter of surprise, then, that I should look with great jealousy on whatever could, even remotely, I will not say destroy, but make these Associations less advantageous. Punctuality in attendance must ever be observed, as of the first importance to their vigorous existence.

bush, we are in danger of thinking and acting,—I am, and there is none other.

Never should we forget, for one moment, the Apostolic admonition,—“be ye courteous.” If courtesy render the society of the educated and accomplished so pleasing and agreeable, even when higher principles are wanting, how heavenly should be the society of christian ministers, even under the constraint of that principle, which leads “each to esteem other better than themselves;” the “strong bearing the infirmities of the weak;” and none seeking, exclusively, to “please themselves.”

But, as an all-pervading influence, prayer should be made without ceasing. Prayer for a mouth and wisdom; prayer for a spirit of meekness and teachableness.

Let me entreat your pardon, and that of your readers, for thus prolonging my remarks; and with sincere prayer for a blessing on the Israel of God,

Believe me, yours in Christ,

March 22, 1839.

COLLECTIONS FOR THE RE-BUILDING OF ST. JAMES'S CHURCH, TORONTO: CONTINUED.

Table with 3 columns: Date, Name, Amount. Includes entries for April 2, 4, 5, and 6, listing various donors and their contributions.

TO THE MEMBERS OF THE MIDLAND CLERICAL ASSOCIATION.

Rev. Brethren,—You are hereby notified, that the next meeting of the above Association will be held, with God's permission, at Adolphustown, on Wednesday the eighth of May, at ten o'clock, A.M. A full attendance is requested.

A. F. ATKINSON, Secretary.

St. John's Parsonage, Bath, April 10th, 1839.

Summary of Civil Intelligence.

News from England to the 4th March has been received. We give extracts from what appears most important:—

The Official Gazette of the 1st March records the swearing in of Lord Ebrington and Sir G. Grey as members of the Privy Council—the calling of Lord Ebrington to the House of Peers by the title of Baron Fortescue—and his appointment to the government of Ireland.

Mr. James W. Buller has presented himself as a candidate for the Northern division of Devonshire vacated by the elevation of Lord Ebrington.

The army estimates from April, 1839, to April, 1840, are published in the Courier of the 2d. The sum total is £4,527,020. The force to be kept on foot is, of all ranks, 109,818, of which 89,351 are for the united kingdom and the colonies, and of £20,467 for the East Indies. For the non-effective services, such as pensions, rewards, &c. the amount is £2,386,995. Of this last amount the East India Company pays £60,000. Of the amount for effective service the company pays £714,696.

For effective and non-effective services, therefore, the whole amount to be provided by government is £6,914,063.

On the second reading of the Irish municipal corporations bill, the ministers twice defeated their opponents by large majorities—on motions to adjourn—the first time by a vote of 151 to 65, and the second 147 to 61.

Mr. Hume moved for all Sir Francis Head's correspondence; and Mr. Labouchere strongly opposed the motion.

The following was intended for insertion last week, but postponed for want of room:

REPORT OF THE EARL OF DURHAM.

From the St. James's Chronicle, Feb. 14.

The public, if they learn nothing else from Lord Durham's Report, as little else they can learn, are made aware of the unfathomable folly and boundless vanity of the writer. The Report is an appeal in behalf of the right and duty of rebellion, provided only that rebellion take the nick-name of reform.

It may have puzzled others, as we confess it puzzled us, to guess why Lord Durham presented so proper an aspect of reproof to the rebels of Lower Canada: the Report furnishes the solution—the rebels were not Reformers—they rather inclined to the preservation of their ancient institutions; their treason, therefore, had nothing in it to engage the sympathies of the ex-High Commissioner. The rebels of Upper Canada, on the other hand, were men after Lord Durham's own heart; they were Reformers in Church and State, and therefore Sir Francis Head is libelled through two or three folio pages, for having suppressed their rebellion.

As to the propositions of the report, whatever among them are new are crude and impracticable, and the old ones are familiar. We have again and again declared our opinion that the colonial system of Great Britain sins in this, as far as emigration is concerned, that it does not, even after the soil has been prepared for it, as it has long been in Canada—send out a whole frame of society together—an aristocracy as well as a democracy, and a Governor of rank and character fit to represent the Sovereign. The aristocracy might be invited, according to Mr. Pitt's original plan of an hereditary local nobility; such a body would remove the great political difficulty, the want of a satisfactory second chamber; and it would offer inducements to persons of the highest rank and of sufficient affluence to accept the viceroyalty of North America, and to keep an actual, not a phantom, Court. Such titles as Duke of Beauharnois, or Marquis of Acadie, or Earl of Montreal, might seem strange for a time even in Canada, and be the occasion of smiles in England for a few years; but as they became more customary they would be objects of ambition. Men, as Wm. Huntington, S. S., said, love titles, and rich men would not be less disposed to invest their property in the North American provinces from knowing that the investment might be a step to even transatlantic nobility. As long, however, as we send none but labourers and soldiers to the colony, without offering any temptation to rich men to establish themselves, we must expect the profits of a barrack or workhouse.

We present our readers with the following extracts from the recently published work of Sir Francis B. Head: we be-

gin with his despatch to the Colonial Secretary immediately after the suppression of the rebellion in December, 1837:

“My Lord, what a serious lesson have the inhabitants of Upper Canada offered to their mother country! Our evidence, humble as it is, will surely bring conviction to the minds of those mis-named reformers who, ignorant of the blessings they enjoy, desire to adulterate the purity of our revered institutions. Situated as we are here, surely we are better able to judge between monarchical and republican government than the people in England, who are acquainted only with the former. The faithful attachment which this province has evinced to British justice, to British juries, and to the British Sovereign, is the noblest instance of independence I have ever witnessed, and it induces me to tell your Lordship plainly and unequivocally, that neither the Legislature nor the people of Upper Canada will any longer submit to the base conciliations which have long disgraced the Colonial Office.

“My Lord, it has long been notorious to every British subject in the Canadas, that your Lordship's under Secretary, the author of our Colonial despatches, is a rank republican. His sentiments, his conduct and his political character, are here alike detested, and I enclose to your Lordship Mr. McKenzie's last newspaper, which, traitorous as it is, contains nothing more conducive to treason than the extracts which, as its text, it exaltingly quotes from the published opinions of her Majesty's under Secretary of State for the Colonies.”

The following is his account of an interview with some of the leading “Reformers” at Toronto, on his first arrival:

“Among those who in private audience presented themselves to me, was Mr. Bidwell, the Speaker of the House of Assembly.

“To this gentleman, who was the leader of the republicans, I expressed the same language which I had addressed to the leaders of the opposite party. I told him plainly that I was an inexperienced man, but that I would deal honestly toward the country, and being resolutely determined to correct the grievances of the province, I at once took up the book which contained them, and invited Mr. Bidwell to converse with me freely on the subject.

“To my utter astonishment, he told me that there were grievances not at all detailed in that book, which the people had long endured and were still enduring with great patience,—that there was no desire to rebel, but that a morbid feeling of dissatisfaction was daily increasing; that increase it would, and that in fact, if it had not been distinctly stated that I was the bearer of new instructions, those with whom he was associated had come to the determination never to meet in Provincial Parliament again. “What do you mean, Sir,” said I, “that this book of grievances which I have been especially sent to correct, does not contain the complaints of the province?” Mr. Bidwell repeated his former answer, and from that day to the hour of his leaving the country, never could I get him to look at the book of grievances; but whenever I referred to it, he invariably tried to decoy me to some other will-o'-the-wisp complaint, which in like manner would have flown away before me, had I attempted to approach it.

“When Mr. Mackenzie, bringing with him a letter of introduction from Mr. Home, called upon me, I thought that of course he would be too happy to discuss with me the contents of his own book, but his mind seemed to nauseate its subject even more than Mr. Bidwell's. Afraid to look me in the face, he sat, with his feet not reaching the ground, with his countenance averted from me, at an angle of about 70 degrees, while, with the eccentricity, the volubility, and indeed the appearance of a madman, the tiny creature raved in all directions about grievances there, and grievances here which the committee, he said, had not ventured to enumerate.

““Sir,” I exclaimed, “let us cure what we have got here first,” pointing to the book before me. But no, nothing that I could say would induce this pedlar to face his own report,—and I soon found that the book had the same effect upon all the republican members, and that, like the repellent end of a magnet, I had only to present it to the radicals to drive them from the very object which his Majesty's government expected would have possessed attraction.”

UPPER CANADA.

HOUSE OF ASSEMBLY.

Thursday, 28th March, 1839.—A Writ of Election has been issued out for the third Riding of the County of York, for the return of a member in the place of Thomas D. Morrison, William B. Jarvis, Esq., Returning Officer; the Election to be held at Post's Inn, in the Township of Pickering, on Monday the 22d day of April.

The bill to continue the Act regulating Line Fences, and Water courses, was read the second time.

The bill to continue the act granting licences to Innkeepers, was read the second time.

The bill to continue the act to prevent the consumption of spirituous liquors in shops, was read the second time.

The bill to continue the act to amend the Law for attaching the property of absconding debtors, was read the second time.

Monday, 1st April.—The bill to continue the act regulating the trial of controverted elections, was read the third time and passed.

The bill to continue the Act regulating line fences and water courses, was read the third time and passed.

The petitions of W. N. Bottom, J. P. and eighty-three others, of the county of Grenville, praying for a grant of £15,000, to macadamize the road from Prescott to Kemptonville.

Of H. Strange, and three hundred and eight others, of the District of Gore, praying for the construction of a macadamized road from Guelph to Dundas.

And of Ephraim Sanford, J. P. and nine others of the District of Colborne, praying for authority to raise a sum of money by debenture, to build the Gaol and Court House, and also that the tax on said District, for defraying the expense of building the same, may be continued for eight years,—was read.

Mr. Boulton gave notice, that he will on to-morrow, move that a humble address be presented to His Excellency the Lieutenant Governor, thanking His Excellency for the prompt measures adopted by His Excellency, for the organization of the Militia, and for putting the country in as efficient a state of defence as possible.

Mr. Manahan gave notice, that he will on to-morrow, move that a humble address be presented to the Queen, praying that Her Majesty will be graciously pleased to direct that grants of the waste lands of the Crown in these Provinces, be made in the proportion of 200 acres to each Warrant or non-commissioned Officer,—and one hundred acres to each private Soldier or Marine, and to each Seaman—to such non-commissioned Officers and Soldiers of Her Majesty's Army and Ma-

rine Corps, and to such Warrant Officers and Seamen of the Royal Navy, as shall have faithfully served for the term of seven years in the British Provinces in North America, from the 7th November, 1837—the time of the first outbreak in Lower Canada, and who may be thereafter honorably discharged in the said Provinces.

On motion of Mr. Attorney General, seconded by Mr. Burwell,

Ordered—That a Select Committee be appointed to report on the State of the Province, with reference to foreign invasions, and the aggressions committed by citizens of the United States, since the last Session of the Legislature, and the measures that have been adopted, and which it is still necessary to adopt for the preservation of the public peace,—and that the said Committee be composed of Messrs. Prince, Sherwood, Chalmers, of Halton, and Robinson, and that the 31st rule of this House be dispensed with, so far as it respects this motion.

On motion of Mr. Thomson, seconded by Mr. Dettlor,

Ordered—That the documents sent down by his Excellency this day, relating to the establishment of the Rectories be referred to the Committee to whom were referred the documents on the same subject formerly sent down.

Tuesday, 2nd April.—On motion of Mr. Bockus, seconded by Mr. Shaver,

Ordered—That the several Petitions on the subject of the Clergy Reserves from the Wesleyan Methodists and others, be referred to the Committee of the whole, on the Report of the Select Committee on the Clergy Reserve question.

Return by the St. Lawrence I. M. Assurance Company to Parliament, for the year 1838.

The amount of the Capital Stock subscribed is one hundred thousand pounds, currency, of which ten per cent, or ten thousand pounds have been paid in.

The funds and property of the Company consist of the following, viz:—107 shares stock in the Commercial Bank of the M. D., at £25 each; 102 shares stock in the Bank of Upper Canada, at £12 10s. each; 79 shares stock in the City Bank of Montreal, at £25 each; 400 shares stock in the Gore Bank, at £12 10s. each; in all £10,925.

The property insured during the past year amounted to £212,054 4 1; the premium charged on the above amounted to £1,633 4 2; The amount of losses paid by the Company is £865 17 4; the claims for losses unsettled, amount to £251 15 2.

Wednesday, 3d April.—The petition of Thomas Green and Robert McGill, members of the Board of Education of the District of Niagara, praying that the sum of £500, appropriated in aid of Common Schools in said District, may be made good by the Legislature, that sum having been lost to the District through the bankruptcy of the Treasurer, was read.

Of John Mosier, praying that he and other persons who were engaged in the capture of the piratical steambot “Caroline,” may be provided for by grant of land or otherwise.

Mr. Cameron, seconded by Mr. Morris, moves that Egerton Ryerson, the Editor of the Christian Guardian, and Secretary to the Wesleyan Methodist Church in Upper Canada, be heard at the bar of this House, on the subject of the Clergy Reserves, in so far as that Church is concerned—and also with reference to imputations against him as its official organ.

In amendment, Mr. Ruttan, seconded by Mr. Boulton, moves, that after the word “Resolved,” the whole be expunged, and the following inserted;—“that the Petition of Egerton Ryerson be referred to a committee, to be composed of Messrs. Burwell, Sherwood and Cameron to report thereon. Lost by a majority of 2.

Mr. Cameron, seconded by Mr. Morris, moves in pursuance of a resolution of this House, that Egerton Ryerson be heard at the bar of this House, on the Clergy Reserve question, to-morrow morning after receiving Reports, and that the clerk of the house be required to notify the said Egerton Ryerson of the same.

In amendment, Mr. Solicitor General, seconded by Mr. Robinson, moves that all after the word “moves” in the original be expunged and the following inserted, “that Egerton Ryerson be heard at the bar of this House this day three months.” Carried by a majority of 4.

On motion of Mr. Merritt, seconded by Mr. McKay,

Ordered—That a humble address be presented to His Excellency the Lieutenant Governor, praying that his Excellency will be pleased to cause to be laid before this House, a statement of what lands have been ceded by the different tribes of Indians to the Government, on account of which the yearly payment of £5401 is charged on the Casual and Territorial Revenue.

Pursuant to the order of the day the House was again put into a committee of the whole on the Clergy Reserves.

On the question for passing the first resolution,

In amendment, Mr. Gowan, seconded by Mr. Gamble moves that the resolution be not now put, but that the same with the residue of the report of the committee of the whole be referred to a select committee, to be composed of Messrs. Sherwood, Prince, Thomson and Dettlor, with liberty to report by bill or otherwise. Carried by a majority of 3.

The question of the Union of the Provinces has been lost in the Legislative Council by a majority of 2.

A dinner was given to Col. Princes at Toronto, on Thursday the 4th inst.—at which the Mayor of that city presided,—as a testimony of approbation for his gallant conduct and patriotic services. The company was very numerous, and the reception of their honored guest most enthusiastic.

The St. Catharines Journal of the 6th inst. states that 5 men in two boats went over the falls of Niagara on Thursday week. It appears that, in crossing the river, they became entangled in the ice, and being unable to gain the shore, were hurried away by the force of the stream to the cataract. One of the bodies was picked up at the whirlpool, below the Falls, on the following day.

MARRIED.

At Quebec, at the Cathedral, by the Right Reverend the Lord Bishop of Montreal, the Rev. R. Knight, (Missionary for Frampton,) to Miss Sarah Phipps, of the same place.

DIED.

At the Trent, on Monday last, suddenly, Doctor N. Carlike, formerly of Ireland, but for many years past a resident practitioner of Cobourg.

List of Letters received to Friday, April 12th:

Rev. G. Salmon; J. Crooks Jun. Esq.; Rev. B. Lindsay, add. subs.; Joseph Patterson Esq. rem. (quite correct); A. K. Boomer Esq. rem.; Ven. the Archdeacon of York; J. Kent Esq. (5); Rev. H. Patton, rem. [can be sent as desired on the usual terms]; Rev. R. V. Rogers, rem.; Rev. T. Greene, rem.; O. R. Gowan Esq.; Rev. C. T. Wade; J. W. Gamble Esq.



Youth's Department.

SCRIPTURE QUESTIONS.

XLVII. DIDYMUS.

400. The term Didymus signifies a twin brother. Do you remember which of the Apostles of our Lord had this surname?—John.

401. On what occasion is he represented as saying to his fellow disciples, respecting the Saviour (and possibly with feelings of strong attachment), "Let us go with him that we may die with him?"—John.

402. Can you state the circumstances under which the Saviour so pointedly reproved him for his unbelief?—John.

XLVIII. DOEG.

403. Of what country and occupation was Doeg?—1 Samuel.

404. Can you state where and on what occasion David met with this unprincipled man?—1 Samuel.

405. Do you recollect the number of the Lord's priests who were slain in consequence of the misrepresentations made by Doeg to Saul?—1 Samuel.

406. When Abiathar the priest escaped from the general massacre, and fled to David, in what terms did David express himself? and what conduct did he adopt towards Abiathar?—1 Samuel.

CHURCH CALENDAR.

April 14.—Second Sunday after Easter. 21.—Third Sunday after Easter. 25.—St. Mark's Day. 28.—Fourth Sunday after Easter.

SCENES IN OTHER LANDS.

No. XXXVII.

GEASHILL.—TULLAMORE.

The handsome car—a vehicle peculiar to Ireland—of my friend stood at the postern at an early hour on the morning after my arrival, that I might make the most of my time in visiting the more attractive spots of the surrounding country. We therefore sallied forth without much delay, and paid our first visit to Geashill about two miles distant, that I might have the advantage of an introduction to the Rector, whose name for piety and ministerial devotedness was spread far and wide. His name will honour these pages and it need not be concealed,—the Rev. Mr. Wingfield, a nephew of the Earl of Digby. He was, as I have already intimated, the tenant at that time of the antique castle which bears the family name, as the Rectory—or Globe House, as in Ireland it is more commonly called—was undergoing extensive repairs. Geashill Castle is but a remnant, however, of the ancient structure, and has some historical reputation:—amongst other things for having been defended by a loyal lady against the forces of the republican general Oliver Cromwell.

Geashill, as a village, is a most unimportant and ungainly place; consisting chiefly of a few poor cabins encircling a green,—its inmates apparently in a state of great poverty, supporting themselves in a scant and humble way by the rearing and sale of pigs. But they seemed to possess a generous and attentive friend in the Protestant Rector; who, if he could not succeed in laying the unclouded truths of the Gospel clearly before their benighted minds, was unwearied in administering to their bodily necessities when want or sickness claimed the interposition of some succouring friend. As we passed through the village, we found Mrs. Wingfield and the wife of the curate visiting from cot to cot, and dispensing among their poor and humble inmates those comforts both physical and spiritual which otherwise they might, perhaps, have solicited in vain.

On one side of the village stands a neat stone church, capable of containing about 300 people, which was faithfully served by Mr. Wingfield and his curate. We walked on to the Globe House, a spacious and handsome building, passing on the way the neat but humble dwelling of the curate; but Mr. Wingfield was unfortunately from home, and his business was of such a nature that he did not return for several days,—not until I was forced to leave this part of the country and pursue my journey. It was my misfortune, therefore, to miss the acquaintance of this exemplary servant of the cross; for when he called upon me on his return, I had unavoidably left.

In the afternoon we drove through a portion of the surrounding country,—the lands fine and fertile, and the people in the midst of their hay-harvest. Amongst other places we visited the village of Clenagown, where was kept a classical school; or rather, half a dozen pupils, in a floorless and almost windowless tenement, about ten feet by twelve, sunk about three feet below the surface of the ground, were construing Greek and Latin under the tuition of one of those worthy but ill-starred individuals who, with no other heritage but a college education, are left to struggle as they may, penniless and friendless, through the jostling masses of a selfish world. The individual in question seemed a most amiable and pains-taking person, full of zeal in his vocation, and having a respectable acquaintance with the higher branches of literature; but the gloominess of the apartment, the cold damp floor, the wind whistling through the broken panes, and the care-worn countenance of the struggling scholar who was here honourably but almost fruitlessly pursuing his vocation, sent a chill to the heart and clouded my feelings with an irrepressible melancholy.

On the following day we made an excursion through a pleasing and fertile country to the handsome town of Tullamore, lying about 12 Irish miles from Geashill, and situated on the river Cladagh. The Grand Canal which crosses Ireland from Dublin to the Shannon, intersects this town, and it is enlivened consequently by the frequent flitting hither and thither of those light and airy boats which are towed upon its surface. Amongst the numerous public buildings in Tullamore, the most conspicuous was probably the new Gaol, then just completed, and in all its appointments apparently quite a model for such a structure. We examined it minutely, and it was hard to decide whether most attention was paid to the security or the comfort of the prisoners. At the top of the building was the chapel, furnished with pews and seats and all that was needful for the sanctuary, to which the passages from the various parts of the prison were so constructed that all its inmates could be brought into the chapel with perfect security and without any communication or intercourse with each other. This is a blessed provision, not frequently overlooked in such structures; but it is a provision naturally included in the practical operations of an Established Church. By the principle of a National Religion not only is it provided that "to the poor the Gospel shall be preached," but the inmates of the cell, the robber or the murderer, who may be awaiting the condemnation which the outraged laws award, have

the consolations of our holy faith administered to them steadily and assiduously,—and thus the means are afforded, of which it is to be believed many an unhappy person, at this awful crisis, will gratefully avail himself, of knowing Him who shed his blood even for the malefactor, and by whose precious offering through faith in its efficacy, sins of the foulest stain and crimes of the deepest dye may be blotted out from the book of God's remembrance.

I have adverted before to the moral and spiritual condition of "unhappy Ireland," and alluded to the contrast which, in this respect, the Protestant North affords to the Romish South. Alas! how much stronger still is the contrast, when we contemplate the aggregate amount of crime in what may be termed the Protestant and Popish divisions of the Island! According to a return handed in to the House of Commons in 1832 by Sir Hussey Vivian, the murders and other capital crimes committed in the four provinces of Ireland, were as follows:—Munster 56, Leinster 349, Connaught 616, Ulster 17. "From this return," observes a contemporary writer, the Rev. Mr. Booker, "we see that Ulster (the Protestant province) which has nearly 200,000 inhabitants more than the most populous of the other three provinces, is nearly stainless in respect of crime. It is also," he further observes, "a curious fact, that the Insurrection Act never was proclaimed in any of the eleven counties that were planted with Protestants by James I., and that it was proclaimed in each of the remaining twenty-one that were not so planted."

After inspecting the gaol of Tullamore, we visited the castle and grounds of Lord Charleville, which lie at a short distance from the town. The castle is a noble building, quite new, and finished after an admirable model,—partly in the modern and partly in the Gothic style of architecture. We proceeded through the extensive suite of rooms, all handsomely furnished and containing many valuable pictures; but as the proprietor did not reside much upon the estate, there were of consequence some partial appearances of neglect. Adjoining the main building, on the right, is a high tower with a spiral flight of steps leading to an observatory at the summit, from which there is a noble and extensive view. The grounds surrounding the castle are spacious, and tastefully arranged; and the gardens, flower-plots, and shrubberies are worthy of a nobleman's seat. In the park is an extensive sheet of water, to enliven the scene; and in perambulating the grounds, we meet with artificial cascades, grottoes, glens and bridges.

Returning to town, we dined with a couple of estimable young friends of my host, who had selected Tullamore for their residence as much for its religious advantages as for the beauty and healthfulness of the locality. In making such a choice, they evinced a Christian discrimination not always exercised; for how many are there who make selection of a residence without a solitary thought beyond the chances of worldly advantage which it may offer,—without a reference to that care and culture of the soul with which local situation has often so much to do? There are individuals who, without the excusable constraint of necessity, will bury themselves and families in some inhospitable seclusion, where there is neither sanctuary nor minister of God; and where, as the effect of the destination, their little ones must ripen into manhood, uninstructed in the principles or practice of piety, and unfortified by the strength of religious training against the assaults of an ensnaring and dangerous world.

The young persons of whom I have spoken, were pious and contemplative and withal cheerful; but not without some peculiarity, too often the accompaniment, may indeed the alloy of sterling principles. Amongst the little pardonable extravagancies which they exhibited, was a total abstinence from the use of sugar, because it was manufactured by slaves;—a virtuous protest against an unchristian system, however, which at every step was marked by inconsistencies that they themselves could not but admit!

It was late in the afternoon before we left Tullamore, and "the shadows of the evening were stretched out" over the landscape long before we returned to the hospitable abode of my kind-hearted friends at Geashill.

THE PLEASURES OF LITERATURE.

It is to literature, humanly speaking, that I am beholden for every blessing which I enjoy,—health of body and activity of mind, contentment, cheerfulness, continued employment, and therewith continued pleasure. "In omnibus requiem quaerivi," said Thomas a Kempis, "sed non inveni nisi in angulis et libellis." I too have found repose where he did, in books. Wherever these books of mine may be dispersed, there is not one among them that will ever be more comfortably lodged, or more highly prized by its possessor; and generations may pass away before some of them will again find a reader. It is well that we do not moralize too much upon such subjects—

For foresight is a melancholy gift, Which bares the bald, and speeds the all-too-swift.

But the dispersion of a library, whether in retrospect or anticipation, is always to me a melancholy thing. How many such dispersions must have taken place to have made it possible that these books should thus be brought together here among the Cumberland mountains! Not a few of these volumes have been cast up from the wreck of the family or convent libraries during the late revolution. \* \* \* I am sorry when I see the name of a former owner obliterated in a book, or the plate of his arms defaced. Poor memorials though they be, yet they are something saved for a while from oblivion; and I should be almost as unwilling to destroy them, as to efface the *hic jacet* of a tombstone.—There may be sometimes a pleasure in recognising them, sometimes a salutary sadness.—Southey.

The Garner.

CHRIST'S DEATH-SCENE.

Here was no gathering up of the feet into the bed, as at the bed of the patriarch Jacob tended by affectionate sympathy,—no couch watered by tears of love; but shame and the cross, the purple robe and crown of thorns, the nails and the vinegar, and the spear, and all those other bitter ingredients in that cup of misery which our Saviour drained even to the dregs. Here were no prayers of friends, no joyful anticipations of an exchange of human woe for an eternity of heavenly blessedness; but disappointment and desertion, treachery and denial, the scattering of the sheep, and the triumph of the prince of this world. Christ trod the wine-press alone, and there was none to help him. But though man's sympathy was not there, tokens of the extraordinary event were not wanting when our Lord yielded up

the ghost. Heaven and earth bore witness to the consummation of the divine purposes. The darkening of the sun at noonday,—the rending of the veil of the temple,—the quaking of the earth, as if in acknowledgement of the shock now given to the kingdom of Satan,—the tearing of the rocks from their foundation,—the opening of the graves,—and the resurrection of the bodies of saints that slept, were manifestations of the divine glory, far more significant than the noiseless translation of Enoch, or the fiery chariot of Elijah; the certain evidence that the Father had looked down from heaven upon the humiliation of his beloved Son, had seen of the travail of his soul, and was satisfied.—Dr. C. R. Sumner, Bishop of Winchester.

SANCTIFICATION.

A new creation, a thorough change of views and affections, is constantly described as necessary to the conversion of an unbeliever into a believer, and what is little different, of a nominal into a real Christian. And this change Divine Power alone can effect. He who made the soul once upright, must make it again upright, according to the measure of a fallen nature, by his own Almighty hand. He who was our Creator and has been our sacrifice, must be our Creator again. We must be created anew in Christ Jesus; sanctified, made holy by the supply of influence from above, purified from the stain of original corruption, delivered from the yoke of evil habits, and enabled to walk in the spirit, in newness of heart, life, and conversation. In a true Christian all things become new. His object is changed; to please God, not to gratify himself, is his chief aim; and, in subordination to that object, to please his neighbour unto his edification. His principle is changed: it is no longer pride and conceit in himself, but faith and trust in Christ, and all the life, flowing from this principle, and tending to this object, assumes more and more in the sight of God a new complexion, and a far more exalted tone and direction before men.

Piety, manifested in humility, in resignation, in steady efforts after obedience to all the commandments of God; Self-denial, exhibited in temperance, soberness, and chastity; Benevolence, exerted in forbearance, forgiveness; Love, impartial, unbounded, indefatigable towards all around; Justice, conscientious, scrupulous, enlightened; these features in the main, and in different measures and degrees, form the character of the man, changed and made anew by faith in Christ, and by the consequent operation of the Spirit.—And thus is Christ made unto us, Sanctification.—Bishop Ryder.

PIETY.

Piety is neither the dream of a mystic, nor the fanaticism of a recluse. It is a solid, sober, rational devotedness, to the source, at once, of goodness and wisdom. It is not gloomy, it is not severe; it is cheerful as the light of heaven; the only sure principle of happiness and enjoyment; able to make you dwell under the defence of the Most High, and abide under the shadow of the Almighty. You know not what you lose; for it is piety, which, in all times, and in all countries, has given strength, and spirit, and alacrity, to the best and ablest benefactors of mankind. It is the true devotion that draws down the richest blessings of our heavenly Father; nourishing the intellect, purifying the affections, and gently elevating the morals of the mind and heart. And well may it produce those glorious effects; for, to use the words of a writer, only not inspired, "It is the breath of the power of God; and a pure influence, flowing from the glory of the Almighty: which, in all ages, entering into holy souls, has made them friends of God. For God loveth none, but him that dwelleth with wisdom."—Bishop Jebb.

CHARITY.

It is the great perfection, the distinguishing grace of a Christian, preferable to faith and hope, in dignity, in use, and in the length of its duration, as St. Paul hath taught us to reason concerning it. It is called the *great commandment*, Matt. xxii. 38; the *end of the commandment*, 1 Tim. i. 5; and the *fulfilling of the law*, Rom. xiii. 10: and it is really what it is called. For where this divine grace dwells, and reigns, there no moral attainment of any kind can be totally wanting. Charity is the queen of virtues; the rest are of her retinue and train, as it were; constantly attending on her, appearing and disappearing with her; and well, therefore, as a queen is she invested by God with the sovereign prerogative, the power of covering sin. It is her nature to be comprehensive of, and abounding in many duties; and therefore it is her reward also, to be a screen for many failings. Charity is said in Scripture to establish a true friendship, and to create a real likeness between God and man: God passeth by the faults, therefore of the charitable, as a friend doth those of his friend; the great resemblance of the divine nature, which shines out in him, hides every lesser sort and degree of unlikeness, and makes it not to be discerned.—Bishop Atterbury.

THE CHRISTIAN MOURNER'S CONSOLATION.

With these blessings the mourner feels relief under the anticipations of death, under the loss of friends, the disappointments, separations and sicknesses of this mortal life. The thought of Christ's death and resurrection takes off the fearful character of his own dissolution. The thought of pardon, peace, reconciliation; the thought of a brief sleep only after the termination of this life; the thought of Jesus coming again, and bringing with him all them that have slept in him; the thought of all the faithful being united in one company, and entering the glorious abode with him; the thought of being for ever with the Lord—this softens and mollifies the otherwise fearful meditation of death and judgment. The humble foresight of the blessings on the other bank of Jordan makes him forget, like Moses on the mount of Pisgah, the intervening pains and separations, and long to pass over into the good land. Thus the child of sorrow is in the way to obtain abiding consolation under the thought of death.—Daniel Wilson, Bishop of Calcutta.

Advertisements.

WANTED, by the 1st June next, a Teacher for the CORNWALL FEMALE FREE-SCHOOL, capable of instructing in all the common branches of education and needle-work. None will be accepted but an experienced Teacher, a member of the Church of England, and one who can procure the most unexceptionable references. To the school is attached a comfortable dwelling house, partly furnished. Application to be made to Mrs. Mountain, Cornwall, U. C. 43-4w.

THE HOME DISTRICT SCHOOL.

THIS School, agreeably to a previous announcement, will be re-opened on Thursday, the 10th instant, in the District School-house, in this City, under the superintendence of MARCUS C. CROMBIE.

In presenting himself, in his official capacity, to this enlightened community, and in soliciting a share of their patronage, Mr. C. respectfully begs leave to intimate, that he has, for upwards of eighteen years, been an approved and a successful Teacher in Canada,—seven, in the Montreal Royal Grammar School; eight, Master of the Montreal Academic Seminary; and, for the last three years and upwards, Master of the Prince Edward District School.—As soon as the School warrants the expense, competent Assistants, French and Drawing Masters, will be engaged.

CARD OF STUDIES, TERMS, &c.

Table with columns: STUDIES, Terms per Qr. £ s. d. Rows include English, Spelling and Reading, Mental Arithmetic, and Latin for the first year (1 0 0); English Spelling and Reading, Writing, Practical Arithmetic, and Book-keeping; English Grammar, English Composition, and Elocution; Geography, Ancient & Modern; Construction of Maps, and Use of the Globes; Civil and Natural History; Elements of Astronomy; Latin and Greek Classics; Euclid; Algebra, &c. &c. &c. (1 10 0); Fuel for the Winter Season (0 7 3); Contingencies (0 1 6).

The full quarter charged, if the Pupil is once entered. No deduction but for sickness. Hours of attendance, in the Winter Season, from 9 to 12, A. M., and from 1 to 3, P. M.; and in the Summer Season from 9 to 12, and from 2 to 4. Holidays, in the Summer Season, six weeks; and in the Winter Season, two weeks. By order of the Board of Trustees.

M. C. CROMBIE,

Principal.

Toronto, 7th January, 1839.

FOR SALE.

A FARM pleasantly situated within four miles of Cobourg (to which there is a good road), containing 100 acres, 50 of which are cleared and fenced. It is well watered, and has an excellent mill-seat upon it. Upon the premises are a dwelling-house, barn, stable, and shed, in good repair.—Application may be made (if by letter, post paid) to the Editor of the Church or Cobourg Star. 41-4f.

ASSISTANT WANTED.

IN consequence of the rapid increase of Pupils in the District School of Johnstown District, at Brockville, the Principal is desirous of engaging a permanent Assistant, to whom a liberal compensation would be given. Satisfactory testimonials as to character and acquirements from at least one clergyman would be expected. For particulars apply (post paid) to the Rev. Henry Caswall, Principal of the Johnstown District School, Brockville. 40-4f.

A LADY of the highest respectability is anxious to receive TWO or THREE children, from six to twelve years of age, who would be boarded and educated in her family. They would be instructed in the usual branches of a good English education, and the greatest attention would be paid to their religious improvement. Music, Dancing, Singing and the Guitar would be taught, if required. Application may be made (if by letter, post paid,) to the Rev. A. N. Bethune, Rector of Cobourg, or Mr. Sheriff Ruttan, of the same place. Cobourg, January 18th, 1839. 32-6w.

THE REV. R. V. ROGERS, Rector of Richmond, Bathurst District, has a vacancy in his family for another THEOLOGICAL STUDENT, Application, if by letter, to be post paid. Parsonage, Richmond, January 14th, 1839. 32-4f.

WANTED.—In a Private Family, on the first of May next, a Gentleman duly qualified to teach Greek, Latin, Mathematics, &c. and fully qualified to prepare pupils for either Oxford or Cambridge. Apply personally, or by letter post paid, to the editor of the Church. 37-4f.

CHAMPION, BROTHERS & CO. TORONTO.

Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Shelf Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES made at the Factory originally built by the late Harvey Shepard, and afterwards occupied by John Armstrong. As Shepard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Champion's are made by the same workmen and from the very best material, to insure for them the same continued preference. C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of Cooking Stoves, Six Plate do. Parlour do. Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838. 7-4f.

The Church

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(R. D. CHATTERTON, PRINTER.)