"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

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Poetry.

HAPPINESS.

FROM POEMS BY R. MONCTON MILNES, M. P. Because the few with signal virtue crown'd, The heights and pinnacles of human mind, Sadder and wearier than the rest are found, Wish not thy soul less wise or less refin'd. True that the small delights which every day Cheer and distract the pilgrim are not theirs; True that though free from passion's lawless sway,

A loftier being brings severer cares:
Yet have they special pleasures, even mirth,
By those undreamt of, who have only trod
Life's valley smooth: and if the rolling earth To their nice ear have many a painful tone, They know man does not live by Joy alone, But by the presence of the power of God.

A splendour amid glooms, a sunny thread

Woven into a tapestry of cloud;

A merry child a-playing with the shroud
That lies upon a breathless mother's bed,

A garland on the front of one new-wed, Trembling and weeping while her troth is vow'd, A school boy's laugh, that rises light and loud In licensed freedom from ungentle dread;— These are ensamples of the Happiness For which our nature fits us-more and less Are parts of all things to the mortal given, Of love, joy, truth, and beauty; perfect light Would dazzle, not illuminate our sight,—
From Earth it is enough to glimpse at Heaven.

OH SPARE THE FLOWERS. BY MISS M. A. BROWNE.

Oh, spare the flowers, the fair young flowers, Bright children of the sun and showers Here do they rise, earth's offerings. Rich be the dew upon you shed, Green be the bough that o'er you waves, Weariless watchers by the dead, Unblenching dwellers midst the graves.

Oh, spare the flowers! their sweet perfume, Upon the wandering zephyr cast, And lingering o'er the lowly tomb, Is like the memory of the past. They flourish freshly, though beneath, Lie the dark dust and creeping worm; They speak of Hope, they speak of Faith, They smile, like rainbows through the storm

Pluck not the flowers, the sacred flowers! Go where the garden's treasures spread,
Where strange bright blossoms deck the bowers,
And spicy trees their odours shed, There pluck, if thou delight'st indeed, To shorten life so brief as theirs; But here the admonition heed-

Pluck not the flowers! In days gone by A beautiful belief was felt, That fairy spirits of the sky
Amid the trembling blossoms dwelt. Perhaps the dead have many a guest, Holier than any that are ours; Perhaps their guardian angels rest Enshrined amidst the gentle flowers!

A blessing on the hand that spares!

Hast thou no loved one lying low, No broken reed of earthly trust? Hast thou not felt the bitter woe With which we render dust to dust? Thou hast! and in one cherished spot, Unseen, unknown to earthly eyes, Within their heart, the unforgot Entombed in silent beauty lies.

Memory and faith, and love, so deep No earthly storm can reach it more-Affection, that hath ceased to weep, These flourish in thy bosom's core. Spare then the flowers! with gentle tread Draw near, remembering what thou art, soms sacred to the dead, Are ever springing to thy heart.

EPISCOPAL CHURCH IN SCOTLAND.*

[Dublin University Magazine.

ARCHBISHOP ALEXANDER BURNET.

E.

Office,

At the beginning of this episcopate the king renewed an order which he had formerly issued, authorizing the two Scottish Archbishops to recommend "fit and qualifled persons to fill the higher offices of the Church;" Promising to adhere to their recommendation, from having already "seen good and acceptable effects" arise from such a course.

Burnet had formerly held a rectory in England, from which he was ejected by the puritans in the year 1650. After this he went abroad, and was fortunate enough to be of some service to Charles II. in procuring private intelligence for him from his friends in England. this, and through some interest he had besides, independent of his own personal merits, which were of the highest order, he was made Bishop of Aberdeen in 1662; the year following he was translated to Glasgow; and, after Sharp's murder, to St. Andrews. When in the see of Glasgow, he was so unfortunate as to incur the displeasure of the Earl of Lauderdale, whom no one ever offended with impunity. This nobleman was professedly a presbyterian, and almost as great an enemy to the episcopalians as he was to the covenanters. It has even been alleged, and with some appearance of truth, that one of the reasons of his extreme cruelty to the latter was to excite popular odium against the former. If such were his object, he certainly succeeded. His speech to Sharp, when he learnt he was to be made Archbishop of St. Andrew's is well known: "Mr. Sharp, (he said), bishops you are to have in Scotland, and you, I hear, are to be archbishop of St. Andrew's; but, whoever shall be the man, I will smite him and his order under the fifth rib;" and he was as good as his word.

Burnet had complained to the king of Lauderdale's unnecessary severity to the covenanters, and recommended ed more lenient measures. The king, who was naturally good-natured, approved of this recommendation, and gave the earl instructions to proceed in conformity with it. For this interference on the part of the archbishop, and with a view to gratify his spleen against him, he determined to make the whole episcopal order feel the weight of his vengeance, and to stab them under the fifth rib. Accordingly, under the plea of obedience to the king's command, he introduced into parliament, in the vacant to the second the year 1669, the famous act of Indulgence, the meaning of which was, that ministers dissenting from the established church might be permitted to hold benefices in it, without, in any respect, acknowledging the jurisdiction co. tion of its bishops. This was a measure which it was apparent no established church could approve under any circumstances; yet Lauderdale had the address to persuade both the king and the parliament that it was necessary for the tranquillity of the kingdom. The more

*From the Episcopal Magazine and Church of England Warder. drew's.

favour from Charles's government, and railed very bit- ble occasion offered to us." terly against those who consented to do so even upon individual, but was now regularly admitted as presbyterian minister of Pencaithland.

opposing this dangerous Indulgence, which was so far as well as de facto: but this they could not conscient those now passed from this life themselves, but whom I one another. This opposition to his own measure, so and faith to bear of life and limb, and terrene honour, but to account for the non-appearance of these papers, provoked Lauderda'e, that he brought into parliament, and not to know or hear of any ill or damage intended more the property of the Church than of any individual, and carried, a still more offensive and oppressive mea- him, without defending him therefrom." The great and to point out where they may be sought." sure, namely, the Assertory Act, which conferred on the majority of the Scotch people were, at this time, episcoking the exclusive power to change, at his pleasure, palian, the covenanting presbyterians being almost en- cy in Scotland; but, thank God! not the fall of episcoand place Leighton, bishop of Dunblane, in his room. and the latter less so, than was really the case. "I am down all opposition before it. We see, at this moment, was a convert to the faith of Christ. This most obnoxious bill was repealed, after it had been the more convinced in my opinion," says Bishop Rose, the presbyterian establishment of Scotland, which has alarchbishopric till the year 1674.†

I have not been able to find any particulars concerning Burnet during the are years of his primacy, excepting that Martine of Claremont, secretary of Archbishop Sharp, and author of the "Reliquiæ Divi Andriæ," dean utter abhorrence of sacrilege, schism, and rebellion,', -crimes which, among our countrymen of that day, were so disgracefully prevalent that they were scarcely reckoned to be crimes. And then Martine alludes to losses. the archbishop's "exemplary and inflexible virtues, piety, and honour (as much above flattery as your Grace does ity and disinterestedness on the part of the Scotch bishgenerously despise it), that have justly raised your Grace beyond the reach of their malice, under whose tongues lies the poison of asps." Burnet died at St. Andrew's, and was buried in St. Salvator's Church, near the tomb evil that good might come. As to James's wish to proof Bishop Kennedy.

ARCHBISHOP ARTHUR ROSS. A. D. 1684-1688.

This last archbishop of St. Andrew's had possessed in succession the sees of Argyle, Galloway, and Glasgow, before being translated to the primacy. I have been able to collect but very few particulars concerning his on the consistent and conscientious conduct of the personal history, and must, therefore, confine myself chiefly to the history of the church, during his brief episcopate. I have now before me a copy of a letter ad- only did they suffer severely in their persons and properdressed to him, when minister of Deer, in A. D. 1664, by A. Burnet, then Archbishop of Glasgow, offering him a situation in that city of £1,200 Scots per annum, for which he was to preach "only once every Lord's day, and once a week on a week day, unless it be at communions, or some such extraordinary occasions." The archbishop farther evinces his good opinion of him, by fend their master, than the Cameronians in the southrequesting him to engage some deserving persons to west rose up en masse, on the Christmas Day of 1688, meeting, I shall study to provide for them as you think few days turned 250 of them out of their manses and their parts and experience do deserve."

pacity of Chancellor of the university of St. Andrew's, dral church of Glasgow, when peaceably worshipping deacon, and regents, sent up a loyal address to James ed; and they then marched for Edinburgh, where they VII. In this document-which is much too long for would have committed the same excesses, had not the insertion here—they begin by adverting to the constant | members of the College of Justice armed themselves in liberality of the royal family of the Stuarts to their defence of their clergy. church and university. They then proceed to expatiate on the nature and principles of government generally,-God, not the people, the only source of power, -absolute power must reside somewhere in every regularly constituted society—the superiority of an hereditary monarchy over every other form of government-more evil to be feared from popular excesses than from absolute power-!he monarchy never to be resisted-Buchanan's notions on this point refuted, &c. &c. The address is signed by

Arthur, archbishop and chancellor; Alexander Skein, vice-chancellor; Richard Waddell, archdeacon; James orimer, D. D.; Charles Kinnaird, regent; John Menzies, regent; Richard Skein, regent; Patrick McGill, regent; William Comory, regent; James Ross, regent; John Monro, regent.

In conformity with the principles contained in the above document, as soon as Ross and his brother bishops Scotland heard of the nefarious attempts that were being made by the Prince of Orange and his party, to dispossess James of his throne, they assembled in Edinburgh, and sent up a dutiful address to their unfortunate monarch, in which they give thanks to God for his protection hitherto extended to him; and, also, to the king himself for his favour to their church; at the same time, expressing their dismay at hearing of the intended invasion from Holland. They finish by saying, "As, by the in the year 1704. But I may be permitted to add, grace of God, we shall preserve in ourselves a firm and unshaken loyalty, so we shall be careful and zealous to ant of his, to inquire if she could direct me to any source promote in all your subjects an interminable and steadfast allegiance to your Majesty, as an essential part of their religion, and of the glory of our holy profession, not doubting but that God, in his great mercy, who hath so often preserved and delivered your Majesty, will still preserve and deliver you, by giving you the hearts of your subjects, and the necks of your enemies. So we pray," &c. &c. Signed by twelve bishops, and dated 3rd Nov.

To the foregoing letter they received an answer from the king, dated at Whitehall, the 15th of the same month, in which he thanks them for "the dutiful expressions of your loyalty to us in a time when all arts are used to seduce our subjects from their duty to us. We do likeinculcating to those under your charge those principles which have always been owned, taught, and published by that Protestant loyal church you are truly members of. We do assure you of our royal protection to you,

* It was said that one object of Lauderdale, in passing this bill, was to gratify the Duke of York, and thus pave the way for his

papal encroachments.

† See Stephen's Life and Times of Archbishop Sharp; Keith's Catalogue of the Scots Bishops; and Lyons' History of St. An-

Before it was quite certain how affairs were tending, these easy terms; but a considerable number of the Bishop Rose, of Edinburgh, and another, were sent up more moderate presbyterians took advantage of the In- to London on the part of their brethren, to see what dulgence offered to them; and among others, Mr. Ro- could be done for their church, "as far as law, reason, bert Douglas, who had, since the Restoration, joined the and conscience would allow." The bishop has given a sished work was hushed up in the awful and almost unepiscopal church, in obedience to the laws, as a private full account of this mission and its unsuccessful termi- just catastrophe which severed his warm heart from our nation. There can be no doubt that William would Burnet and the clergy of his diocese took the lead in clergy been willing to acknowledge him as king de jure on, unless mentioned as one of his last employments by

Such conduct proved, at least, uncommon magnanimops, however different persons may judge of their principles. My own opinion clearly is, that they were right, and that to have acted otherwise would have been doing mote Popery, there can be no doubt of the fact; and, considering that he was a zealous Roman Catholic, he was quite consistent in so doing; but, if the nation was able to expel him from his throne, much more was it able to hinder him from overthrowing the established religion of Great Britain and Ireland. But I will not enter upon this much controverted topic. I have only to remark Scotch prelates and clergy generally, in refusing to acknowledge the Prince of Orange as king de jure. Not ties for adhering to the principles they had always professed, but their apostolic Church for whose interests they felt a far deeper concern than for their own, became, from that period, and continued for many years, scarcely a tolerated body of Christians in Scotland. sooner were James's troops called up to England to de-"come this way, for supplying our vacancies, and, at attacked the established clergy, and in the course of a parishes, under circumstances of extreme barbarity. Early in the year 1688, Archbishop Ross, in his ca- They violently assaulted the congregation in the catheand in conjunction with the vice-chancellor, rector, arch- God on a Sunday, many of whom they severely wound-

> But soon the revolutionized state finished systematically what the rabble had begun violently. The Prince of Orange was proclaimed king by a tumultuous parliament held in Edinburgh, supported by 700 armed Cameronians, under the command of the Earl of Leven; James, for being a Papist, was pronounced to have "forfaulted his right to the crown;" prelacy, which was portable grievance" in Scotland; and "the superiority of any office in the Church above presbyters, contrary to the Reformation, and ought, therefore, to be abolished."* The bishops and clergy were instantly deprived of their revenues, and dismissed from their homes, because they would not join in the hue and cry against their unfortuhate, though ill-advised sovereign; and what grieved them much more deeply, they saw their apostolical much as it requires more real courage to suffer patiently in the cause of truth than to fight and die for it.

I am sorry that I cannot furnish any other particulars of Primate Ross, excepting that he died in Edinburgh, that I wrote to a venerable old Jacobite lady, a descendwhere I could learn more concerning him. The following is an extract from her answer: "Arthur, Lord Balmerinoch, his grandson and nameson, had undertaken to be the biographer of his grace, and had collected all the best materials for the purpose, viz. letters from the Prince of Orange, from the King of France, from Prince James, the Archbishops of England and Ireland; in short, all the great names of the day; and was busied with a talented scholar at this work, when the ill-fated hero of Culloden cast himself into Scotland. Now whether these documents are still in the deposits of his nearest kin, the following families—the Earl of Moray; Balfour of Fernie; Robertson of Inches; John Crawford Aitkenson; Sir John Malcom, of Grange—I know not. I am certain, from circumstances, they did not fall into the hands of the confiscators; and those with me (the only other surviving branch of his only granddaughter) are on secular subjects, where the archbishop acts as a trustee for properties once in our family. They testify to the rectitude of his mind, and his excellent private character; but if the above documents could be

* It would be foreign to my purpose to controvert these assertions; but Bishop Sage has done this in his "Fundamental Charter of Presbytery," in a most admirable, accurate, and masterly manner. Unhappily, however, for the cause of truth, such works are on the unpopular side, and are little read.

violent covenanters scouted the notion of accepting any careful of your concerns whenever there shall be a suita- recovered, they would be a once interesting and creditable to the Church; for neither threats nor favors would tempt these good men to cede a point, or teach others to make light of oaths 'once taken.' So very deeply was the loss of Arthur of Balmerinoch felt by the whole connexion—for he was truly amiable—that the half-fin-

Thus have we seen the fall of an established episcopato it, who, under such circumstances, have no other alternative than to take shelter in the episcopal church, which they know, from her very constitution, can never fall into such puritanical and democratical excesses.

THE ANTIQUITY AND INDEPENDENCE OF THE

ANGLICAN CHURCH.* The question is by no means important, for it is a matter of little Britons submitted to their conquerors, and were consequently or their successors. If we retain the Apostolic doctrines, we name Christian originated at Antioch.

time for the purpose of supporting his position that we are inconfirmed in England, was declared "a great and insup- he could not shew that the faith was preached at Rome before have departed from our shores. A. D. 44, it was necessary to fix a later period for its introduction into Britain. There is, however, other evidence to shew the inclinations of the generality of the people ever since that the glad tidings of salvation were brought hither from the East, and not from Rome. We allude to certain customs which but not always for the purpose specified in Luke, xv. 11, 12,true Church, in possession of the true doctrine, she could not be viewed in any other light than a sister—and a younger sister, too since we are of older date than herself.

Church of Rome was then eminent for piety; and King Lucius, who was not now first converted to the faith, as is alleged, but who had previously been made a partaker of the Gospel, was anxi ous to receive the advice of a bishop so eminent for piety as Eleutherius. That this assertion is founded in truth is evident from the epistle sent by Eleutherius to the King.

"Suscepisti in regno Britannies, miseratione divina, Legem et Fidem Christi. Habetis penes vos in regno utramque paginam:

* From the Church of England Quarterly Review.

ex illis, Dei gratis, per concilium regni vestri, sume legem, et per illam, Dei patientia, vestrum rege Britannise regnum. Vicarius vero Dei estis in regno illo."

From this extract it is clear that Christianity was not extinguished in the land at this time; on the contrary, Eleutherius positively asserts that the truth was still shining in Britain. Nor does the supremacy receive any support from the letter of Eleutherius. It is, in fact, a strong proof that such a notion was then unknown. widely lamenting family; and thus his very purpose was Lucius is styled God's vicar in his own kingdom-a term which have upheld the Episcopal Church, had her bishops and quenched in his blood, and was a subject never touched was subsequently applied exclusively to the Pope. This letter alone is sufficient to overturn the position, that the Gospel had been banished from our shores, and that it was restored by Eleufrom being a healing measure, as it professed to be, that thously do, after the solemn oath of allegiance they had remember to have seen drink to his memory on the anniit split the established church into two hostile parties, taken to James. That oath was: "I do promise to be versary of his birth-day, with much affectionate respect. sengers sent by Lucius to Eleutherius were two learned British who were wholly independent of and unconnected with true and faithful to the king and his heirs; and truth I would not have troubled you with those by-gone griefs, Divines, Elvanus of Glastonbury, and Medvinus of Wells, with whom Damianus and Fugatius returned. It is even admitted by Capgrave, a Romish writer, and a man commended even by Parsons, that Elvanus the Briton had scattered the seeds of the Gospel in the country prior to his going to Eleutherius at Rome. At this period the Church of England was independent of Rome. "the external government and policy of the church" in tirely confined to the south-western districts of the pacy itself, which has existed ever since, and will exist, And, moreover, it is a remarkable circumstance, that as Britain Scotland.* The whole of the bishops united in their country; but the excessive clamor and violence of that no doubt, to the end of time. It is wonderful to con- probably received the Gospel before it was preached at Rome, so strenuous opposition to this measure, which, however, party, on the one hand, and the non-resistance principles template the mysterious dispensations of Providence, she made a public profession of the faith of Christ long before it did not prevent the king from so far acting upon it as, at of the episcopalians on the other, led William's govern- and how God makes even the wrath of man to praise was publicly received in the Capital of the Empire. The very first the advice of Lauderdale, to suspend Archbishop Burnet, ment to suppose that the former were more numerous, him in the end, though for a long time it seems to bear christian king was a native of and reigning in Britain. Lucius

in operation two years; but not before several of the "that William was anxious to protect the Episcopal ways been the avowed enemy of episcopacy, torn asunder were in Britain seven bishops and many other learned men, besides bishops and clergy had suffered by their conscientious Church, because my Lord S. Andrew's and I, taking by intestine divisions, and thereby working out its own two thousand monks in the monastery of Bangor.* Christianity refusal to submit to it. Burnet was not restored to his occasion to wait on Duke Hamilton, his grace told us, a ruin-setting aside patronage which has so long con- was not extinguished by the Saxon invasion. From the time of day or two before the sitting down of the convention, nected it with the state-bidding defiance to the law of Lucius to the reign of Constantine, Christianity existed in Britain that he had it in special chard from King William, that the land on this point—putting unendowed chapel mining should be done to the prejudition of the same footing with ratecheal ministers, and the fact is mentioned by several of the nothing should be done to the prejudition of the same footing with ratecheal ministers, and the fact is mentioned by several of the nothing should be done to the prejudition of the same footing with ratecheal ministers, and the fact is mentioned by several of the nothing should be done to the prejudition of the point poin brought to befriend his interest; and prayed us most ciple, which, till now, they had uniformly opposed—and, first to introduce the public profession of the Gospel into the emdicates his work to him in the year 1683. In this de- pathetically, for our own sake, to follow the example of finally, admitting into its bosom secession ministers, on pire, it may fairly be said that Rome is indebted to England more dication, he says, his great design is to "preserve a just the Church of England. To which my Lord St. An- the ground that the General Assembly has abolished than we are indebted to her. At the period of Constantine's reign, esteem for the worthy prelates of this see, and to beget drews replied, that both by natural allegiance, the laws, patronage, at the very moment that the civil courts have the Church of Britain was independent of that of Rome. At the and the most solemn oaths, we were engaged in the pronounced its incompetency so to do!-secession min- council of Arles, A. D. 314, three British bishops were present; king's interest, and that we were, by God's grace, to isters, who have hitherto been the keenest enemies of the and it is certain that some of the prelates from Britain were stand by it in the face of all dangers, and to the greatest establishment, and who now come into it with all their among the fathers assembled at Nice, A. D. 325. At the council hereditary prejudices against patronage, and an inveterate of Sardica, A. D. 347, the British Church was represented by its hatred of episcopacy. And, lastly, we see a great portion of the established clergy using every endeavor to promote what they call "religious revivals," which are, bishop. British bishops were also present at the council of Arifor the most part, disgusting and indecent scenes of noc- mini, A. D. 359. At length, however, the Romans withdrew from turnal preaching and fanatical excitement!" In this Britain, and the Church was left to the protection of the British manner is the establishment driving from her commu- kings. The Saxons were called in by the Britons to assist them nion all the sober and respectable persons who belonged against the Picts and Scots. In a very brief space, however, the Saxons quarrelled with the Britons and seized upon their territories. During 150 years the two parties were engaged in a constant struggle; but at last the Saxons were victorious,-the Britons flying before them into Cornwall and Wales. The two Archbishops of London and York retired A. D. 587. It was a few years after this period that Augustine came to England; but the sole honour of England's conversion does not belong to that individual. What are the facts of the case? On his arrival he found that the wife of The Gospel was not brought to this country from Rome | the king of Kent was a Christian lady, Bertha by name. She, There are strong reasons for believing that St. Paul was the first with her attendants, was accustomed to worship in the Church of who preached the faith of Jesus on our shores; and it is almost St. Martin's in Canterbury, an edifice erected by the British prior certain that a Church was planted in Britain before the sound of to the Saxon invasion. A British bishop, Luidhardus, was actuthe Gospel had even reached the city of Rome. According to ally resident, at this time, in the court of Queen Bertha; and in the Romish historian Baronius, Peter arrived at Rome, A. D. consequence of his ministrations the king himself had been impres-44: but it is probable according to Gildas, that the Gospel was sed in favour of the Gospel. This British bishop is frequently preached in England as early as A. D. 39. At all events we re- termed the forerunner and porter to give Augustine entrance. It ceived the glad tidings not from Rome, but from Judea; and the is true that the outward appearance of a Christian Church did not authority under which the Apostle or Apostles, who came first exist, except in Wales and Cornwall: but British Christians were as the heralds of mercy to this land acted, was derived not scattered all over the country. Christianity was never extinguishfrom the Bishop of Rome, but from the Lord Jesus Christ. ed, even though Paganism so extensively prevailed. Many of the moment whether the Gospel was introduced here by the Apostles | permitted to remain in their dwellings. These individuals operated as leaven upon the Saxons, many of whom, by their ins need not be anxious to decide the question as to the first preacher | tality, were converted to the faith of Christ before the arrival of in our country. The point is noticed only for the purpose of Augustine, whose path was thereby rendered plain and easy. shewing the folly and the weakness of the Romish pretences. There was a Christian congregation, as has been remarked, in the But though we do not build upon the point in question, yet it is city of Canterbury, with whom Augustine, for some time, assemcertain that the first preachers of the Gospel did not come from bled for public worship. It is a pleasing fact, that the Scriptures Rome. Rome was not the first city to receive the Gospel; the were preserved during the Saxon invasion. We would not rob Augustine of the honour of preaching the Gospel to the Saxons; We are aware that Baronius mentions A. D. 63 as the period but we must contend that the merit of their conversion belongs when the Gospel was preached first in Britain; but he fixes this more to the British Christians than to that distinguished man. Had not the ground been previously prepared by Queen Bertha debted to Rome for the Gospel. This writer knew well that, as and the British and Saxon Christians, Augustine would probably

DIVISION OF PROPERTY IN EASTERN COUNTRIES.

It was usual in the East for rich men to divide their property; prevailed in the British Churches at and before the arrival of Ever apprehensive of revolution and ruin, a rich man generally Augustine. It is well known that the Eastern and Western divides his estate into three parts: one he employs in trade, or the Churches differed from each otherat a very early period on certain necessary purposes of life; another he invests in jewels, which he points, such as the time for celebrating the feast of Easter, baptism with chrism, and other matters. When Augustine arrived, As no one is entrusted with the secret of this deposit, if he dies Church, from being in as flourishing a state as any at that he found that the Britons followed the customs of the Eastern before he returns to the spot, the treasure is then lost to the world, time in Christendom, brought down in the course of a Church, and not those of Rome or the Western Church. This few weeks, without any fault of theirs, in all human appearance to the very brink of destruction. These holy tons received the Gospel from the East, and not from Rome, sudden transitions from poverty to riches, of which we read in men were martyrs in the highest sense of the word, inaswhose customs they refused to receive when Augustine attempted
Oriental tales, are therefore by no means quite ideal, but a natural to impose them upon the British Churches. Thus it is evident consequence of the manners of the people. The principles of inthat Rome is not our mother Church: and even if she were a heritance differ in the East from those established among European nations. Children are not obliged to wait for the death of their parents before entering on the possession of a portion of their estate. The rights of inheritance among the Hindoos, for In regard to the Romish assertion that the country had relapsed example, are laid down with the utmost precision, and with the nto paganism, and that there was a second conversion of Britain strictest attention to the natural claim of the inheritor in the sein the time of King Lucius, by Pope Eleutherius, the facts of veral degrees of affinity. A man is thus merely considered a tenthe case are simply these, Lucius being connected with Rome as ant for life in his own property; and as all opportunity of distribuholding his kingdom in Britain under the authority of the Em- ting his effects by will after his death is precluded, hardly is there peror, sent to that city for a supply of preachers to assist those ever mention made of such kind of bequest. By these ordinances who were employed in promulgating the Gospel amongst his he is also prevented disinheriting his children in favour of aliens, countrymen. The Romans, be it remembered, still held Britain, and of making a blind and partial allotment in behalf of a favourite Lucius was converted to the faith by the instrumentality of child, to the prejudice of the rest, by which the weakness of paren-British Christians. The Gospel had never left the country since tal affection, or of a misguided mind in its dotage, is admirably its original plantation in the days of the Apostles. It had, in- remedied. These laws seem strongly to elucidate the story of the deed, dwindled, but was not extinguished. Prior to this period prodigal son in the Scriptures, since it appears to have been an imit had not been received by the British rulers; it was accepted memorial custom in the East for sons to demand their portion of only by private persons: but there was no new conversion under inheritance during the life of their father; and that the parent, Lucius; the Gospel was only revived and extended more amongst though aware of the dissipated habits of his child, could not legally the people. It was about the year A. D. 170, or 176, that refuse to comply with the application. If all the sons go at once Lucius sent to Rome. If it be asked why did he send to Rome in a body to their father, jointly requesting their respective shares at all? We reply, that he sent to Eleutherius for advice. The of his fortune, in that case the father shall give (after setting aside a portion for his own maintenance) equal shares of the property earned by himself, to the son incapable of getting his own living, to the son who hath been the most dutiful to him, and to the son who has a very large family, and also to the other sons who do not lie under any of these three circumstances. In this case he has not the power to give to any of them more or less than to the others. If a father has occupied any glebe belonging to his father

* Bede, Hist. Angl. lib. 2, cap. 2.

among his sons in unequal shares, as in the case of property earned by himself .- Scriptural Elucidations.

POPERY AND PURITANISM.

Truly, when I have well considered of them, I find no security at all, either in Popish or Puritanical principles. Yet, of the two, Popery hath this advantage, that it keeps the proselyte (though with insufferable tyranny, yet) confined within some limits and bounds, like water shut up within the banks of a muddy ansavory lake: whereas this wild thing, for want of a more proper name commonly called Puritanism, like a sea-breach, runs itself into a thousand channels, and knows not where to stop .-Bishop Sanderson.

THE CHURCH.

COBOURG, SATURDAY, JUNE 27, 1840.

We alluded, in a late number, to the subject of Con-FIRMATION as one which the present visitation of the Diocese by the Lord Bishop of Toronto will render peculiarly interesting to the members of our communion at large. With this persuasion we are anxious, as we have already stated, to contribute our humble share towards a recommendation of the rite itself from its Scriptural and ancient ecclesiastical authority, and the practical benefits with which, as an apostolical ordinance, we must believe it to be attended

In adducing the Scriptural authority for the rite of Confirmation, we ought not to overlook the testimonies in support of a similar practice which are to be found in the Old Testament, -because there is almost uniformly to be discerned some general resemblance at least between the usages under the law and the more spiritual and simple ones which were appointed under the Gospel dispensation. We find then, for example, that when Jacob pronounced his patriarchal benediction upon Ephraim and Manasseh, the children of Joseph, he laid his hands upon their heads. The same custom was adopted by Moses in the appointment of rulers and magistrates; and when, at God's command, he delegated his own charge to Joshua, he "set him before all the congregation, and laid his hands upon him." We find, too, that when the High Priest pronounced his blessing upon the assembled people, he stretched out his hands in the same attitude, as the proper accompaniment to the

In the New Testament we find our Saviour exemplifying the same custom; for when little children were brought to him, he "laid his hands upon them and blessed And amongst the signs which our Lord promised should follow them that believe, it is said that they should "lay hands on the sick and they should recover." One of the ancient Christian writers, OPTATUS, states in reference to the baptism of Christ that the mystery was completed by a circumstance which might be deemed analogical to Confirmation. When he was baptized by John, says this writer, the order of the mystery was settled; but the spiritual anointing immediately followed in the descent of the dove which sat upon his head; and that imposition of hands might not seem to be wanting, the voice of God was heard from the cloud, saying, This is my beloved Son, in whom I am well pleased. [Optatus Lib. IV. p. 81]. The Apostles, therefore, were not introducing a novel custom, but preserving a venerable and ancient usage in the Church, when they applied the laying on of hands not only in the office of ordination to the ministry, but also in the act of blessing those who had been consecrated to Christ by baptism.

The first passage we shall adduce in support of this custom is the eighth chapter of the Acts of the Apostles: -"When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost. For as yet the Holy Ghost was fallen upon none of them"-that is, they were not as yet endued with that extraordinary inspiration of the Spirit which, in those days, was bestowed upon the sincere converts to Christianity,-"only they were baptized in the name of the Lord Jesus." It would appear evident from this, bantism was required as that another ceremonial besides the channel or instrument of this heavenly gift: it did not appear enough that they had been baptized by Philip the deacon; but Peter and John, higher officers in the Church, were sent down to confirm them in the faith, and by the solemn imposition of their hands upon the baptized, to be the instruments of the communication of a higher measure of divine grace. To adopt, in short, language which would be more intelligible now, but which seems perfectly applicable to the circumstances of the case then, -Peter and John, bishops of the Church, were sent down to CONFIRM those who had been baptized by a subordinate minister; and accordingly, "they laid their hands on them, and they received the Holy

In the nineteenth chapters of the Acts, we have another instance of the Apostolical practice of Confirmation :- "It came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them. Have ye received the Holy Ghost since ye believed? and they said, We have not so much as heard whether there be any Holy Ghost. Having acknowledged that they had been baptized with John's baptism, they were the imputation of sin]; but in Confirmation, he gives us subsequently, at St. Paul's desire, "baptized in the name of the Lord Jesus"; but, as if this was not enough for their confirmation, "Paul laid his hands upon them, and the Holy Ghost came upon them".

There is yet another testimony. St. Paul, in the sixth chapter of his Epistle to the Hebrews, thus enumerates "the first principles of the doctrine of Christ"naming them in the following order, "repentance from them who are to live in it, the auxiliary aids of Confirmdead works, faith towards God, the doctrine of baptisms, and the laying on of hands." We should find it difficult those who are presently received in peace into a better to understand the meaning of the last mentioned words, without supposing them to refer to the practice of Con- are reserved to fight the battles and combats of this firmation,—the same, at least, that is alluded to in the world." passages of Scripture already quoted. We are assisted in our interpretation of these words by the following remarks of the celebrated CALVIN: "The Apostle here joins the imposition or the laying on of hands with baptism, because as there were two orders of catechumens, therefore the ceremony was two-fold The children of believers, when the season of infancy passed away, and UNION BILL, and the new ministerial plan for the settlethey had been instructed in the faith, also offered themselves to be catechized; which catechising, in their case, had passed through all those stages in the House of was subsequent to baptism. But then another rite was Commons in which any material opposition was to be exapplied to them, namely, the laying on of hands. This one passage (Heb. vi. 2.) abundantly proves that the origin of this ceremony flowed from the Apostles."

But where there is any doubt as to the right construction to be placed upon Scriptural testimonies,-where they appear to be incidental merely, and not direct and sition are to be found Mr. O'Connell and some others positive, leaving room for a different interpretation,—in of their usual supporters. The most prominent speaker such a case, the voice of the Christian Church in the ages on the occasion appears to have been Mr. Pakington; succeeding the Apostles, the witness of ancient fathers and it is admitted on all hands that his speech was one and councils, ought to be received as valid and incontrovertible evidence. We find then that Terrullian, who Mr. Gladstone, an eminent Conservative; and Mr. Pakflourished only one century later than the Apostle St. ington, perceiving that the sense of the House was de-John, after stating the order of adult baptism and the cidedly in favour of the Union of these Provinces, withfrom the Mosaic system, thus declares, "Then follows Speech to support.

that was not before occupied, he shall not have power to divide it | the imposition of hands, together with the imploring of a benediction, and the invoking the Holy Ghost." In this is the custom of the Churches, that the Bishop should go about and invoke the Holy Spirit by imposition of hands on such as were baptized by presbyters and deaons in the smaller cities.

CYPRIAN, bishop of Carthage, who lived about fifty years later, after mentioning the imposition of hands given by the Apostles to those whom Philip had baptized n Samaria, says, "The same custom is now observed amongst us, that those who are baptized in the Church should be presented to the governors (præpositis) of the they may receive the Holy Ghost, and be confirmed (consummentur) by the seal of the Lord."

FIRMILLIAN, bishop of Cæsarea, in Cappadocia, and contemporary with Cyprian, draws a comparison between St. Paul giving imposition of hands to those whom he baptized at Ephesus (Acts xix.) and the Bishop's giving imposition of hands to such as returned from heresy or schism to the unity of the Catholic Church.

URBAN, bishop of Rome, (A. D. 227,) speaks as follows: "All believers should receive the Holy Spirit after baptism, by the laying on of the bishop's hands, so that they may be found fully Christians."

ST. AMBROSE says, "The seal of the Spirit comes after the Font, that it may be the completion of baptism, when by the prayer of the Bishop (Sacerdotis) the Holy Ghost is poured upon them.'

In the eighth cannon of the Council of ARLES, held A. D. 314, it is decreed that "if any one comes over from heresy to the Church, he shall be examined in the creed; and if it shall appear that he was baptized in the Father, and the Son, and the Holy Ghost, the imposition of hands only shall be used that he may receive the Holy

These are a few, amongst many proofs, that the rite of Confirmation was a standing ordinance of the Christian Church; and never was it attempted to be impugned, until with the blessed spirit of reformation there arose at the same time the calamitous spirit of innovation,levelling into promiscuous ruin all that was sound and valuable, together with all that was corrupt and unscripcural, in the Church; abolishing tenate and usages which possessed the sanction not of primitive christian antiquity merely, but of the sure and certain Word of But the effects of this innovating and desolating spirit, in all their melancholy extent, it is unnecessary at present to contemplate: suffice it to say, that we should thank God for our privilege in belonging to a Church which respected the wholesome and authorized usages of an ancient and purer age, and which would not surrender some of the most important tenets and ceremonials of our faith to wild and thoughtless destruction. And while the apostolic-yes, the divine appointment of Episcopacy is happily preserved, as the strongest, perhaps the only certain safeguard of the unity of the Church, we have to congratulate ourselves also upon the preservation of the Apostolic rite of Confirmation.

Surely, then, those parents and guardians who look to this authority for the ordinance of the Church we are recommending, will regard with a more solemn interest the obligation into which they had entered when they presented their youthful charges at the font of Baptism. To them, they cannot but recollect, this impressive injunction was then addressed, "Ye are to take care that this child be brought to the Bishop to be confirmed by him," so soon as he shall reach to that maturity of Christian instruction which would justify his renewal of the engagement thus implied. And most forcibly, too, should t affect the hearts of the candidates for this rite-when they come, "in the presence of God and of the congregation, to renew the solemn vow and promise that was made in their name at their baptism; ratifying and confirming the same in their own persons, and acknowledging themselves bound to believe and to do all those things which their godfathers and godmothers then undertook for them.

We shall conclude our present observations upon this subject in the words of an old writer, who flourished about the middle of the fifth century, but whose name is sition of hands and confirmation confers something on him that is born again and regenerated [by baptism] in Christ; perhaps some one will be ready to think with himself, and say, What can the ministry of Confirmation profit me after the mystery of Baptism? If after the Font, we want the addition of a new office, then we have not received all that was necessary from the Font. It is not so, beloved. For, if you observe, in the military life when the Emperor has chosen any one to be a soldier, he does not only set his mark or character upon him, but furnishes him with competent arms for fighting: so it is in a baptized person, the Benediction is his armour. Thou hast made him a soldier; give him also the weapons of warfare. What doth it profit, though a father confer a great estate upon his child, if he do not also provide him a tutor? Now, the Holy Ghost is the keeper and comforter, and tutor to those who are regenerated in Christ. As the Scripture said, 'Except the Lord keep the city, the watchman waketh but in vain'. Therefore the Holy Ghost, which descends with his saving presence on the waters of baptism, there gives us the plenitude of perfection to make us innocent [free from are to live all our lives among invisible enemies, and to walk in the midst of dangers; in baptism we are born again to life, but after baptism we are confirmed to fight; in baptism we are washed, but after baptism we are strengthened. And so the benefits of baptism are sufficient for those who presently leave this world; but to world; but Confirmation arms and prepares those who

By the Steam Ship Great Western, which sailed from Bristol on the 4th inst., and arrived at New York after a passage of fourteen days, the intelligence received is highly interesting. The most important to the inhabitants of these Provinces, is the progress made in the ment of the CLERGY RESERVES. The former, it appears, pected; and our impression is that it will be carried, external appearance "The Church," we believe, has stood without any important alteration, in the Lords. It is not by any means dealt with as a party question; for amongst the advocates of the ministerial plan are some of the leading Conservative members, while in the oppoanointing which had been introduced at that early day drew the amendment, which it was the object of his

Reserves is similar in substance to the Bill passed by another place, the same Father writes, "I deny not that the Legislature here last winter, though stripped of some of its most obnoxious clauses. By the proposed Bill of Lord John Russell, no room will be left for that periodibute to its increased circulation. The benefit of this lo-Lord John Russell, no room will be left for that periodical excitement consequent upon an annual or quadrennial census of the different religious denominations; and as his Lordship intends that the appropriations made shall be fixed and final, the inducements furnished in the Colonial Bill for a system of proselyting, not to speak of chicanery and fraud, for the swelling of numbers, and a printed, a supply of a superior manufacture has been orlarger share of the Government bounty, will be happily removed. This improvement in the proposed plan of Church, that by our prayer and the imposition of hands the settlement of the question—much as we may still dissent from the principle of the measure—we cannot but regard with satisfaction. As this subject has not as yet undergone any discussion in the Commons, and as we have reason to anticipate a considerable modification of the proposed Bill in the House of Lords, it is not necessary to say any thing further upon it at present. As it has become fashionable, however, in many quarters, to assail the Bishop of Exeter for the manly, constitutional, and Christian part he has taken in the discussion of this harassing question, we cannot conclude these few remarks without adducing a testimony we have just met with in favour of the learned prelate in a late English paper. It forms the leading article of the St. James's Chronicle of the 12th May:

"The Bishop of Exeter might have spared himself the trouble of explaining, as he did last night, that he had never spoken disrespectfully of the Ecclesiastical Establishment in Scotland, or refused to it the character of a Christian Church. The very paradused to it the character of a christian Church. ties who charged his lordship with the expressions disclaimed by him, and proved by the united testimonies of Lords Haddington, Landsdowne, and others, never to have fallen from his lips, well that though the Church of Scotland is by law established in that part of Great Britain to which its name directs, it is not the Established Church of the empire. This proposition is too obviously incontrovertible to allow of hanging a calumny upon it, and therefore it was misquoted by those who lose no opportunity of reviling the men they fear—reviling of course those most bitterly whom they fear most

whom they fear most. "In this class of men, most dreaded by the haters of all that "In this class of men, most dreaded by the haters of all that is good, the Bishop of Exete justly occupies a high, perhaps the highest place: his surpassing talents—his untiring zeal—his fearlessness—and, above all his spotless character, and exemplary devotion to the duties of hasacred office—mark him out as a man at once to be dreaded, and to be successfully assailed only man at once to be dreaded, and to be successfully assailed only by misrepresentation and falsehood. As we have said, therefore, his lordship may spare himself the pains of correcting misrepresentation and exposing falsehood. He may content himself with the assurance that he will not permanetly escape these only weapons to which he is accessible; and that by dissipating the lie of this day, he is only making room for the lie of to-morrow."

With the piesent number is terminated the third olume of "THE CHURCH"; and it now becomes our duty to announce what had previously been intimated to our brethren of the Clergy in a circular letter, the proposed removal of our printing establishment to the City of

Many circumstances have conspired to induce the Managing Committee to adopt this arrangement; amongst others, the desire to place the Diocesan Press in a position in which the great objects for which its establishment was undertaken could be most effectually promoted. Three years' experience has served to manifest the difficulty of sustaining a paper on the mere strength of its Subscription list, however large and respectable that may be; and although the support of a paper in that manner is not only practicable but easy where the terms of payment are uniformly and scrupulously adhered to, yet where such punctuality is to any considerable extent neglected, a large circulation, from the great amount of correspondent expenditure, frequently accelerates a pecuniary embarrassment. It was, therefore, deemed expedient to lose no further time in annexing to the publication of the paper the conjoined advantages of a complete printing establishment; and in coming to this decsion, the Committee felt that such advantages could only be effectually secured in the capital of the Province, or at least in a town of considerable

The Committee, in furtherance of this view, have made an engagement, for a limited period, with Mr. Henry Rowsell, Bookseller, of Toronto,-in whose hands the oot certainly known: "Because we have said that impo- whole establishment of the Diocesan Press will immediately be placed, and by whom "The Church" will hence forward be published. To this gentleman all subscriptions on account of the ensuing volume, and all orders connected with the paper or the Press, are hereafter to be transmitted.

We have to state that the whole literary direction of this journal is still retained in the hands of the Managing Committee; and that until a more convenient and advantageous arrangement can be made, "The Church" will be conducted under the same editorial supervision as heretofore. It will be proper, therefore, that all books and pamphlets for review, or any communication upon which accompanying editorial remarks may be desired, should be directed as formerly to the "Editor of the Church" at Cobourg; while all other communications, whether containing remittances or orders, or in any way appertaining to mere matters of business, should be addressed to the "Publisher of the Church" at Toronto. We have further to remark that provision has been made for such editorial assistance at the latter place, as, from the distance of the principal Editor, would, in many cases, be indispensable; so that communications addresed, as above specified, to Toronto, would as a general an augmentation of grace. Because in this world we rule receive all the proper attention upon the spot, without the need of a direct reference to the principal conductor of the paper.

We scarcely feel it necessary to solicit a continuance of those zealous offices of our brethren of the Clergy, and of our Agents generally, in behalf of this journal, which have heretofore been yielded in so gratifying and efficient a manner: the cause will be as dear to them under the ation are also necessary. Baptism by itself alone saves new arrangement as under the old; and the mere shifting of a locality can make no change in the warmth of their regards, or in the vigour of their services. We look to them, therefore, with confidence for all that co-operation upon which the success of this journal so much depends; for in vigorously supporting and extensively diffusing "The Church," we know we are but responding their own general sentiments in believing that they are building up the walls of Zion, lengthening her cords and strengthening her stakes.

While we take leave of our late publisher with the heartiest commendation of the interest he has uniformly manifested in the success of this paper, and of the taste and correctness of its mechanical execution while in his hands,—so much so that for neatness and propriety of unsurpassed on this continent,—it gives us great satisfaction, at the same time, to express to the Clergy and to our patrons generally the confidence with which the Committee of Management transfer its publication to the inrangements. From him, we can assure the Clergy and the public generally, they will always experience the most prompt and obliging attention to their wishes, as well as the most zealous co-operation in any plans they may propose for the advancement of the good cause which it is the duty and the pleasure of us all to endeavour to advance.

We should not omit to state, as one inducement for

The ministerial plan for the settlement of the Clergy | which must accrue to its readers generally in consequence of its publication at the head quarters of Civil as well as Ecclesiastical Intelligence in the Province; an advancality will be particularly felt during the sessions of Parliament; at which periods every effort will be made to

furnish the fullest and most accurate intelligence. In order to obviate the necessity of any future apologies for the quality of the paper on which this journal is dered from England sufficient to serve for the whole of the next year's impression; and we have but to add that every arrangement has been made, by the importation of a large stock of periodicals and other suitable works, to sustain for this journal that high character, in its religious and literary selections, which as an organ of the Church of England we feel that it should manifest.

It is particularly requested that all arrears due on this and the preceding volumes should be transmitted to the "Editor of the Church" at Cobourg, -as with him rests the responsibility of closing all the transactions of the paper up to the termination of the present volume. And when we assure our brethren and readers generally, that liabilities to a very heavy amount have still to be provided for on that account, we can, we trust, fully rely on their most strenuous exertions to collect and remit, with the least possible delay, the full amount of arrears, -an amount, we regret to say, large beyond any previous anticipation .- In cases where it may be more convenient to include such dues in a remittance to the Publisher at Toronto, or vice versa, for the sake of avoiding the trouble and expense of a second letter, it is requested that the distinction be particularly stated between sums remitted for arrears and those which are paid on account of the forthcoming volume.

In consequence of the removal of "The Church" to Toronto, it is found impossible to issue the first number of the fourth volume until Saturday the 11th of July, on which day, it is hoped, it will be punctually issued, and on the usual terms, viz. Ten Shillings per annum to Postmasters, and Fifteen Shillings per annum delivered in Toronto or sent by mail.

we have to request that all exchange papers be trans-mitted, after this date, to the office of "The Church" at Toronto, and not to Cobourg as heretofore.

The attention of subscribers to the Diocesan Press is requested to the Advertisement on our last page, relating to that establishment.

We republish this week the following list of the appointments for Confirmation, &c. by the Lord Bishop of Toronto, and repeat the request of his Lordship that, for the saving of expense and trouble, the Clergy would be pleased to regard the present as an official notification of his proposed visits : 1840, July 9, Thursday, Bowmanville, at 11 A. M.

10, Friday, Cavan, 2d Church, 3 P. M. 11, Saturday, do. 1st Church, 10 A. M. 12, Sunday, Peterboro', 11 A. M. 14, Tuesday, Cobourg, 11 A. M. Port Hope, 31 P. M. 16, Thursday, Carrying Place, 11 A. M. 17, Friday, Belleville, 11 A. M. 18, Saturday, Mohawk Church, 11 A. M. " Napanee, 3½ P. M. 19, Sunday, Bath, 11 A. M. 20, Monday, Adolphustown, 10 A. M. 21, Tuesday, Picton, 11 A. M. Marysburgh, 3 P. M. 23, Thursday, Kingston, 11 A. M. 25, Saturday, Brochville, 11 A. M. " Maitland, 3 P. M. 26, Sunday, Prescott, 11 A. M. 28, Tuesday, Kemptville, 11 A. M. Marlboro', 3 P. M. 30, Thursday, Williamsburgh, 11 A. M. 31, Friday, Osnabruck, 11 A. M. August 2, Sunday, Cornwall, 11 A. M. 4, Tuesday, Bytown, 11 A. M. 6, Thursday, Mr. Pinhey's Church, March, 11 A. M. General Lloyd's Church, March, 3 P. M. 7, Friday, Huntley, 11 A. M. 9, Sunday, Richmond, 11 A. M. 10, Monday, Franktown, 11 A. M. Carleton Place, 3 P. M. 12, Wednesday, Perth, 11 A. M. 14, Friday, New Dublin, 11 A. M.

COMMUNICATION.

EASTERN CLERICAL ASSOCIATION.

Another Session of the above body has just been held at Osnabruck, in the Eastern District. Eight of the members attended there on the 3rd and 4th instant. The Brethren present had to regret the absence of many of their associates, especially of those esiding in the Bathurst District. While some, we were assured, were detained from meeting with us by more urgent causes, others we doubt not were deterred by the great distance of the place of meeting from most of the missions north of the Rideau canal.-To those who did attend the Session was a pleasant and profitable

The usual routine of business occupied much of our time the

first day, and the second was profitably spent as on former occasions by a review of the Rubrics in the Prayer Book : the Ordination office for the Priests; and the different questions proposed at the previous meeting. The most important object effected the first day was connected with the Society for Promoting Christian Knowledge. At a previous meeting it had been resolved to form a District Committee of the above venerable Society, but the details of management, &c., were referred for future consideration It is gratifying to state that the Committeee is now organized, and will go into immediate operation, under the patronage of the Lord Bishop of Toronto, who has kindly condescended to become its President. The Committee commences under favorable auspices, and we fondly hope it may long continue to be, what with the divine blessing we anticipate it will prove, a benefit to this portion of the Lord's Vineyard in which it is situated. The venerable Society for Promoting Christian Knowledge has been an honored instrument in the hands of God of effecting much good in various parts of the globe, by the diffusion of religious instruction in connection with Church principles. Much of this good has been attained through the agency of its numerous branches, both foreign and domestic. Hence it becomes a source of gratulation to the Christian and the Churchman to behold the increase of these auxiliaries to the Parent Institution, since the more numerous they become, the more wide spread will be the influence of mittee of Management transfer its publication to the dividual who is hereafter to conduct its mechanical arundefiled religion. The grand objects aimed at by the Society for Promoting Christian Knowledge, are to educate the poor in the principles of the Christian Religion; to counteract the baneful effects of blasphemous and infidel publications; and to diffuse Scriptural knowledge throughout the world. The measure of success which has already been granted to the exertions of the Society, sufficiently attests the divine blessing, and calls for the grateful acknowledgments of every pious heart. The readers of "The We should not omit to state, as one interest of every pious near. The readers of "The the removal of "The Church" to Toronto, the advantage | Church," who had the gratification of perusing the admirable ser-

mon of the Bishop of Montreal, published in a late number, can be no strangers to the beneficial results flowing from the benevolent and pious efforts of this venerable Society. May the Lord grant a still more abundant blessing!

The services of each day concluded with public worship in the sanctuary of the Lord's House. Prayers were read the first even ing by the Rev. Robert Blakey, Rector of Prescott, and a valuable sermon preached by the Rev. E. Denroche, Missionary at Brockville. The Rev. E. Morris, Travelling Missionary, led the devotions of the congregation the second evening; the preacher was the Rev. Henry Patton, Rector of Kemptville.

The next session will be held (D.V.) in Prescott, September 23,

H. PATTON, Secretary. Rectory, Kemptville, June 9, 1840.

From the Montreal Herald.

The Quarterly Missionary Sermon in aid of the Society for Pro pagating the Gospel among Destitute Settlers, was preached in Christ Church on Sunday morning last, by the Rev. George Mackie, Chaplain to the Bishop of Montreal, after which a collection was made which (with subsequent contributions) amounted to the handsome sum of £44 3s 9d.

It was pleasing to see the liberality with which that congregation responds to the calls so frequently made upon it, in aid of the numerous religious and benevolent undertakings dependent upon or connected with it.

Sermons in aid of the above mentioned Society, whose open tions are confined to the Montreal District, are preached quarterly. After the Sermon preached by one of the Missionaries, the Rev. W. Dawes, in February last, the collection was £41 0s 114; and this only five weeks after a sermon preached by the Bishop, in aid of the Society for Promoting Christian Knowledge, when £50 10s 3d. were collected. During 1839, six charity sermons were preached; four for the Society for Propagating the Gospel among Destitute Settlers, one for re-building the Church in Toronto, and one in aid of the Temporal and Pastoral Aid Society, whose open rations are limited to the city itself. The collections after these six sermons form a total of £215 17s 81d.

In addition to the above, there was raised, at the sacrame and ordinary collections, from Easter 1839 to Easter 1840, the large sum of £347 18s 3½d, besides £22 17s 10½d collected from the military. The whole of this, with something more, has been expended in relieving the poor, and furnishing them with clothing food. wood, lodging, &c. &c. - Communicated.

Cibil Entelligence.

ARRIVAL OF THE GREAT WESTERN. 19 DAYS LATER FROM EUROPE.

IMPERIAL PARLIAMENT.

The proceedings of the week commencing on Monday, May 18th, may be briefly told. The first three nights in the House of Commons were occupied in the dahar respectively. ons were occupied in the debate on Lord Stanley's Irish registra In the House of Lords the only subject of much interest that

In the House of Lords the only subject of much interest that was touched was the transportation system, brought up by a petition for its total abolition as a mode of punishment. The horrible immoralities and cruelties practised under the system, were forcibly exhibited by several speakers. The Archbishop of Dublin moved its abolition, but the motion was negatived.

Wednesday, May 20.—The House of Lords not in session. In the Commons, among the petitions presented was one from the radical parish of Marylebone, for the impeachment of Lord John Russell; the crime charged upon him was the establishment of an unconstitutional gendarmerie, under the name of the politic force. Amid much laughter the petition was ordered to lie on the table.

The session was devoted to the adjourned debate on Lord State

ley's Irish registration bill, the motion being to go into common on the bill. After long and able speeches from Mr. O'Contact of the bill. on the bill. After long and able speeches from Mr. O'crails Sir Robert Peel, Lord Morpeth, and others, the motion prevails by a majority of 3—the vote being 301 to 298. Another terial defeat, but not so bad as the former on the same bill. venture to say that the bill will be ultimately defeated.

Thursday, May 21.—In the upper house the Earl of Ripmoved for certain returns relating to the resease, prefacing his moved for certain returns relating to the resease, prefacing his interpretations to the resease prefacing his interpretations.

Thursday, May 21.—In the upper house the Earl of an over the certain returns relating to the revenue, prefacing his tion with a speech in which he dwelt at length on the alarmstate of the national finances. He stated that the excess of penditure over income in 1837, '38 and '39, was £3,300,001, that the estimated deficiency for the year ending in April, an would be £2.337,000, even without a decrease of income; white the total control of duties with Evapore was in progress, which is the control of the control of duties with Evapore was in progress, which is the control of the control of duties with Evapore was in progress, which is the control of the control of duties with Evapore was in progress, which is the control of the control of duties with Evapore was in progress, which is the control of the contr would be £2.337,000, even without a decrease of income treaty for reduction of duties with France was in progress, would cause a decrease of income to the amount of £3.00, By raising new taxes it was estimated that an increase of income to the amount of £2,337,000 would be effected, but even there would be a deficiency of £400,000, which must be me

Lord Melbourne replied—contending that the deficiency only be temporary, &c. &c. He did not oppose the production

the papers, which was ordered.

The customs, &c. duties bill had its second reading, a m defer the reading until that day six months, being negative. to 15. Both houses adjourned to Tuesday the 26th, Monday ing the anniversary of King Charles the First's execution.

Tuesday, May 26.—In the House of Lords, Lord Brough Mer presenting a memorial from the Edinburgh "Corporation chants," against the war with China, made these remarks:

"My lords, without at present declaring any opinion on tice or injustice of the war with China, this I will venture tice or injustice of the war with China, this I will venture to six me, and your lordships will concur in the prayer, that this may not be found to have originated in a desire to obtain company not be found to have originated in a desire to obtain company not be properly and that such may not only be found not have been the purpose of the war, but may not be made the proach against its success—so that it may not be said as was sail by a historian of the wars of Henry VII., that they arose from the thirst of treasure—that they resembled a mine, with iron at the top and gold at the bottom."

The Archbishop of Canterbury presented a petition, signed the clergymen and others, for a change in certain portions of the grid cles and liturgy of the established church. He said that he can be concern in the prayer of the petition, holding that the Legister party.

not concur in the prayer of the petition, holding that the Legal ture had no right to interfere with the spiritualities of the churk several of the Bishops expressed their sentiments on the matter some almost admitting that not the restrictions to the matter. some almost admitting that part of the articles are objects and others denying it in toto. All agreed, however, that the tion how any alteration is to be effected is one of exceeding culty. A convocation was spoken of, but the suggestion so to meet with little favor. The petition was laid on the table the House adjourned without doing any other business.

A motion by Mr. Villiers for the report of the

THE CLERGY RESERVES BILL (CANADA) was negatived by a majority of 300 to 177. Lord J. Russell said, in bringing before the house the que of the clergy reserves of Canada, it would not be necess explain to the house the various evils which had been suffernesset either through the waste of the lands under the act of the lands under the lands under the act of the lands under the lands under the act of the lands under the lands or the disputes that were owing to the want of a definite ment of the question. He would also forbear to recapitule the house what had occurred on the subject session after so The only explanation which he thought it necessary to give to state that the covernment of Types of the state that the covernment of Types of the state that the covernment of Types of to state that the governor of Upper Canada, in con the instructions he had received, had brought the qui the consideration of the legislature. It was found, upon taking place, that there were objections started by one party they did not give these funds to education generally; while was another party who thought that they ought to

the clergy exclusively.

In consequence of this difference of opinion, a measure with the purpose of reconciling the clergy and the different parties in the council. It was a measure which the knew had already received the assent of the legislature general knew had already received the assent of the legislature. However, when it came to be considered, doubts were start the governor-general himself whether under the provisions of 7th and 8th Geo. LV. the Canadian legislature possessed the lo legislate in the case. On the arrival of the bill in this contraction were started to the contraction of the bill in this contraction. the question was put to the judges whether the legisle Canada had not exceeded its powers in passing the mea question; and the judges came to the opinion that the turn had a recorded its powers in the case of the opinion of the turn had a recorded in the case of the property of the case of the opinion of the case of ture had exceeded its powers, and that it possessed no auto authorise the sale of the clergy reserves. It, therefore, he necessary to pass such a bill as the act of the Imperial 1 ment. In some accounts of the province of the sale of ment. In some respects he could not adopt those proeontained in the measure alluded to, although they he
ceived the sanction of the legislature of Canada. One
ciple of the measure was, that the whole of the proceeds
sale of the clergy reserves should be vested in colonial securithat one-fourth of the proceeds should be given to the
the church of England, that another fourth should be given
the clergy of the church of Sectland, and that the remathe clergy of the church of Scotland, and that the reshould be given to the clergymen of the different religious

The house was aware that doubts had been raised as to the gality of such an appropriation coming within the meaning the act of the 31st George III., in which the words "Protests

clergy" were used, and from which it was contended that the ch of England only had a claim or right to the clergy reserves. The judges had in consequence been asked to give an opinion as to the intention of the act, and they said the word "Protestant' did not exclusively apply to the church of England-that the ehurch of Scotland did constitute a Protestant church; and that although they did not decide, they would not say that the other dissenting churches were not included within the term "protestant"

It was clear that the reserves might be appropriated to the church of England, the church of Scotland, and the clergy of other denominations which might be decided to be within the meaning of the act. Therefore as the legislature of Upper Canada had so appropriated the money to Protestant clergy, it had conformed to the provisions of the act of 1791. But as the legislature of Upper Canada had included the Catholic clergy in the appropriation, they had exceeded the provisions of the act of 1791. But it seemed to him (Lord J. Russell,) that it was rather a question of expediency for the house than one in which they e to be bound by the provisions of a former act. As regarded the Roman Catholics of Upper Canada they were placed in a very different position from that of the Roman Catholics of the lower province. The Roman Catholics in Lower Canada were Provided for under the old French law, which gave them the right of tithes. In Upper Canada, on the contrary, there was no provision made for the Roman Catholic clergy, and that was one reason why they should be included in the distribution of the produce from the sale of the reserves-another reason was, and an important reason too, that during the late disturbances the Roman Catholic population had been exceedingly loyal and attached to this country, and, therefore, in passing a new law, it would appear to be exceedingly invidious to follow the distinctions of the old laws of 1791, and, he, must say, that to follow such distinctions would hold out little encouragement to loyalty, and would be a bad return of the attachment to this country which the Roman Catholics of Upper Canada had evinced during the late disturbances. In making provision for the distribution of the money, he thought there were, however, some very inconvenient clauses in the law which had passed the legislature of Upper Canada.

The first was, that there was to be a new commission appointed

for the purpose of taking a census of the population who were attached to the church of England—of those who were attached to the church of Scotland-of other dissenters, and also of Roman Catholics, and that this census was to be taken every four years Now it seemed to him (Lord J. Russell,) that the question ought to be settled, and the taking of the census, he thought, would be productive of much evil. It would lead to great jealousies, it would produce had feeling, and create disputes about the numbers which might be ascertained to belong to the different religious denominations. Another prevision in the law, which was very denominations. Another provision in the law, which was very objectionable, was the mode by which the money was to be divi-ded among those who by the canons of the church would be en-titled to receive it. It seemed that, as regarded the church of England and of Scotland, no doubt could arise, but that a difficulty would be experienced as regarded other dissenting bodies and also by Roman Catholics. What he (Lord J. Russell) proposed to give, was the power proposed to be given by Lord Ripon, and which would empower the executive to alienate and give in fee simple all the fee simple all the clergy reserves .- He should propose that one fourth of the produce of the reserves should be given in the first place to the church of England, and to obviate any difficulty and as the best way in which that appropriation could be made, he proposed that that fourth should be given to the society for the propagation of the gospel in foreign parts, that society having at its head the Archbishop of Canterbury. It was a society in close connection with the church of England, and engaged in the ac-

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hing

tive promotion of its doctrines.

The next fourth was to be given to the Canadian Synod, which represented the Church of Scotland, and the remaining portion was to be given to the other religious denominations, and for the repairs of religious buildings. With respect to the other religious denominations, it was stated by the Legislature of Canada that they were to be taken to be those recognised by the laws of Canada. Now they found that the Church of England and the Church of Scotland Church of Scotla Church of Scotland were the only ones recognised by the Legisla-ture, and he therefore thought that such a description hardly futnished a ground for a distribution of the present kind. The Methodists, and the other denominations, had never been recognised in any way, and he thought it better to leave the distribution to the judgment of the governor-general. The clergy reserves, therefore, being sold, a different state of things would be the consequence, and some difficulties which were now severely felt would disappear. The want of roads would not be so much felt and the communication with the different townships would be extended and increased. Of course, he considered it out of the question to establish the Church of England and the Church of Scotland over the other sects of the provinces. He thought the most satisfactory mode of settling the question was, in doing so, to avoid, if possible, anything that might irritate or create power, in this way, and he should therefore now move for leave to bring in a bill to provide for the sale of the clergy reserves in the province of Upper Canada, and for the distribution of the

Mr. Goulburn wished to make an observation on one or two Points. The noble lord had said that one fourth was to be given o the church of England, and one fourth to the church of Scotland, and the remainder to all the sects who had received support out of the clergy reserves. Were, therefore, the Roman Catholics not included? He had understood that their having been included in the Canadian bill was one reason why the royal assent

had been withheld.

Lord J. Russell replied that the ground on which they had recommended that the royal assent should not be given to that bill was, that the judges had stated that the Parliament of Upper Cable government. In the second place, they complained of the rada had exceeded their powers. As to whether the royal assent constitution of the Legislative Council, and demanded that it should have been refused on the other ground, it was a question should be made elective. In the third place, they required that should have been refused on the other ground, it was a question on which it was not now necessary to enter. In proposing the present, they did not declare or pronounce what was the intention of the act of 1791—they made an entirely new enactment with regard to the disposal of the clergy reserves. With regard to the other question which the honourable gentleman asked, he would state that the other the propose of the colonies prepared to grant those demands? No; the noble lord in a recent despatch had refused every one of them. (Hear.) He had refused what was called a responsible them. State that they did not propose to limit the sum to be given to the Roman Catholics. In fact he did not see how it could be done without taking a census, to which, as he had already stated, he entertained very grave objections. He did not think it could happen that the Walness Methodists who were so much more nu-Pen that the Wesleyan Methodists, who were so much more numerous than the Roman Catholics, should not receive more than the Roman Catholics. He did not propose to exclude the Roman

Catholics, but to allow them a share with the other denominations.

Mr. Plumptre hoped that the noble lord, if he wished to make a payment to the Roman Catholics, would do so out of other funds, and not from those which Roman Catholics were, according to the decisions of the judges, expressly excluded by an act of

Lord J. Russell admitted that those funds were not intended in in the act of 1791 to be applied to the purposes of Roman Catholics, yet at the same time they were not like funds regularly assigned to the clergy. A great portion of them were wild lands, not useful in their present state for any purpose. In giving any part of them to the Roman Catholies they were certainly acting in a way different from the intent of the act of 1791; but the intentions of the framers of that act could not be answered successfully; and no doubt they were very pious and good intentions.— He held that it was as competent to us as it had been to them to make a better distribution of these funds.

Mr. Pakington so entirely concurred in what had fallen from the noble lord, and considered it so desirable to arrange this question, prior to their settling the other affairs of the Canadas, that he would not oppose the bill in this stage, but he must not be understood as pledging himself to agree to its details as stated by the noble lord. As the noble lord was about to add half a million sterling to the wealth of the Roman Catholic Church in Canada, by an ordinance respecting the ecclesiastical property of St. Sulpice, he thought the noble lord should provide funds for them from er sources than those which had been so long set apart for the

Leave was given to bring in the bill. UNION OF THE CANADAS.

From the Standard. Mr. Pakington rose, he said, under feelings of great anxiety and embarrassment to oppose this bill. He was not prepared to say that at no future period the union of the Canadas might not he prestictly the control of the Canadas might not he control of the control of the Canadas might not he control of the control of the Canadas might not he control of the Canadas might n be practicable, but that at present such a step was both dangerous and impolitic. He should not, perhaps, have thought of adopting the course he was now about to take respecting the noble lord's bill, had he not found upon investigating the subject that the views he entertained upon it were supported by some of the greatest and most illustrious statesmen that had ever adorned that house or done honour to the country, and by, if not all, a very large majority of those public officers, who, at various times, up to the present time, and under the present administration, had held authority in the Canadas. He did not approach this subject in any party spirit; but he could not avoid saying that the rebellion which had rendered the had rendered the present interference of parliament necessary was mainly to be attributed to the bad policy of her Majesty's gotheir long-continued system of depressing the loyal and en-couraging the democratic and republican factions of that country (hear, hear)—had it not been for the bad policy generally which her Majesty's government had adopted in Canada—the rebellion, in his country ment. Had it not been for their false system of conciliation, in his opinion, would not have occurred, and the distracted state of the country which followed it would not now call for the interference of the imperial legislature. (Hear, hear.) Entertaining these opinions, it could not be a matter of surprise that he should ward by the government for the settlement of those difficulties which had resulted from their own acts, and for putting an end to those disturbances which their own bad policy had created.—

the union of the two provinces. It confirmation of this view he would read the protest against the proposed measure which had been entered on the journals of the Legislative Council by the Bishop of Toronto. It was as follows:—"Because the union to those difficulties been entered on the journals of the Legislative Council by the Bishop of Toronto. It was as follows:—"Because the union of the two provinces. It confirmation of this view he would read the protest against the proposed measure which had been entered on the journals of the Legislative Council by the Bishop of Toronto. It was as follows:—"Because the union of the company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the working of mines in Company has jet the vertable for the vertable for the working of mines in Company has jet the vertable for the vertable for the vertable for

(Hear, hear.) At the same time he must take leave to say, that in regard to this measure, he did not mean to impute bad faith or insincerity to the government. He believed that the noble lord the Secretary for the Colonies, in introducing this bill, had acted in perfect good faith, and that the noble lord was persuaded of the necessity and of the policy of the measure. He the more par-ticularly wished to make that statement, because some persons contended that the Canadas had arrived at that period when they ought no longer to be held as colonies—when they ought to be al-lowed to separate themselves from the mother country, and to es-tablish themselves in independence: and because those who entertained these views considered that this bill would tend to effect that separation, and therefore contended that it ought to be pas-sed. He did not believe that the noble lord the Secretary for the Colonies entertained such opinions, or that he was actuated by such an insincere and hollow policy. He did not believe that the such an instruction mobile lord had introduced this bill with any such views, and he was most ready to admit that the noble lord was actuated by the same feelings on this subject as he was himself, and that he believed this measure calculated to effect the objects which he and every sincere lover of his country must desire to see effected. every sincere lover of instituting mass desire to see the control of the large state of the control of the large state of the l welfare of the Canadas; and in the second place, it was their duty to legislate for the maintenance of the connexion which existed between Canada and the mother country. (Hear, hear.) There was another object which they ought also to keep in view, and in regard to which he hoped he might add that the noble lord would not differ with him in opinion, and that was, that their attention ought especially to be directed to promote the happiness and the welfare of the loyal and attached subjects of Upper and the Welar, hear.) In legislating for the Canadas these were the three objects which he thought ought to be especially considered; and he must say that, after mature deliberation, he had been obliged to come to the conclusion, that this bill of the gobeen obliged to come to the conclusion, that this bill of the government would not effect one of these objects, but that, on the contrary, it would be fatal to each and all of them: (Hear, hear.) His first objection to the bill of the government was founded on the enormous geographical extent of Canada. It was with him doubtful whether it was possible to govern with advantage so large a country by means of one executive and of one legislature. Was

the house aware that the length of Canada was not less than 1500, 1100, and 1200 miles? Did they reflect that the extent of Canada was nearly as great as that of China—a country which had a population of upwards of 300,000,000? The length of Canada from east to west was nearly as great as that of the United States from south to north. The length of the boundary line of Canada was not less than 1500 miles. Now, let him refer the house to the disposition which the people of the United States had shewn on recent occasions to avail themselves of every disturbance which took place in Canada to separate the connection which existed between that colony and England; and he would then ask, whether it could be considered wise or politic to allow a country of such extent, and so near to a rival nation, to be exposed to those attempts, and to be left with only one executive for vernment? He could not think that such would be a politic course, and for himself he believed that it would be wiser to divide Canada into three, and to have for the administration of its affairs three governments, rather than unite the provinces under one executive and one legislature. But there was one other fact in connection with this part of the subject to which he wished to call attention. For one half of the year the different parts of Canada were almost inaccessible to each other, and the communication betwixt them was almost completely interrupted. The lakes were frozen over, as well as the roads broken up, and if there was to be only one legislature, the members, in many instances, would be unable to attend. Disturbances, too, might break out in the distant parts of the country, and if there was but one executive, the greatest difficulties would be felt in carrying into effect the measures necessary for their suppression. He could show, on the au-thority of former statesmen, that the union of the two provinces had always been looked upon as a measure calculated to be inju-rious to both; and this was also the opinion of Chief Justice Ro binson of the present day, and even of Lord Durham himself .-The hor, gentleman then read extracts from the expressed sentiments of Mr. Burke, Mr. Pitt, and other statesmen in support of his assertion: and also extracts from Lord Durham's report, in which his lordship described the hatred and animosity that existed between the British and French Canadians as irreconcileable and that any union of both parties in amity would be impossible.] He did not know if any of the friends of the hon member for Kilkenny had died suddenly during the late rebellion in Canada, but he knew that, if they did not, some of them ran away to es cape a very unpleasant sudden death. (A laugh.) Still there was a considerable section existing even in Upper Canada hostile was a considerable section that the baneful domination of the mother country. (Cheers.) Sir G. Arthur had stated that in Upper Canada there was a very considerable party who had loyalty on their lips but separation at their hearts. Let him ask him if any their lips but separation at their hearts. Let him ask him it any man could doubt that that minority of disloyal subjects to which Sir George Arthur alluded would return their representatives to a united legislature, or that those representatives would make common cause with the French Canadians, who were hostile to the connection with the mother country? Could it be doubted that

connection with the mother country? Could it be doubted that those representatives would unite with the representatives of the French race, and that they would ever be found ready to urge

forward the most democratic measures? (Hear, hear.) In following out this particular line of argument, let him ask if there

were not ample grounds for the dissatisfaction of that minority according to their particular views of the case? What were the

grounds alleged for the rebellion which had so recently taken place

grounds alleged for the recensor which has been the would appeal to in Canada? They were the following, and he would appeal to the hon, member for Kilkenny for the correctness of his statement.

ble government. In the second place, they complained of the

government, or to place the whole revenues under the control of the Assembly, and by the present bill the noble lord had refused a sum than £15,000 per anothin was put by this bill out of the control of the local legislature altogether. He gave the noble lord great credit for withholding all these concessions. But would not their refusal produce its results in Canada? and would not the three old grounds of discontent be revived? He would not specularly all the strength of these colonies but he late on the dissatisfaction which existed in these colonies, but h would take the House of Assembly to be reconstituted in this present year, and he would ask the noble lord whether there was any man alive who could be certain that their first House of Asbly convened under this bill would contain a majority in favour of British connexion. He believed it to be impossible for any man to take it on himself to speak with certainty upon this sub Sir G. Arthur said, in a despatch dated the 15th of October, 1839, that "the Republican party had become much revived of late, and that the loyal party were so jealous of any measure that would give an ascendancy to their opponents, that it was impossible to act with too great caution. The country needed impossible to act with too great caution. The country needed peace; and it was of great importance that a body of loyal emigrants should go over to Canada from this country, that so possession might be secured before important legislation began."—

There was one other authority with which he begged to fortify his position, and he entertained a deliberate opinion that he could refer to none that was entitled to greater weight in that house—he alluded to Sir Francis Head. (Ironical cheers from the ministerial benches.) Great as were the public services of Lord Seaton, he (Mr. Pakington) believed that the people of this country were indebted to the great moral struggles of Sir Francis Head for the fact that Canada was at this moment an integral portion of the British dominions. Sir F:ancis Head had all along expressed the strongest opposition to the project of uniting the two provinces— a project which he said he felt convinced would be attended with the most dangerous consequences. He would now call the atten-tion of the house to two extracts from despatches lately transmitted by Mr. P. Thomson. In the despatch in which he sent over the Clergy Reserves Act to this country he said, that "to leave this question of the union of the provinces undetermined would be to add to the sources of discord already existing a new element of strife; for among the various evils existing in Lower Canada there was one now wanting—namely, religious dissension."— Again, in a very recent despatch, in which he sent over the ordinance, respecting the Seminary of St. Sulpice, he said— "Hitherto the province has been free from religious dissensions, but I have observed with regret during the late discussions a spirit of intolerance which cannot fail, if continued, to have the worst effects." Let him (Mr. Pakington) ask whether if it was meant to add to the division of parties existing in Canada by introducing into that country a frightful source of religious discord? The great majority of the population of Lower Canada had been hitherto Roman Catholic, while that of Upper Canada was Protestant. By the union of the two provinces they Canada was Protestant. By the during of the two provinces they would produce as nearly as possible an equipoise, and thus introduce a certain source of animosity—of that bitter religious discord which, looking to the great wealth of the Roman Catholic cord which, looking to the great wealth of the Roman Catholic Church in Lower Canada, and to the comparative poverty of the Protestant Church in Upper Canada, as well as to the increase in the wealth of the Roman Catholic Church in the lower province, arising from the recent ordinances connected with St. Sulpice, would probably lead to the utter destruction, and would at all events be productive of the utmost injury to the Protestant Church in Canada. This was another grave consideration against the union of the two provinces. In confirmation of this view he

pislature virtually Roman Catholic, and with an injurious, unjust, and unconstitutional distinction—viz., that while the rights and temporalities of the Church of Rome are secured by law against all attempts from local authority, those of the Church of England are continually liable to be interfered with by the united egislature." This was the testimony of an individual of the highest character, and of long experience in that country. He (Mr Pakington) could not dismiss this subject without adverting to some of the arguments which had been adduced by the supporters of the measure. One of the noble lord's arguments was the necessity of watching over the interests of the loyal British populacessity of watching over the interests of the loyal British population of the lower province. No one was more alive to this consideration than he (Mr. Pakington) was; But still he contended that the interests of these individuals were identified with those of the province generally, and that whatever remedy parliament might think proper to provide, the loyal inhabitants of the lower province would readily concur in. Another argument was the alleged necessity of restoring the representative system. No man was more anxious for this than himself. But, as its restoration at the present moment would be exceedingly dangerous, he held it to be their bounden duty to withhold it. Another most important point was the mode in which the government distributed its patronage. Who was unacquainted with the gallantry of Capt. Drew, exhibited at a most critical period? Yet he had been treated with utter neglect by the government. (Hear.) As to the appointment of Mr. Robert Baldwin to the office of Solicitor

the appointment of Mr. Robert Baldwin to the office of Solicitor General, he (Mr. Pakington) would say nothing against that individual; but every one knew the position which he had occupied at the breaking out of the rebellion in Upper Canada.

As he was opposed to the immediate restoration of the representative system, he might be told, that since he objected to this, he ought to point out some other course. Now, he did not hesitate to state, that, in his opinion, the far better course would be to annex Montreal to the upper province, and to govern Canada according to the constitution of 1774 by the Governor and Council, not permanently, but until the English language shall have been learned, English laws adopted, and the population so far modified as to be prepared for a participation in the privileges of modified as to be prepared for a participation in the privileges of the British constitution. Many of those who were most conver-sant with the affairs of Canada were disposed to think it the best mode of meeting the case. He now came to that argument in mode of meeting the case. He now came to that argument in favour of the union which had been more dwelt on than any other—namely, that the Canadians themselves were in favour of this project. This had been urged during the brief discussion on the second reading of the bill. If the Canadians' opinion had the second reading of the hill. If the Canadians' opinion had been so expressed, it would be undoubtly entitled to great weight; but he did not believe that such was the fact. The petition which had been presented that evening by the right hon, gentleman the member for the University of Cambridge was signed by 40,000 inhabitants of Lower Canada, and was against the project of anion. (Hear, hear.) In fact, he believed that the Lower captively controlly the stringly of the property of the pr Canadians were entirely opposed to this union. It was impossible to leave out of the calculation so important an element as this. But neither were the inhabitants of Upper Canada unanimously in favour of the union. He did not believe there was a shadow of a doubt that public opinion was greatly divided upon this subject in the upper province. He would now turn to the feelings of the legislature, because in the lower province no great weight could be attached to the opinions of the Special Council. At the time that they were consulted there was not more than one-half of them assembled, on account of the im-practicable state of the country. Passing, then, to the legislare of Upper Canada, the House of Assembly had now sat fo npwards of four sessions: during every one of these sessions the

upwards of four sessions: during every one of these sessions they had returned their attention to the subject of an union. In 1837 the Legislative Council and the House of Assembly concurred in a general address against the project. The Governor's answer was—"Her Majesty's government does not consider the union of the two provinces a fit matter to be recommended to the consideration of parliament." In 1838 the Legislative Council of Upper Canada again drew up a very able report deprecating the union; and the House of Assembly also, he believed, drew up a similar report. In 1839 the subject was again taken into consideration by the House of Assembly, who agreed to the project under cerreport. In 1839 the subject was again taken into consideration by the House of Assembly, who agreed to the project under certain conditions. In 1840 they again consented to the union, and, the conditions having been rejected by her Majesty's government, they passed an address by a considerable majority, in which were laid down as the conditions the very same terms to which the government had before refused to accede. The first condition was, that the seat of government should be in the upper province. He must say, that the course which had been adopted by her Majesty's government in reference to this matter adopted by her Majesty's government in reference to this matter was neither ingenous, wise, nor politic. They knew the im-portance which the House of Assembly in Upper Canada attached to this point, yet they cautiously avoided any mention of their intentions. He did think that he had a right to ask the noble lord to state what was really the intention of her Majesty's government. Mr. P. Thomson had held out that the seat of government might be one year in one province, and the next year in another. This was a system which it would be utterly impossible to carry into effect. (Hear.) Chief Justice Robinson had said, "To remove the seat of government wholly from Upper Canada would not only be contrary to the declared sense of the legislature of that colony, but it would be laying the foundation of certail discontent, and that to a degree that could hardly be exaggerated. If they insisted upon fixing the seat of government at Montreal, they would be withholding from Upper Canada the leading condition from which its inhabitants had never departed. It was his opinion that grave doubts might be entertained whether Mr. opinion that grave doubts might be entertained whether Mr. Poulett Thomson had not availed himself of the means which his position as Governor General gave him to obtain a forced consent to this proposed union from the legislature of Upper Canada. He thought that he was perfectly justified in saying that we could not consider the indication given by the legislature of that province as a proof of its voluntary assent to such a measure. In proof of that position, he would not refer to the pamphlet of Sir F. Head, on which he had already expressed an opinion (hear,) but to the sneech which had heen delivered last year by an able and F. Head, on which he had already expressed an opinion (hear,) but to the speech which had been delivered last year by an able and distinguished public officer of Upper Canada, Mr. Hagerman, on this subject. Speaking of the union of the two provinces, Mr. Hagerman, then Attorney General, said—"So strongly do I feel the fatal consequences of this measure, that were I permitted. distinguished public officer of Upper Canada, Mr. Hagerman, on this subject. Speaking of the union of the two provinces, Mr. Hagerman, then Attorney General, said—"So strongly do I feel the fatal consequences of this measure, that were I permitted to approach my gracious Sovereign, I would on my bended knees implore her Majesty to withhold her assent from it." And yet after that speech it now appeared that Mr. Hagerman felt it incumbent upon him to give his assistance by his vote to carry that union into effect. Mr. Sullivan had also made a speech last year

against this union of the two legislatures; but this year he had discovered reasons which induced him to support it. What constructions could be put upon facts like these, except that Mr. P. Thomson, as Governor General, had used very strong measures to overcome the resistance which these gentlemen had intended to offer to this proposed union? He would merely remind the house, that Chief Justice Robinson in his pamphlet, the Bishop of Toronto in his protest, and Mr. Hagerman as a member of the colonial legislature, had all recorded their strong objections to this He (Mr. Pakington) had now announced the grounds on which he objected to the measure proposed by her Majesty's government, and in consequence of which he felt it to be matter of duty to meet this motion with his most decided opposition. He had endeavoured to show that the geographical extent of Canada was so great, that it could neither be useful nor beneficial to govern the two provinces which composed it by a legislative union: he had endeavoured to show that the discordant materials which must meet in an united House of Assembly were so numerous, and so various, as to afford no reasonable expectation that the new legisso various, as the remoniture could act harmoniously together: he had endeavoured to show that the religious effect of the union must create a fertile source that the recipied of discord and animosity, and must ultimately be productive of great injury to the Protestant Church in that country. He had endeavoured on the other hand, to show that there was no adequate necessity for incurring the risk of so dangerous an experiment. Under these feelings, if he stood alone, he should persist ment. Under these teelings, if he stood aione, he should persist in his amendment, supported by a feeling of public duty honestly discharged, and by the satisfaction which he should ever derive from having recorded his opinion of dissent against a measure which he looked upon as the inevitable forerunner of discord and

smemberment. If on this subject he was in error, he had the consolation of knowing that he was in error with such immortal men as Pitt, and Burke, and with some of the most competent and enlightened authorities that had ever been intrusted with the administration of Canada. He therefore called upon the house to pause before it gave its assent to a measure which he could not designate in other language than that which he had quoted from Burke, -namely, as a rash and dangerous attempt to methodize anarchy. The hon, member concluded by moving as an amendment, that the house resolve itself into a committee on this bill

ment, that the house resolve itself into a committee on this bill on this day six months. (Hear, hear.)

FRANCE.

The Paris Correspondent of the Commercial Advertiser, says, in allusion to the trouble with Naples:

The sulphur question is likely to take a turn far more unfavora-The sulphur question is likely to take a turn far more unfavorable to Naples than his Neapolitan majesty had reason to expect. Hostilities have indeed been suspended on the part of Great Britain, the Sicilian ships captured have been restored, on the understanding that through the mediation of France matters are to be amicably settled, but it is quite understood that England would not put her interests into the hands of a mediator without having pre viously ascertained the certainty of a favorable result. The King will pay the cost of his folly by indemnifying the English merchants in Sicily who have been virtually robbed by him; but this is not all. Sulphur mines have jumped into existence in all direcis not all. Suppur united have jumped into existence in all directions, so that nothing short of a miracle will save Sicilian sulphur from being a "drug" in the market. The Greek government has received proposals from a Liverpool house to work the sulphur mines of the island of Milo and of continental Greece. A French company has just been established for the working of mines in Tripoli. The island of Dominica is crying "buy of us," and finally European chemists have discovered a method of extracting soda

The preliminary basis of the commercial treaty between Eng- to me, expressive of your approbation of the conduct of the Battalland and France consists in the substitution of high duties instead of prohibiting the cutlery of Great Britain, and other manufacires, which are now smuggled into France in any quantity that may be desired, on payment of 25 per cent. to the smuggler. On the other hand, England admits all articles of Paris manufacture, clock work, paper hangings, &c., at a duty of 15 per cent. instead of 30. The duties on wines are to be reduced from 5s. a gallon to 2s. which will be about 4d. a bottle, while the Parisians themselves

RUSSIA.

The Circassians continue to be successful against their oppres The Circassians continue to be successful against their oppressors, from whom they have recently captured all the forts, not forgetting to put the Russian garrisons to death; but one named Taubs is reported still in the hands of Russia, although expected shortly to share the same fate as the others. Several Polish deserters, and among them some officers, are said to be in the ranks of the Circassians. The Russians on the other hand have despatched two 80 gun ships to the coasts of Circassia with troops.

The failure of the Russian expedition to Khiva is supposed to have operated favorably in bringing about a reconciliation between the Shah of Persia and Great Britain. The Shah having less hope of support from Russia, after her recent humiliations, has renounced all intention of proceeding against Herat. Dost Mahommed, the deposed monarch of Caboul who fled into Bokhara, in the hope of intriguing with Russia and the Tartar King, has been kept in eustody by the latter, who offers to give him up to the English government "on terms." At all events, the advance of the Muscovite toward Caboul has received a check from which he will not

Correspondence of the Courier.

The duty on wheat continues at 16s 8d per qr. and on flour 10s old per bbl., at which it may remain two or three weeks longer. But as the Corn markets continue to decline, and the young crops of grain are in the highest degree promising, there is every probability of the duties soon advancing rapidly. And they must become prohibitory, if present prospects for a good and very early harvest continue. Flour in bond is dull at 24s 6d a 24s 9d—and the price of duty paid is 34s a 35s per bbl.

Wheat is on the decline all over the country, owing to the favorable weather for the growing crops, and there is little prospect of a fall in the duty on Foreign. To-day at Mark Lane the article

was lower.

From the London Corn Reporter, June 1.

In the agricultural districts of Lincoln, Cambridgeshire, Nor-olk, and Suffolk, the deliveries from the growers appear to have

been rather moderate, but at most of the shipping ports on the East Coast, prices of wheat have declined 1s to 2s per qr.

In the West of England and the midland counties the value of this grain has also been tolerably well supported, but the demand has every where been exceedingly languid.

Our advices from Scotland speak in very favorable terms of the

Our advices from Scotland speak in very lavorable terms of the appearance of the growing crops in that country; this circumstance together with the dull accounts received from the South has caused the trade for Wheat to become very dull.

The accounts from Iteland are also highly satisfactory as regards the progress made by vegetation, the leading markets continue, however, to be very sparingly supplied, which had prevented any

The arrivals of English wheat into the port of London have

again been very scanty this week, consisting of only 3382 quarters, which, together with 73 quarters from Scotland, make a total of 3455 quarters. Notwithstanding the scanty nature of the arrival, factors have experienced great difficulty in effecting sales.

The few parcels offering on Wednesday were held firmly at previous rates, and the little business done was at about the quotations of Monday. On Friday the Kentish stands were nearly have and the show four France 19 (2) bare, and the show from Essex and Suffolk was quite trifling, fin ualities could not have been bought cheaper than in the begin-ing of the week, but inferior descriptions were procurable at a

ght abatement. The arrivals of foreign Wheat have been good, 16083 quarters having been reported up to Saturday evening. We perceive that some parties are entering small quantities for consumption at the present rate of duty, but the bulk of what comes to hand is being

anded under the Queen's lock.

The operations in free foreign have been on a limited scale, owing to holders refusing to submit to any reduction in price; these was some inquiry for the article on Friday, the actual business done was however unimportant. Wheat in bond has been quite neglected, the present position of the averages having checked all disposition to speculate. The quantity in bond in London ed all disposition to speculate. The quantity in bond in London was on the 30th of May 192,931 quarters, and there were on the was on the 30th of May 192,931 quarters, and there were on the same day 377,863 quarters under lock in the United Kingdom.

Although the arrival of English Flour has only amounted to

6753 sacks during the week, this article has met a very dull sale and in some instances 1s per sack less has been taken for good marks. The value of town made Flour has remained nominally

At our market this morning the transactions in Wheat were only to a very moderate extent, and the quotations nominally without alterations. American Flour met a dull sale at a decline of 6d to 1s. per bbl. and the inquiry even for choice English man acture was languid, the article barely supporting the prices of this day se'nnight; inferior descriptions were unsaleable

COLONIAL

From the Toronto Patriot, June 23.

On Saturday last about 3 o'clock, a fire broke out in the premi ses occupied by Mr. C. Northcote, as a Grocery Store and Ginger Beer Brewery, and speedily levelled them with the ground; the

premises lately occupied by C. Fothergill, Esq., and the day being very hot, and the shingles consequently dry and inflamma ble, immediately ignited them. The devouring element rapidly spreading to the surrounding buildings—the whole block of buildings at the corner of York and King Streets was soon enveloped in flames, and much alarm was entertained for the safety of Chewett's buildings which were exactly opposite the burning block, but providentially at the critical moment the wind changes to South West, and the danger was in a great degree averted, it may, however, be considered quite an escape, for at one time the heat on the front of Chewett's buildings was so intense, that the glass in the windows cracked, and the sanded paint began to shrivel up-the roofs of the houses forming the row than once on fire, and were with difficulty extinguished; the roof of our printing office, and the roof of the Artillery stables in the rear of Chewett's buildings were on fire, but providentially the danger went no further.

In order to arrest the flames on the Northern side of King

Street the Hook and Ladder Companies set themselves vigorously to work, and having thus cut off the blazing mass, the destruction was prevented spreading. The Fire Companies were present in force, and contributed their full share towards extinguishing the flames—the Carters supplied the Engines plentifully with water; and these united exertions, assisted by the judicious arrangements of the Magistracy, gave the Companies a fair chance of subduing the fire, in which, being efficiently aided by the Citizens and the 34th Regiment, they at last succeeded.

It is impossible to estimate correctly the amount of loss sustained, but on a rough calculation we should think that two

thousand pounds would not cover it.

Very complete police arrangements were made by the City authorities for the maintenance of order during the fire, and the taking care by night of the property snatched as it were from wherever service was required,-and the 34th Regiment cann he too highly commended for their activity and zeal in every possible way they were wanted.

To the efficient services of all parties must it be attributed,

under Divine favour, that a larger amount of damage was not

From the Sandwich Herald.

ADDRESS
To Lieutenant Colonel Young, Commanding the 2nd Battalion
Incorporated Militia.

SIR :- The Magistrates, Merchants, and other respectable in-Six:—The Magistrates, Merchants, and other respectable metabitants of the town of Chatham and vicinity, beg to avail themselves of the present opportunity of expressing their entire approbation of your conduct as the commanding officer of the 2nd Battalion of Incorporated Militia, during the time that corps has been stationed in Chatham. The alacrity with which you have, on all occasions, lent your aid in supporting and sustaining the civil authorities of the place in maintaining peace and good order. has not only called forth the thanks and gratitude of Magistrates, but has (as might be expected) made a deep and lasting impression on the minds of all classes of the community.

And Sir, permit us, through you, to assure the officers, non-

commissioned officers, and men under your command, that wherever the service of their country may call them, they will bear with them our best wishes for their welfare; and further, that we are under the fullest conviction that a band composed of such as we believe the 2d Battalion to be, can never fail to receive that need due to the just and brave.

Chatham, 28th May, 1840.

It is with no ordinary feelings of satisfaction that I have re-ceived the Address, which you have done me the honor to present

ion under my command during the period we have been quartered in this town. It is gratifying to know that, after an uninterrupt-ed intercourse of eighteen months, we part on terms of mutual regard and esteem.

I avail myself of this occasion, gentlemen, to thank you for the

ready co-operation I have experienced from all classes since I have been in command of this garrison; and, in the name of the officers, non-commissioned officers and men of the Battalion, I bid you a respectful farewell!—assuring you that we fully reciprocate the kind feelings you have expressed towards us, and that we shall always be happy to hear of the increased prosperity of Chalham, and of its truly loyal Inhabitants.

BROOKE YOUNG, Lieut. Col. Commanding 2d Batt I. M. Chatham, 29th May, 1840.

From the Christian Guardian. The present number of the Christian Guardian closes the connexion of the undersigned with the Provincial press. To his friends, and to that portion of the Canadian public who have long ornfided in him, and sustained him in seasons of difficulty and langer, he begs to offer his most grateful acknowledgments; those danger, he begs to offer his most grateful acknowledgments; those who have assailed him publicly and honorably he sincerely respects; those who have assailed him personally, he heartily forgives; and of those whose feelings he may have wounded in the heat of discussion, or whom he may have treated with unbecoming severity, he most humbly asks pardon. He retires unconscious of any other than a feeling of good-will towards his contemporaries. To review the scenes which have transpired during his protracted connexion with the public press, and to trace the part which he has been called upon to act in them, is foreign to his present purpose. Whilst he is deeply sensible of his imperfections, and infirmities, and failings in his public career, he derives satisfaction from the consciousness that he has earnestly aimed at promoting the best consciousness that he has earnestly aimed at promoting the best interests of his adopted church and native country. The editorial dvocacy of the interests of both he now resigns to other handsdevoutly praying that they may exceed his in acceptableness and efficiency,—that "all things may be settled upon the best and sur-est foundations, that peace and happiness, truth and justice, reli-gion and piety, may be established among us for all generations." EGERTON RYERSON.

The bodies of Mr. Thomas Scrase (of the firm of Howes and Scrase of Port Dover in the District of Talbot, brewers,) and of Walter Knight, who perished with him, were found on the 29th of May. The latter was buried at the mouth of the Grand River: the former was brought up and buried at St. John's church,

These unfortunate individuals, accompanied by John Knight, father of Walter, had left Port Dover for Dunnville, on the 29th of April, in a boat loaded with beer. As they entered the Grand River on the following day, they were upset in the heavy sea occasioned by the current meeting a strong south westerly wind. Mr. Scrase and the younger Knight, after struggling for some time with the waves, sunk to rise no more. The elder Knight, being an athletic man, succeeded in regaining the boat, where he remained on the keel for upwards of an hour. From this situation he was relieved by the skill and intrepidity of Mr. Moss, the tavern-keeper, and William Nelson and John ----, sailors, who at the peril of their lives succeeded in taking him off.

Mr. Scrase was a native of the parish of Kingmore, in the county of Sussex, England. He has left a widow and one child. It was but a few days subsequent to the melancholy occurrence above related, that Charles Knight, a brother of Walter, fell from the bow of a scow which he was poling out of the harbour at Dover, in a fit of epilepsy, and was drowned .- Communicated.

Office of H. M. Chief Agent for Emigrants in the Canadas. Quebec, 20th June, 1840. Number of Emigrants arrived during the week ending 20th

June inclusive:—
From England,...... 296

-Mercury.

EDUCATION.

THE Subscriber begs to announce to the community of Bytown and its vicinity, that he has opened classes for instruction in the following Branches of Education, viz.:

Reading, Writing, Arithmetic, English Grammar, History and Geography, - - £1 0 0

Do. with Book-Keeping, 1 5 0

Latin and Greek, - 1 10 0

Mathematics, - 1 10 0

The Subscriber will receive pupils under the patronage of the North American Society. Terms for such pupils will be made known by applying to the Rev. J. S. Strong, of Bytown. Each pupil will be charged 2s 6d per quarter for fuel during the

Payments to be made quarterly in advance.

REFEREES.—The Rev. J. S. Strong, of Bytown; the Rev. A.

F. Atkinson, of Bath; the Rev. J. Torrance of Quebec; and the Rev. J. Mackenzie of Williamstown.

D. MACKENZIE Bytown, June, 1840.

MRS. D. MACKENZIE'S

SELECT SEMINARY FOR YOUNG LADIES. Terms per Quarter of 11 Weeks. MUITION, comprising the following branches of Education,

Reading, Writing, Arithmetic, English Grammar, History, Geography and Needle Work, - £1 0 0 Music - 2 0 0 French, - - - 1 0 0 Calisthenics, Boarding and Lodging - - - 6 0 0 Fancy Work taught on moderate terms.

* * Every Lady to pay for her own washing, and to provide a able and Tea Spoon, Knife and Fork, Bed, Bedding and Towels. Payment to be made quarterly in advance. Six weeks' notice required before leaving School. Bytown, June, 1840.

REMOVAL.

CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND

AGENTS FOR VAN NORMAN'S FOUNDRY, HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will destruction; the different Companies exerted themselves to the utmost—their fellow citizens were as usual forward in assisting find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839.

R. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carlile. Cobourg, June 19th, 1840.

At Kingston, on the 22nd instant, the Lady of Dr. Hallowell

MARRIED. On the 18th instant, by the Rev. Henry Patton, Rector of Kemptville, Mr. John Harris, to Miss Jane Jones, both of the

Township of Oxford.

At the residence of A. G. Allan, Esq., near Cobourg, on the 25th inst., after a lingering illness, Peregrine Warren, Esq., late Captain in her Majesty's 66th Regt. of Foot.

At Hamilton, Upper Canada, on the 21st instant, Margaret Dorothea, daughter of Assistant Commissary General Clarke,

in the 21st year of her age.

At Port Dover, in the Talbot District, on the 3d inst., Sarah, wife of William Lott. [She was formerly a widow Crawford, and her friends reside near Port Hope.]

TO CORRESPONDENTS.

"Homo" is received; but from the statements contained in his communication, it will occur to the writer that we ought to be furnished with his name.

LETTERS received to Friday, June 26; Rev. H. Caswall, add. sub; Rev. B. Cronyn, add. subs.; Rev. H. Patton; Lieut. Aylmar; Rev. A. F. Atkinson, rem.; H. Rowsell, Esq.; Rev. S. Armour; Rev. J. Torrance, add. subs.

THE HAPPY FAMILY.*

Judith and Hannah were the youngest daughters of a rich Sadducee, who was noted for his zcal in propagating the doctrines of his sect, and success in gaining proselytes thereto. His children thus educated, were all firmly devoted to the sectarian principles of their father, except the two younger. They had never expressed their opinion, either in favour of, or in opposition to their father's creed.

Judith, who was of a sanguine temperament, and thoughtful disposition, meditated much upon the distracting collisions of the prevailing sects of the day. As uncongenial to her contemplative mind, appeared both the precept and example of the proud Pharisee, as did the dark unknown future of the self-deluded Sadducee. Often in her seasons of retirement and meditation did she weep over the sore schisms which rent the Church of her fathers. She saw the deep depravity of her own heart, and would have sought a place of refuge from the wiles of the world, but she had no knowledge of the Christian fold. Her resolutions to keep the unyielding statutes of the great lawgiver of Israel, made in her own strength, were often, aye, too often broken, and each broken resolve was a source of anguish to her wounded spirit. Frequently had she been a worshipper at the holy temple, but there was no balm to her wounded conscience in the costly ceremonies-no physician to her sin-sick soul in the teachings of the self-righteous, richly robed expounders of the law. She neither knew the hidden meaning of the mystic sacrifice nor understood the soul-inspiring language of the liturgy. She had no counsellor to guide her wandering footsteps into the way that leadeth unto life.

Hannah was gay and thoughtless, equally regardless of her present and future welfare. Blessed with uninterrupted health, she had seldom thought of, and never duly considered the solemn reality, that all are doomed to die, much less the uncertainty of life, and nearness of death as regarding herself. She had so often heard the doctrine of a future state refuted, that she dreamed ouly of the present state of existence, and unconsciously promised to herself long years of happiness, without thinking there would be even then a termination.

But suddenly she was laid on the bed of languishing. For many weeks a fatal sickness preyed upon her decaying frame. Physicians far and near were consulted, but disease bore the palm of victory and prepared the way for the angel of death. With true sisterly affection and unwearied tenderness, Judith watched by her through the painful hours of sickness. She beheld with the deepest anguish, the fatal ravages which disease was making-the emaciated form, the hectic flush, and the unearthly brilliancy of the eye, and would gladly have informed her sister of her approaching fate, but was forbidden by her friends, lest the alarm might cause her immediate dissolution. Unaccustomed to the stern visage of death, every member of the family cherished the most sanguine expectation of her restoration to health, and to the repeated inquiries respecting her recovery, the self-deceiving answers, "better," "shall soon be well," were invariably received with a radiant hopeful smile.

gone forth, and the angel was on the wing to obey the

A large circle of friends and relatives were gathered round the couch of the dying girl. Successive fainting fits had seized her, and the notes of alarm had been cautiously spread through the dwelling, lest she should be awakened to a sense of the imminent danger. All wore the masked features of hope. Not even a trace of tears was discernible on a single countenance. Judith alone wore the unfeigned semblance of sorrow, and fearfully looked for the dread moment that should strike her sister from this state of existence. Nor was the expression of her countenance unobserved by Hannah. Partially recovering from her faintness, she thus addressed her, "My sister, you are sorrowful; cease your fears; I am weak and low, but faintness is the only cause, I shall soon be better, soon be well."

Judith made no reply. She only pressed her cold the truth of her assertions. hand-wiped the dampness of death from her brow, and "What," cried Issachar with vengeful ire, "is it not to hide the tears of uncontrollable grief, hastily left the

apartment. When she returned, her sister was no more. The vital spark had fled. For a while she indulged in autheir inconsolable loss; then advancing to the pallid corpse and laying her hand on the cold forehead, she death songs; the minstrels ceased their solemn dirge and the groans and tears of weeping relatives were hushed. Unconscious of any thing, save the great object of her in a low sad tone, "or may now be sinking in the depths of interminable wee

In a tone of mingled pity and harshness, Issachar spoke, "Judith, my daughter, wilt thou in this hour of scoffs and jeers of deadly hate? Whence the superior affliction openly declare thy apostacy from the faith of thy joys for which you so willingly sacrifice the fond allurefather? Less afflictive is the loss of the departed, than this confession from the living child."

Wounded at this sore repulse, she involuntarily fell at her father's feet, and earnestly implored his pardon, if in truth she had erred, but instinctively added, "I am feet, bathed them in tears, and in broken accents pleaded and profess an entire belief of it by a constant obedience to it: that persuaded that the soul is immortal. There is something within, (placing her hand on her heart,) that tells he should send to Jerusalem for an instructor in the ways me I shall never die.'

"What," said the father, "crave my pardon for your error and with the same breath affirm your adherence thereto! Renounce your false notions and you are forgiven, but never will tears and entreaties persuade a father in Israel to countenance the errors of an apostate

In obedience to the Rabbi's signal, the minstrels resumed their melancholy music, and the mourners their dire lamentations.

Clad in the dark habiliments of mourning, Judith sat beneath the wide-spreading shade of the palm tree in the court of her father's house. Gentle zephyrs waved the sable weeds of woe, and fanned the flowing tresses from her marble brow. Repentant tears coursed down her pale cheeks, and her whole demeanor bespoke able joy. the anguish of her soul-an anguish bordering on the confines of despair.

Two men in the character of messengers, without purse, scrip, or staves, and shod with sandals, entered

sought out the cause of her sorrow, and affectionately dark clouds of doubt and fear disappeared, and the genpointed her to the Lamb of God that taketh away the sin of the world. They preached unto her Jesus of Nazareth. They spoke of the miracles he had wrought, of the cures he had performed, of his persecutions, crucifixion, and finally of his glorious resurrection from the of the Holy Ghost. grave, proving him to be the only Son of God. She marvelled at the story; yet she believed. Faith glistened through her tears as she conducted the welcome and relatives were assembled. After the salutation, Peace be to this house," the Apostles expressed the deepest sympathy in their afflictions, and kindly proffered to them the blessed consolations of the gospel .-They preached unto them repentance, saying, "The kingdom of heaven is at hand." They tendered to them the joys of heaven and joyfully presented the bright hopes of immortality.

With angry tones the self-willed Jew bade them depart, saying he heeded not their counsel and would none of their reproof. After bidding their new-made disciple be strong in the faith, and to trust in Jesus for the remission of sins, they departed, neither bestowing a blessing upon the house, nor shaking off the dust of their feet as a testimony against them; but secretly praying that they, like Judith, might be renewed in the spirit of their minds and become meet inheritors of the king-

dom of heaven. Without one cheering ray of hope for the future, the bereaved relatives of Hannah saw her remains consigned to their last resting place. They looked upon the fallen bud of youth as hopelessly as upon the withering petals of her flower-strewn bier.

wandered through the solitary groves of Mount Olivet, and worldly habits of an unrenewed heart. They have been at the base of which was situated her father's mansion. There in unobtruded silence she could contemplate the grand scenes of nature, and trace the skilful handiwork from nature up to nature's God." She could read the living beams of immortality brightly radiating from the broad canopy of heaven. She thankfully adored the God who had sent his messengers to take her out of the horrible pit and the miry clay, and placed her feet on the firm foundation—the rock Christ Jesus.

One day, accompanied by an elder brother, and in deep converse with him, Judith had rambled nearly to the summit of the mountain, when they beheld a multitude ascending it from Jerusalem. Won by her kind entreaties and persuasive appeals, young Benjamin was almost persuaded to embrace the new faith of his sister. She was telling him of the peace and joy she had found in believing, when the multitude paused on the top of the mount. Through curiosity they drew near Undisturbed silence reigned throughout the vast throng. In rapt attention they were listening to the instructions of their Prophet, Priest, and King. Clad in pure white robes, the true emblems of his sinless life, he looked the perfect mediator between an offended God and offending man. With unqualified dignity he commanded his disciples to go into all the world and preach the everlasting gospel of reconciliation to every creature, with the heart-stirring assurance that he would be with them But the unyielding hand of the fell destroyer was not and their successive followers, always, even unto the to be robbed of its victim. The irrevocable decree had end of the world. He breathed upon them the peaceful smiles of a reconciled Father in Heaven. Having performed all the works of his mediatorial mission, and while in the act of showering upon them the choice blessings of infinite mercy, he re-assumed his etherial nature, and in the transcendent majesty of the Supreme God, ascended up into Heaven. In breathless astonishment his disciples gazed on him, till a bright cloud of glory received him out of their sight.

With admiring awe, they still looked into the vast vacuity of unlimited space, till two heaven commissioned ministers, in white apparel, stood by them, mildly reproving them for their vacant gaze, then announcing in undoubted terms the final re-appearing of their Lord .-While the disciples departed to Jerusalem, Judith and and Benjamin silently, but thoughtfully returned to their father's house. Judith related the wondrous miracle to which they had been witnesses, and Benjamin affirmed

nough that the base Nazarenes have estranged the faith of my daughter? Will they persuade Benjamin also? They even dare intrude within the precincts of parental care. Nothing but the rigid bonds of close condible strains of grief, with the assembled relatives, at finement will prevent the contagious principles from spreading through the remainder of the household."

Trusting in the God who preserved Daniel in the lion's essayed to speak. The hired mourners paused in their den, they complacently heard the stern sentence, and obediently retired, each to their lone apartment.

Judith had been but a few days in her place of confinement, when she was summoned to the presence of her thoughts—the immortality of the soul—she thus proceeded. "Can it be, my sister, that thou hast ceased thither, expecting some further persecution. She even to exist? But an hour since, the life-blood flowed in feared banishment from her father's house. But to her thy veins. Life and animation sparkled in thine eye .-- surprize she found her father lying on the couch of des-Bright visions of long years of happiness glittered before pair. He had paused in his mad career. The pangs of thee, and while grasping the dazzling phantom, thou a guilty conscience now wrung his heart. He had sought knewest not that thou wast treading on the verge of the the counsel of former friends, but they vainly endeavoured sepulchre—that thy ardent longings after life would be to cheer him on life's dreary journey with the cold counso soon extinguished forever. Forever? forever buried sel, "Live while you live. Cast off your gloomy fears, in the gulf of oblivion? Nay, my sister, this clayer and seize the pleasures of the present hour." Instead tenement may moulder and decay, but the living prin- of pouring in balm, they only probed the bleeding wounds ciple which animated thy frame, is living, yes living of his broken and contrite heart. As the last and only still! Thy freed spirit may now be hovering over us in resort, he had sent for his daughter. When he beheld sympathetic sorrow, or may have been borne by seraphs her, he rose from his couch, paced the room in rapid She paused. The tears gushed strides, then suddenly paused and asked her, "From forth afresh. She shuddered at the thought, but added what source do you derive that sweet peace that has overspread your countenance ever since you saw the disciples of the Nazarite? From whence the calm spirit of patience under provocation, and of meek submission to the ment of the world, yea, even the love of kindness?-Tell me, oh my daughter, tell me, what must I do that I may inherit eternal life?"

Unable longer to restrain her feelings, she fell at his her weakness in instructing a parent, and proposed that of righteousness.

A servant was despatched to the great city, who returned in due time accompanied by the desired teacher. The beloved Apostle in the mild accents of mercy spoke peace to his troubled soul. He failed not to deepen his convictions of the exceeding sinfulness of that sin for which atonement alone could be made by the death of the eternal Son; yet he spoke of that atonement as an all-sufficient sacrifice for the sins of the whole world .-In deep humility the humble Sadducce bowed at the foot of the cross and pleaded for pardon through the merits of the Saviour's blood. The scales of error fell from his eyes, and the smiles of reconciliation came over his brow. The blessed hope of immortal bliss dawned upon his heart and filled his soul with unspeak-

the errors he had instilled into the minds of his children. side, but the effects of such a charity as this are diffused over all Since the previous preaching of the Apostle, they had creation. Faith will guide each of us to heaven, and without it felt and deeply lamented the deprayity of their own there is no admission there; and hope will cheer and invigorate hearts, and when assembled in the presence of their fa- us in our efforts to reach it; but charity will benefit not ourselves ther, they were ready to listen to the plan of redemp- only, but all those, with whom in the varied walks of life, we

tle rays of eternal sunshine burst upon their enlightened rity may promote the salvation of others.—Rev. Edward Rice. visions. The father, the beloved partner of his heavenly joys, and all his children, each born of the Spirit, were baptized in the name of the Futher, and of the Son, and

A bright halo of celestial happiness encircled the regenerate household as they unitedly bowed to the sceptre of the King of righteousness. The silken cords of strangers to the apartment where her weeping friends holy love entwined around their hearts, and the hallowed boon of peace cemented the golden bonds of charity, and crowned them with the only feeling stitute the undying joys of the Happy Family.

M. E. M. and crowned them with the only elements which can con-

The Garner.

REFINEMENT NOT RELIGION.

We will take the case of those who are in better circumstance han the mass of the community. They are well educated and taught; they have few distresses in life, or are able to get over them by the variety of their occupations, by the spirits which attend good health, or at least by the lapse of time. They go on respectably and happily, with the same general tastes and habits which they would have had if the Gospel had not been given them. They have an eye to what the world thinks of them; are charitable when it is expected. They are polished in their manners, kind from natural disposition, or a feeling of propriety. Thus their religion is based upon self and the world, a mere civilization of the mind; the same (I say,) as it would have been in the main, (taking the state of society as they find it,) even supposing Christianity were not the religion of the land. But it is; and let us go on to ask, how do they in consequence feel towards it? They accept Away from the giddy mazes of the world, Judith oft it, they add to it what they are, they engraft it upon the selfish taught to revere it, and to believe it to come from God; so they admire it, and accept it as a rule of life, so far forth as it agrees with the carnal principles which govern them. So far as it does not agree, they are blind to its excellence and its claims. They overlook or explain away its precepts. They in no sense obey beause it commands. They do right where they would have done right had it not commanded; however, they speak well of it, and think they understand it. Sometimes, if I may continue the description, they adopt it into a certain refined elegance of sentiment and manners, and then their religion is all that is gracoful, fastidious, and luxurious. They love religious poetry, and cloquent preaching. They desire to have their feelings roused and soothed, and to secure a variety and relief in that eternal subject which is unchangeable. They tire of its simplicity, and perhaps seek to keep up their interest in it, by means of religious narratives, fictitious or embellished, or of news from foreign countries, or of the history of the prospects or successes of the Gospel; thus perverting what is in itself good and innocent. This is their state of mind at best; for more commonly they think it enough merely to show some slight regard to the subject of religion; to attend its ervices on the Lord's day, and then only once, and coldly to exress an approbation of it. But of course every description of such persons can be but general; for the shades of character are so varied and blended in individuals, as to make it impossible to give an accurate picture, and often very estimable persons and truly good Christians are partly infected with this bad and earthly spirit .- Rev. J. H. Newmann.

> THE GOOD AND THE WICKED IN TROUBLE. If we consider the wicked and the good man actually under the reight and pressure of evil, how much unlike is the state of the one in reality to that of the other, even while the outward cirumstances are the same! What cheerfulness, what courage. what resignation, what hopes adorn the one! What instruction to all, what satisfaction to his friends and relations does his deportment afford! And how does it inspire and warm the hearts of those that converse with him, with an esteem for, and love of. goodness, and himself! What charm, what delight is there in hose gracious speeches, that proceed at this time out of a good man's mouth! I know that my Redeemer liveth; the Lord giveth and the Lord taketh away, and blessed be the name of the Lord; Thou of very faithfulness hast caused me to be afflicted: God is the strength of my heart, and my portion for ever: and such like And how often does he pour out his heart in secret before God! How often does he reflect on the gracious and wise ends of divine chastisement! And how often does he, with desire and thirst, meditate on that fulness of joy which expects him in the presence of God! But let us cast our eye now on the voluptuary, on the grace, poverty, sickness, or any such calamity; what a mean and despicable figure does such a one make! What impatience, what despondency, what guilt, what pusillanimity, does every word, every action betray! Or, it may be, his insolence is turned into crouching and fawning; his rudeness and violence into artifice and cunning; and his irreligion into superstition. Various indeed are the humours, and very different the carriage of these unhappy men in the day of trial; but all is but misery in a different dress -guilt, and baseness under a different appearance.-Rev. Dr.

> > PROFESSION AND PRACTICE.

If a sober Heathen should come among us, and compare the rules of Christ with the lives of Christians, -the exercise of piety. temperance, and chastity, and all moral virtues commanded by the one in the highest degree, and upon the severest penalties, and impiety, intemperance, lust, and all enormous vices openly and greedily practised by the other,-he would be tempted to believe that the religion of Christ were no more than a pleasing fable, wherewith Christians sometimes entertained themselves. An ancient Father, who lived in the declining times of Christianity, tells us, how the heathens, in his age, formed dishonourable thoughts of Christ from the scandalous lives of his disciples: How can he be a good lawgiver that hath no better followers? how can his laws be excellent, that do not reform the lives of their professors? And then proceeds to deplore this scandal: Thus we defame our most excellent religion, dishonour our Saviour, and blaspheme him in our lives. Let us live up to the rules of our religion, and by a conscientious practice of them, manifest that we are persuaded of the truth of it; otherwise it will be in vain to be ready always to give an answer to every one that asketh us a reason of the hope that is in us. This were unanswerably to refute our arguments by our practice, and add to our own condemnation. Let us demonstrate the divinity of our religion, by the influence it hath upon our lives; so we may not fall short of the promises annexed to it, and others, seeing our good works, may glorify our Father which is in Heaven. -Rev. Henry Wharton.

CHARITY.

Charity, according to St. Paul's definition of it, is a concenration of all those amiable feelings which still characterise our nature, fallen as it is, and of all those mild graces which Christianity has introduced amongst us. It is patience—it is kindness -it is the absence of envy, and of pride of intellect-it is disinterested-it is mildness of disposition-it is harmlessness and unsuspecting confidence-it is fellow-feeling in the welfare of others-it is a readiness to believe and to forgive-and it is a love of peace and unanimity. Not then without reason does the Apostle prefer it even to faith and hope: for if such a comprehensive virtue as this was universally embraced and universally practised amongst us, this world would be itself a paradise, and we should have no occasion to desire another. The effects of The first object of his new-born spirit was to retrieve faith and hope are confined to the individuals in whom they re-

the gate leading into the court. They compassionately tion, and gladly accepted the offers of pardon. The may chance to meet, or over whom our actions may have any BRITISHSADDLERY WARDHOUSE. influence. Our faith and hope will save ourselves; but our cha-

MALICE.

A vice so detested by God and man, naturally ranks itself among the blackest works of darkness; and, therefore lurks as deep as it can within the gloomy mind that entertains it. However, this prevents it not from venting itself as often as it is in his power; and when it does it is like the opening of held. Nothing but pestilential vapours, devouring flames, and devils thirsting for destruction issue from it. It feeds on all the miseries it meets; and when it cannot find misfortunes sufficient to glut its infernal appetite, it makes, and enjoys, them. It holds a general intelligence, that no misfortune may pass by unrejoiced at, not any happiness of others untainted. It enflames old quarrels, it sows the seeds of new ones. A good character is that which gives it the greatest torment; and, therefore, scandal is its favourite instrument, with which, helped out by artifice and cunning it will nurse a groundless insinuation till it swells it to public infamy; so that its malicious secrets are known, and its whispers heard throughout the world. How far is this malignant disposition, so full of rancour against mankind, and so incapable of peace with itself, that unless it be pampered with the misfortunes of others, it must, like a stomach without food, prey upon itself; how far is such a disposition from the affectionate, the generous, the forgiving temper of Christianity? As far as darkness from light, and hell from heaven .- Rev. P. Shelton.

Advertisements.

UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

THE Subscribers to this Association are requested to pay into the hands of the undersigned, at Toonto, on or before the tenth day of July next, a third instalment of FIVE PER CENT (or five shillings per share) apon the amount of their respective Shares.

A DIVIDEND at the rate of eight per cent per annum, or the year ending the 10th July prox., will be payable to the respective subscribers on and after the 1st day of August next, at the office of Mr. Henry Rowsell, Bookseller, King Street, Toronto.

All Shares upon which the first and second instalments shall not have been paid on the first day of August next, will then be considered as forfeited.

By order of the Committee of Management. H. J. GRASETT, (Signed) Secretary & Treasurer.

Toronto, June 1, 1840. 49-6w.

YOUNG LADIES' SEMINARY.

MRS. BROWN returns her grateful thanks to her patrons in Cobourg and its vicinity for the liberal encouragement she has received since the opening of her School, and begs to announce that she has still accommodation for a few additional Boarders, who will be received on very moderate terms, which may be known on application. Her charges for Day-scholars are the same as formerly advertised.

By unremitted attention to the pupils entrusted to her care, she hopes for a continuance of the patronage she has hitherto received. The assistance of competent Masters is engaged; and in the course of the ensuing vacation, she expects to receive from England a supply of the most approved School-Books, as well as patterns of the most fashionable fancy-work done by young Ladies.

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N.B .- The next Term will commence on Monday, May 4th, 1840.

Kingston, U.C., April 30, 1840.

THE JOHNSTOWN DISTRICT SCHOOL. THE Principal of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged as an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, has been engaged as second Master. The terms for hoarders are as follows. Theological pupils, £50 per annum: other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance. Address (post paid) the Rev. H. Caswall, M. A.,

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ST. JOHN C. KEYSE. Seymour-West, Oct. 14th, 1839.

The Church

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^{*} From the Chronicle of the Church.