

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME II.]

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

[NUMBER XLVIII.]

Original Poetry.

For the Church.
THE SEA.

Thou of the mighty past, strange thoughts are stealing
Of thee and all thy wonders through my brain,
Bringing long ages back, and slow revealing
Shades of earth's lost ones in an endless chain,
As though His voice had said,
Give up thy treasured dead,
Thy power is shaken now, thou restless main!

Thou of the first creation, thou wast sleeping
Deep centred in the chaos, when the word
Of life went forth, and young day came leaping
Into quick manhood, and thy waves were stirred,
Kissing the new bright earth,
E'en at thy early birth,
Making the music that all Time has heard!

Thy bounds were set thee; thou wast marked thy dwelling,
Thy home in calm and storm, thy prison place,
Where thou might'st fret thee, when the winds were swelling
And dashing up thy tresses in thy face,
Thy bower of peace and rest,
When from thy ruffled breast,
They sighed away and left nor sign nor trace!

Thou art Earth's sister, and art ever bringing
With smiles or tears thy tribute to her feet,
Now a low shower with the night breeze singing
When eve and day upon thy bosom meet:
Now with a troubled moan,
Spreading thy wailing tone,
Far o'er the hollows where thy surges beat!

Thou laughest to the sun, when he is waking
Thy waters up from their long dreamless sleep,
And his geyserbeams, 'mid thy ripples breaking,
Sparkle in rainbow colours o'er the deep;
And thy low mists arise,
Like incense to the skies,
That Heaven may hold them o'er the earth to weep!

Thou smilest to the moon, when she is bending
Her silver crescent o'er thee like a slave;
Thou mirrorest the stars when they are sending
Their glances through thee to each crystal cave,
And one, the evening one,
E'er yet its race is run,
Sheds tremblingly its ray upon thy wave!

Thou art the same, as when the day was breaking
O'er the wild waste thy wrath, through God, had made,
And the meek Dove the holy ark forsaking,
Returned no more from the new forest's shade,
And thy wave cold and still
Sank from th' Assyrian hill
Where the earth's rescued in their gladness prayed.—

Thou art for ever; Time o'er thee is sleeping,
While nations fall and states are swept away;
Thou art thou not thought, or have thy waves been weeping,
That all, save thee, by nature meet decay,
That Persia Greece are dead,
Carthage and Rome have fled,
And thou art still the same and where are they?

Thou hast no country, where thy steps are bounding
From shore to shore, where may thy kindred be,—
Yet all are thine, thy voice alike is sounding,
For prince and slave, the despot and the free;
And the bright sunny air
Is thine too every where,
Wafting rich odors from its haunts to thee.

Who are the sleepers 'mid thy corals lying?
Children of some now scarce remembered race,—
Dream they the wild winds o'er thy waters sighing
Will wake them up from their far dwelling place,
To visit earth again,
And seek, alas, in vain,
To gaze upon some old familiar face?

Thou hast youth's freshness in thy caverns fading,
Lost with the true heart and the smiling eye,
And joyous childhood, silver age are shading
Thy depths, where strange contrasted forms they lie;
And the virtuous and good,
Upon thy troubled flood,
Feared not to meet thee, in thine arms to die.

Oh! thou the mighty, Time may not be telling
Of all thou hast been, art, and yet shalt be,
But there is one who marked thee out thy dwelling,
He set thy bounds, o'er which thou canst not flee:—
His voice shall break the chain,
That age has tried in vain,
And then thou too shalt see decay, thou Sea.

ALVAR.

HISTORY THE CONDEMNATION OF DISSENT.

From the "Practical evils of Dissent."

It will be found, I believe, that generally, Dissenters are very ignorant of the history of their own country, or of human nature in its various branches of ancient and modern history. Those who are familiar with the grand leading outlines of such studies, will moreover be discovered to be, as far as dissent allows them, moderate men in their politics. It is only the radically unprincipled man, who employs his historical knowledge of human nature to the perversion of his fellow-men from paths of rectitude, and leads them into situations, where he knows from experience, the end must be—Revolution.

Looking at them as a body however, their religious system consistently educates them in a systematic neglect of, and contempt for history. Their leaders feel the weakness of their dissent on this point, and know the strong persuasive to any truth which the mind finds, in ascertaining that the whole voice of ancient times is supporting it. The testimony of a host of witnesses, from one century to another, in a steady and uniform declaration of a series of facts, brings the powerful advocacy of a long-tried experience with great force, in support of, or against any such system as dissent. We are not therefore, to feel surprised at the sneers, neglect, and ridicule, which ancient customs, rites, or old parochial feelings experience from them. Their leaders know that the history of the church for 1500 years from the nativity of our Lord, is against their system of religious innovation and discipline. It is not that history is

merely silent on the subject, or partial in its repugnance to their cause; but that for fifteen centuries no such thing as modern dissent existed; nor was there, except amongst some of the ancient heresies, any such system as that which now rules and prescribes the devotions in their chapels. Open any history, and can you find such a thing? It cannot be argued that the immediate successors of the Apostles and their Disciples, who had been taught the Gospel by the lips of St. Paul or St. John, should not have known what kind of Church government was most agreeable to the inspired wisdom which they possessed, and best adapted to fulfil the intentions of the great Shepherd himself. And yet, we find all these men Bishops or Superintendents (the name is immaterial) in their respective cities or provinces—having Presbyters as their counsellors and chief ministers—and Deacons as a lower order of clergymen. Did these companions of the apostles, the witnesses of their miracles, and first witnesses to the truth of Holy Scripture in the New Testament, act in conformity with the will of God as known to them through the Apostles, by establishing Bishops or presidents—Presbyters or priests—and Deacons as the clergy—or did they not? If they did know it, then see the results—in every one of the cities, provinces, and nations in Europe, Africa, or Asia, where Christianity was planted, there they established these three orders of clergy. And for fifteen hundred years no such piebald government was known or admitted in any church, primitive or not, as the modern Dissenters, (Methodists excepted) defend. Deacons with them are laymen—with the apostles and primitive Church they were clergymen. Ministers are elected and called by the congregation with Dissenters; they were ordained Presbyters by the Bishops, and Presbyters, in the early church. No bishops are in existence, amongst Dissenters—no large church was without its Bishop, presiding over several or many congregations, in the first Christian Church.

This argument appears to me so irresistible, that its force can only be avoided by shunning it altogether. But the whole voice of antiquity is against them. The days of Cromwell are marked in characters of blood and fire against them. The sufferings of the Episcopal clergy, ejected from their livings by the Independents, form so strong and moving a picture of what a modern sect becomes when possessed of power, that they do wisely to draw a careful veil over it. The miserable source from which the Independents arose in the republican Brownists is seen in history. The apparent contradiction between their present and past proceedings is observed. And whereas, the old Independents under Cromwell never proclaimed open war against an Established Church, and so when in power, consistently ejected the lawful ministers from the parish churches; their modern successors make use of the cry, "No establishment," as a lever to obtain political power, that in the confusion they may repeat the same seizure of endowments, with this little difference of acting inconsistently. They could gain no step now, by admitting the principle of an establishment, unless on the ground of partition; but they think to secure much, by adopting the high-sounding model of voluntary churches.

They do refer to the history of Popery, but it is rarely done without a secret blow at our Protestant Church. They will speak of the old Nonconformity of the martyrs, and class that with their own! They will lay claim to such men as Taylor of Hadleigh, and the great host of laymen and presbyters; but they studiously avoid the names of the Bishops who died in the flames. "Here," say they, "is a noble host of Dissenters from the Established Church." Men who are but little versed in their own history may even smile at this—its absurdity provokes a laugh; but consider how it tells upon a mind totally ignorant of history. Such men are not able to reply that the great historian of the Martyrs, John Foxe, and his noble host of warriors, would have repudiated as unscriptural and unholy things, modern dissent and all its chapels. Thus, the bloody persecutions of Mary and her State-supported Church, are coupled in the mind of the ignorant Dissenter with our own Protestant, but impure, because State-supported Church! Gross ignorance and gross prejudice are thus well matched, and produce sectarian bigotry, and a hatred of the establishment. Ancient rites, as tending to preserve stability of mind, are derided. The marriage tie was surely a religious rite in paradise, when God himself presided at the holy union.—"Poh! Poh!" says a modern Dissenter, "if parliament enacted that both parties were to jump over a broomstick, as the prescribed form, in any convenient place, before witnesses, it would be quite sufficient and all that is necessary," but to the inquiry—"Why should we depart from the religious character of the institution as seen in the book of Genesis?"—he makes no reply. The churches then, which for a thousand years have been religiously and tenderly venerated by millions of our ancestors, as the places where the deepest affections of the human heart have been consecrated to God in marriage, are to be now robbed of a portion of that respect in which they have been estimated, because it forms part of the progressive assault which dissent and democracy are making on national institutions. Old parochial customs, which still linger in the country, and remind the peasant of the history of the past; his anxious and last-breathed desires to mingle his remains with the precious dust of his ancestors beneath the shadow of his Parish Church; the chimera from its ivy-crowned tower; the deep solemnity of the call made by the passing-bell for the prayers of the worshippers in secret, in behalf of the Christian soul then dying; the far-resounding bells on Sundays, or the full-toned voices of his parish peal on regal holidays, filling his ears and heart with affection for his king; and the very residence of himself and family in one parish in preference to another, because in it he was born, and in it his fathers have died—all these, and more, are assailed by open hostility, or sneering spite, or vulgar ridicule by Dissenters; until the simple-minded peasantry are persuaded that it is a mark of manliness of character to despise every thing that is ancient, and affect all that is the growth of yesterday. The system still helps to work out

its conclusions, and bring the whole population to that point, from which it can neither recede or advance without a revolution.

THE SEVEN CHURCHES OF ASIA.*

No. VII.

PHILADELPHIA.

"And to the angel of the Church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the Churches."—Rev. iii. 7—13.

The Church of Philadelphia stands pre-eminently distinguished among those of Asia for receiving unmingled commendation from the adorable Saviour. In himself infinitely "holy,"—for even in his human nature he was without sin—and "true," for he speaks of himself as "the truth,"—he bears the most decided testimony to the consistent piety of his professed disciples in this city; for they had kept the "word of his patience," or the saving doctrines of his Gospel: and it is delightful to view a Christian community, such as that presented to our notice, walking in a manner worthy of their high and holy calling, adorning the doctrine of God their Saviour in all things; so letting their light shine before men, that God might thereby be glorified, and testifying the sincerity of their discipleship by bringing forth much fruit.

The exalted Head of the Church speaks of himself, in this commendatory epistle, as possessed of "the key of David," as "he that openeth, and no man shutteth; and shutteth, and no man openeth;" that is, as the anointed and exalted Son of David, upon whose shoulder was to be the government; possessed of all rule, and authority, and power; able to admit into the regions of eternal blessedness, and able not only to exclude therefrom, but to consign the lost soul to the regions of interminable misery. What a stupendous view does this give us of the power of the once-crucified Emmanuel—of the dignity of that meek and lowly Jesus who had not where to lay his head; whose first advent was marked by the deepest humiliation, whose second advent will be marked by the most glorious exaltation, when "every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him! Even so, amen."

The Philadelphians are reminded, that "an open door" had been set before them; that they had a free and full access into the kingdom of God; a privilege of which man could not deprive them—for they had "a little strength;" they were employing the means of grace so mercifully vouchsafed to them, though weak in themselves; they had kept his word, faithfully endeavouring to conform to its requirements, and to embrace its promises; and they had not been led to that crime of deepest dye, of which even in that early age too many were guilty,—the crime of denying by word or deed the name of the only begotten Son of God.

Certain temporal blessings are therefore promised to the faithful of Philadelphia. So far from being allowed to become a prey to the enemies of the truth, and to suffer much worldly persecution on account of their steadfastness, they are assured that those of the synagogue of Satan, who so grievously opposed and oppressed the members of other Churches, should have no power over them; that, so far from suffering these enemies of the truth to prevail, these enemies would even seek their protection, and some of them perhaps be converted by their instrumentality, and be led to acknowledge that God was with his people of a truth.

Spiritual blessings are also promised—the invaluable blessing of preservation in the hour of trial—especially in that fearful trial which was to come upon the earth. This is supposed to refer to the persecution in the reign of Trajan, which was more general and violent than the persecutions under Nero and Domitian; but reference may also be made to the oppression of Mohammedan power, under which, even when the most severe, there were always some to be found faithful to the Redeemer's cause.

And eternal blessings of the highest character are also promised to those who listen to the exhortation, "hold that fast which thou hast, that no man take thy crown," and who, by the power vouchsafed from on high, are enabled to overcome. For the victorious believer is assured that he shall be made a pillar in the temple of God. It was common for conquerors to have pillars erected in the idolatrous temples of the false gods, on which were enumerated the names of the deity under whose guardian care they had fought, the name of the city to which they belonged, and the name of the general under whose command they had conquered. It was with reference to this custom, probably, that the gracious promise is made in the text. They who hold fast that which they have, that no man take their crown, shall be as pillars in the temple of God, unchangeable, unmovable, and totally free from decay, for they "shall no more go out;" on which the "new name" shall be engraven, even the adorable name of that victorious Leader who hath subdued death, and him that had the power of death; who was manifested in the likeness of sinful flesh, that he might destroy the works of the great author of sin; and in whose victorious train shall be included all who fought and overcame

* From the Church of England Magazine.

through the blood of the Lamb; and who shall return and come to Zion, with songs and everlasting joy upon their heads, to proclaim, through a glorious eternity, the riches and the freeness of that grace by which they were enabled to fight the good fight of faith, to lay hold on eternal life, and to become more than conquerors through Him that loved them.

PHILADELPHIA was seated on the high road between Laodicea and Sardis, on a declivity of Mount Tmolus, and on the bank of the river Cogataus. Its modern name is *Allah-Shehr*, the "city of God." Its vicinity to the district called *Catakekaumene*, or "the burned," and which extended in length about sixty-two miles, and in breadth about fifty, rendered it less resorted to as a place of residence—for the inhabitants were in constant dread of earthquakes; and it is mentioned by Tacitus as one of those cities restored by Tiberius after a calamity of this kind. It was founded by Attalus Philadelphus, the brother of Eumenes, king of Pergamos; but at what precise time, or through whose instrumentality, Christianity was first introduced into it, is uncertain. Some few records are extant of the state of the Philadelphia Church during succeeding ages, which testify that the light of Gospel truth was never completely extinguished; that there were always some found faithful, who realised, by their own experience, the blessed promise, "I also will keep thee from the hour of temptation."

When Dr. Chandler visited Philadelphia the bishop was absent; but the chief ecclesiastic, or *proto-papas*, then resident, received the travellers at the bishop's house. This priest was ignorant of the Greek language, and they were consequently compelled to converse with him in Turkish. "He had no idea," says Dr. Chandler, "that Philadelphia existed before Christianity; but told us it had become a city in consequence of the many religious foundations. The number of Churches he reckoned at twenty-four, mostly in ruins, and mere masses of wall, decorated with painted saints. Only six are in a better condition, and have their priests. . . . We were assured that the clergy, and the laity in general, knew as little of Greek as the *proto-papas*; and yet the Liturgies and offices of the Church are read as elsewhere, and have undergone no alteration on that account. The Philadelphians are a civil people."

Messrs. Parsons and Fisk, of the American Board of Missions, visited this Church in Nov. 1820. Their first visit was to Gabriel, then archbishop, apparently about seventy-five years of age. According to their statement, the number of houses in the city was about three thousand, of which not more than two hundred and fifty were Greek. Most of the Greeks were found ignorant of any language except the Turkish. The missionaries dined with the archbishop. It being *maigre day*, the diet consisted of rice, soup, boiled beans, and herbs, with a great variety of fruits, and abundance of *raki*, rum and wine.

Messrs. Arundell and Hartley visited Philadelphia in 1826. The latter thus describes the visit:—

"After a ride of four hours we arrived at Philadelphia. As we drew near, I read with much interest the epistles (Rev. iii. 7-13) to that Church. The town is situated on a rising ground, beneath the snowy mountain Tmolus. The houses are embosomed in trees, which have just assumed their fresh green foliage, and give a beautiful effect to the scene. I counted six minarets. We entered through a ruined wall, masonry, but by no means of great antiquity. The streets are excessively ill paved, and dirty. The tear of Christian pity must fall over modern Philadelphia. Were Christ himself to visit it, would he not weep over it as once over Jerusalem? Alas! the generation of those who kept the word of our Lord's patience is gone by; and here, as in too many other parts of the Christian vineyard, it is difficult to discover better fruits than those which are afforded by briars and brambles. It is indeed an interesting circumstance to find Christianity more flourishing here than in many other parts of the Turkish empire: there is still a numerous Christian population; they occupy 300 houses; divine service is performed every Sunday in five churches; and there are twenty of a smaller description, in which once a year the liturgy is read. But though the candlestick remains, its light is obscured; the lamp still exists; but where is its oil? Where is now the word of our Lord's patience? it is conveyed in sounds unintelligible to those who hear: when the very epistle to their own Church is read, they understand it not! The word of legendary superstition, and of multifarious will-worship, is now more familiar to their ears. And where is the bright exhibition of Christian virtues? Unhappily the character of Christians in these countries will scarcely bear comparison with that of Mohammedans themselves! In a word, Philadelphia has had her share in that utter apostasy from true and practical Christianity, which has been the bane of the East. 'Grievous wolves have entered in, not sparing the flock' (Acts xx. 29). There have been 'false teachers among them, who privily have brought in damnable heresies, even denying the Lord that bought them: and many have followed their pernicious ways, by reason of whom the way of truth is evil spoken of' 2 Pet. ii. 1, 2.

"But, though I am compelled by truth to speak in this manner, I gladly seize this opportunity to express my conviction, that ere long there will be a great renovation in the Eastern Churches. This is not the place for detailing the grounds of such an opinion; but I state with confidence this result of my observations during my intercourse with Oriental Christians. Nothing is wanting but perseverance in imparting instruction on every favourable occasion; and ere long we shall see the fruit of our labours. The English missionaries, who visit these countries in a zealous and affectionate spirit, will find the language once addressed to Philadelphia applicable to themselves: 'Behold I have set before thee an open door, and no man can shut it.'

"We see this interesting place to peculiar advantage. For several days we have been contending with rain, cold, and adverse weather; but to-day, on arriving at Philadelphia, 'lo! the winter is past, the rain is over and gone, the

flowers appear on the earth, the time of the singing of the birds is come, and the voice of the turtle is heard in their land' (Cant. ii. 11, 12). The voice of the turtle charmed me greatly during our stay here. This favourite bird is so tame, that it flies about the streets, and comes up close to our door in the khan. The remains of antiquity at Philadelphia are not numerous. I have noticed a few beautiful sarcophagi, now devoted to the purpose of troughs; but the ruined wall was probably erected by those who so manfully defended this city previously to its final fall.

"Our visit to Philadelphia was rendered the more interesting by the circumstance of our being the bishop's visitors. He pressed us so strongly to make his house our home, that we thought it right to comply with his wishes. This circumstance gave me an opportunity of having much conversation with Panaretos. Many of his remarks afforded us satisfaction. The Bible he declared to be the only foundation of all religious belief; and I was astonished to hear him say, that he knew of no other confession of Christian belief than the creeds of the apostles, of Nice, and of St. Athanasius. With the design of referring to Christ, as the 'only name given among men by which we can be saved,' I introduced a remark on the atoning efficacy which too many appear to attach to fasting. 'It is,' he replied, 'the universal idea.' After other remarks, distinguished for candour, and expressive of the miserable follies into which our nature has plunged us, he used these decisive words; 'Abuses have entered into the Church, which former ages might endure; but the present must put them down.' Other topics of conversation were—justification by faith; indulgences; the prophecies concerning popery; and the seventh general council. Conversing on the last mentioned subject, I was surprised to find that he did not know that Protestants worshipped God without the use of pictures. The Christian population he considered to be on the increase at Philadelphia: in the last year there had been ten deaths and twenty marriages; the Turks, he said, were decreasing; a large number had marched for Greece, and none had ever returned. In the evening we attended the metropolitan church; but to give a true account of the sad degradation of Christian worship exhibited on this occasion would be equally difficult and painful. We were highly pleased with the engaging manner of Panaretos; his house also, which is termed, as usual by the Greeks, the Metropolis, exhibited a decorum highly suited to a Christian bishop; nor did I witness any of that fawning and perpetual kissing of the hand, which I have deplored in some other episcopal residences. From the verandah we had a view over the whole town by day; and at night we observed the illuminated minarets spreading their light over the city, as is customary during the fast of Ramazan.

April 24, 1836.—This morning I visited a public school of the Greeks. There were present thirty or forty children: Greek, Romaic, and Turkish, were the objects of attention. The master complained that the neglect of the parents was a great obstacle to improvement; as soon as a child could write sufficiently for the purposes of commerce, he was removed, and employed in business. I am sorry to say, that here, as in many other Greek schools, the bastinado is an important appendage. I found in this school a manuscript of the Gospels upon parchment; but it is by no means ancient or valuable: it is, however, worthy of notice, that a manuscript was found some time since at Cesarea, written in capital letters, which is held in such veneration in that neighbourhood, that the Turks always send for it when they travel to Greece on their way to the East. It is a Greek upon its oath: it will be well for future travellers to examine it. I cannot conclude this brief account of Philadelphia, without stating, from personal observation, the remarkable fact, that while Ephesus, Laodicea, and Sardis, the three Churches which called forth the denunciation of displeasure on the part of our Lord, are now nothing more than abandoned ruins, this Church, together with Smyrna and Thyatira (and this is also the case with Pergamos, which I have not yet visited), still contain flourishing communities of Christians.

"The pen of a celebrated infidel bears witness to a circumstance which is worthy of notice in regard to Philadelphia. 'Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended her religion and freedom above fourscore years; and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and Churches of Asia, Philadelphia is still erect: a column in a scene of ruins.' (*Gibbon's Decline and Fall*, vol. xi. c. 64.) It may be added, the circumstance that Philadelphia is now called Allah-Shehr, 'the city of God,' when viewed in connexion with the promises made to that Church, and especially with that of writing the name of the city of God upon its faithful members, is, to say the least, a singular occurrence."

In the present circumstances of Philadelphia, contrasted with other of the Asiatic Churches, we see the fulfilment of the gracious promise of the "Holy" and "True." It is the Christian's privilege, indeed, to take home to his comfort all the blessed declarations of the word of God, addressed to those who are enabled to keep the word of his patience; and to carry his thoughts beyond the trials of a fallen world, to that world of unclouded brightness, from which the ransomed shall no more go out. But the Christian's position is to be one of watchfulness and circumspection. He is to recollect that there is an adversary subtle and powerful, anxious to lead him captive, and to rob him of his heavenly inheritance. Satan desires to have him, that he may sift him as wheat. The world around him abounds with countless allurements to induce him to renounce his allegiance to his heavenly Master; and the voice of friendly caution should ever be sounding in his ear.—'Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.' Let not the true believer, then, flatter himself that he shall pass through this mortal life placidly and smoothly, and that he shall be free from temptation; but let him lean on His gracious arm, who "himself suffered being tempted," and who is both willing and "able to succour them that are tempted." Let him pray earnestly that his faith fail not; and let him pray with the assurance, that He who will not suffer his people to be tempted above what they are able to endure, will make a way of escape. Thus watching and thus praying, the Christian will go on from one degree of grace and strength unto another; as his day is, so shall his strength be. No weapon that is formed against him shall prosper—no effort of the arch-enemy will prove successful: in time he will be a miracle of protecting grace, and pillar in the temple of his God—an imperishable monument of saving mercy even through eternity.

PURITANISM TRIUMPHANT.

Many of those venerable structures, which were the glory of the land, had been destroyed at the Reformation,

by the sacrilegious rapacity of those statesmen and favourites, to whom they had been iniquitously granted. The remainder were now threatened with the same fate by the coarse and brutal spirit of triumphant puritanism. Lord Brooke said, he hoped to see the day, when not one stone of St. Paul's should be left upon another. A sentiment of vulgar malice towards Laud may have instigated the ruling faction, when they demolished with axes and hammers the carved work of that noble structure, and converted the body of the church into a stable for their troopers' horses. But in other places, where they had no such odious motive, they committed the like, and even worse indecencies and outrages, merely to shew their hatred of the Church. It was such acts of sacrilege, which brought a scandal and an odium upon the reformed religion in France and the Low Countries, and stopped its progress there, which neither the Kings of France nor Spain could have done, if horror and indignation had not been excited against it, by this brutal and villainous fanaticism. In some churches they baptized horses or swine, in profane mockery of baptism: in others, they broke open the tombs, and scattered about the bones of the dead, or, if the bodies were entire, they defaced and dismembered them. At Sudley they made a slaughter-house of the chancel, cut up the carcasses upon the communion table, and threw the garbage into the vault of the Chandoses, insulting thus the remains of some of the most heroic men, who, in their day, defended, and did honour to their country. At Westminster, the soldiers sat smoking and drinking at the altar, and lived in the abbey, committing every kind of indecency there, which the Parliament saw and permitted. No cathedral escaped without some injury; painted windows were broken, statues pulled down or mutilated; carvings demolished; the organs sold piecemeal for the value of the materials, or set up in taverns. At Lambeth Parker's monument was thrown down, that Scott, to whom the Palace had been allotted for his portion of the spoils, might convert the chapel into a hall; the Archbishop's body was taken, not out of his grave alone, but out of his coffin; the lead in which it had been enclosed was sold, and the remains were buried in a dung-hill.—*Southey's Book of the Church.*

THE CHURCH.

COBourg, SATURDAY, MAY 18, 1839.

When, a week ago, we raised our voice in conscientious opposition to the plan of spoliation respecting the Clergy Reserves, of which we, at the same time, furnished a copy, we little hoped that any measure less obnoxious in its principles or less injurious in its probable workings, would have been agreed to by our Legislature. But at the "eleventh hour," that result was arrived at which ought to have been adopted at the commencement,—as the least republican in its practical effects, and the most sanative touching the excitement, however exaggerated by rumour and however needless in itself, of the public mind. The Clergy Reserves, by a vote of both Houses, have been re-invested in the power which at first appropriated them, the IMPERIAL PARLIAMENT,—to be disposed of by them for the advancement of religious instruction in this Province.

This is a decision which we unfeignedly pronounce to be honourable to our Legislature, and an atonement which we cheerfully accept for all the political vacillation and intrigue by which, upon this question, its acts had been characterised. How the Imperial Parliament will dispose of the Clergy Reserves, we cannot of course predict; but from them we may anticipate a better adherence to the great principle upon which every question connected with the vitality of the Protestant Established Church should be conducted, than local excitements on the one hand and a very imperfect acquaintance with the primary elements of the point at issue on the other, would allow the members of our Provincial Legislature to manifest.

Every friend of the Church of England will rejoice and be thankful for the seasonable interposition of an overruling Providence in defeating the measure which we announced in our last as likely to be adopted,—a measure which, if carried into effect, would not merely "level to the dust" the great bulwark of a Protestant Establishment in this Colony, but afford Executive countenance and encouragement to every shade of religious error of which this Continent presents so painful a variety. By that measure the Government of our Protestant empire would have become the avowed and cherishing patron of all that "heresy and schism," which the feelings of every conscientious Christian not less than the spirit of our own unrivalled formularies direct us most earnestly to deprecate. And no less will every friend of his country,—every one anxious for its peace and prosperity,—rejoice and be thankful, that by the late decision of our Legislature, there is cut off from our restless agitators and pseudo-patriots a most fruitful subject for distracting the public mind, disturbing the public tranquillity, and weakening the public energies.

We have much satisfaction in concluding these brief remarks with the following quotation from our respected, and in the midst of every turmoil, consistent contemporary, the *Cobourg Star*,—fully admitting the justice of the praise which is bestowed upon the member of the House of Assembly who is alluded to:—

"For so unexpected a settlement of a subject, that has baffled so many preceding Parliaments, the country is under the deepest obligations to the present Legislature; and most especially is every Briton bound to tender his thanks to EDWARD MALLOCH, Esquire, one of the members for the county of Carlton. When the Bill, as passed, was approaching its last stage in the House of Assembly, there were 21 in its favour, and 21 against it. It then remained for that gentleman to give his vote,—and we need not say how breathless was the expectation, with which a decision was looked for from his lips. He was for a moment embarrassed between two considerations. On the one hand, he had previously been opposed to re-investment, and had, as it were, his consistency to maintain. On the other hand he shrunk from being even the unintentional instrument of keeping strife alive;—of voting in such a manner, as would gratify the Radicals and revolutionists,—of leaving such a wound, in the bosom of his country, open and unattended. He shrunk from endangering the continuance of British Connection, by recording his vote against the measure; and heedless of popular clamour,—superior to the dread of the radical sneers, which might be pointed at his change of opinion,—feeling as a lover of Christian peace,—and standing accountable at the bar of the whole country, which as it were, was awaiting his determination with a feverish excitement,—he voted for the Bill, and ensured its success by a majority of ONE."

THE MIDLAND CLERICAL ASSOCIATION held their ninth session at the residence of the Rev. J. Deacon, at Adolphustown, on Wednesday the 8th and Thursday the 9th instant. Ten clergymen were present; and the proceedings of the session were marked by much interest and satisfaction.—

The discussions of the first day were confined almost entirely to matters of business, to which it is unnecessary to advert; and at 4 P.M. divine service was performed in the Church at Adolphustown, when prayers were read by the Rev. A. F. Atkinson, and the Lessons by the Rev. C. T. Wade, and an able and useful sermon preached by the Rev. J. Shortt from Hebrews vi. 4, 5, 6, on the doctrine of the sixteenth Article of the Church.

On the following day, a considerable portion of the morning was employed in an interesting and edifying discussion upon the 7th chapter of the Epistle to the Romans,—in the progress and result of which was manifested the truth of the remark that the sentiments of such as are "brethren indeed" are generally found to be in unison on all the essential tenets of our common faith. The Ordination Service, according to a standing rule of the Association was read, and many remarks followed tending to edification, on the important subject of ministerial duty. At four o'clock, divine service was held at Fredericksburg, eight miles distant, when Prayers were read by the Rev. R. D. Cartwright, and the Lessons by the Rev. J. Grier, and a very impressive sermon—which was listened to with much interest and attention by the auditory at large—was preached from Acts xvii. 30, 31, by the Rev. T. S. Kennedy.

These assemblages of the Clergy are at all times gratifying and refreshing; and if in the present instance, any thing could have added to the pleasure experienced from the harmony and fraternal love which marked the proceedings, the interest excited by the discussions themselves, and the hospitable kindness experienced from the esteemed Rector and the neighbourhood in general, it would be the exquisite scenery of the Bay of Quinte,—where the interchange of land and water, of forest and mead, of upland and valley, imparts a beauty to the surrounding country not surpassed in any other part of the Province.

It is true that, in proceeding through this fine tract of country, we are not presented with that frequent appearance of the "cheerful spire," which lends such a charm to the scenery of our father-land, and a sigh must be wrung from the heart in contemplating the fruits of the neglect which the Church has experienced in this fair and promising section of the Province. From Kingston to the Carrying-Place, embracing both sides of this winding and picturesque Bay, there are only six clergymen of the Church of England to be found, where sixteen might at this moment be actively and profitably employed; and the consequence has been that multitudes amongst its population,—the descendants of old loyalists and of staunch Churchmen,—have been lured to other communions, and in many instances have only heard of the Church of England through the distorted and calumnious representations of her political foes. In the days of the venerable and useful, though eccentric Mr. Langhorne, there is not a doubt that a very large majority of the inhabitants of the Bay of Quinte were members of the Established Church of England; and if through a culpable neglect of the Government in omitting to employ the means at its disposal for the religious instruction of the people according to the national faith, the population have been allowed to grow up in ignorance of its principles, and through the influence of political agitators have been rendered in many instances opponents of its constitutional claims, it becomes the duty of Government to strive to atone for the neglect, and to retrieve the loss, rather than to make further concessions to those who, in aiming at the destruction of the Church, seek almost invariably at the same time the subversion of the State.

We regret much that the melancholy duty is imposed on us of announcing to our readers the death of the Rev. R. H. D'OLIER, which took place in Dublin on the 9th of April. Mr. D'Olier was formerly Vicar of Ballymore Eustace, in the Diocese of Dublin, and upon emigrating to this country in 1832, was for a short time Assistant Minister of St. George's Church, Kingston, and was subsequently appointed Rector of Peterboro'. To a constitution in which there was an hereditary predisposition to consumption, the severity of the climate, and the labours incident upon the duties of a Missionary in this Province, were necessarily adverse; and in the spring of 1837, this devoted minister of Christ was attacked by the malady which, after more than two years of suffering, terminated his valuable life.

In the *Dublin Statesman and Record* of the 18th April, is contained a very interesting account of the annual celebration of the "CLERICAL MEETINGS" in that city. Upwards of 400 clergymen were present, and the discussions, connected as well with private edification as with the public charities of the Church, were of the most animated and important description. Amongst the clergy present was the Right Rev. Bishop Hopkins of Vermont in the United States; who, on one occasion, was called upon to preside at the meeting, and bore testimony, in eloquent terms, to the value and duty of Missionary exertion. The Rev. R. J. Mc'Ghee, the Rev. H. McNeille, the Rev. J. Gregg, &c., were amongst the speakers on that interesting occasion.

We have much satisfaction in transferring to our columns the following testimonials in favour of a gentleman to whom, in the management of this journal, we are always happy to acknowledge our obligations. The articles which have appeared in "The Church" from the pen of "Alan Fairford," possess an intrinsic merit which must always ensure for them an attentive perusal; while the principles which they breathe are as creditable to the heart as the talent they evince are to the head of their writer. The remarks of our highly respected contemporary, the Editor of the *Montreal Gazette*, do him the greatest honour, and manifest a gentlemanly tone and generosity of spirit which we should have been glad to have observed in the advocates in this Province of that cause which the *Gazette* zealously yet temperately defends. In this our esteemed contemporary, we have not seen any disposition to sacrifice the principle of the important question at issue; but while he contends for what he deems the constitutional claims of the Church of Scotland, he is not for opening the flood-gates to a torrent of licentiousness in religion, and to an executive encouragement of every form of schism and dissent which their own advocates never dreamed of soliciting:—

We observe that John Kent, Esquire, author of the letters of *Alan Fairford*, has been appointed Clerk of the Executive Council of Upper Canada, in the room of John Beikie, Esq. deceased. The distinguished loyalty, no less than the literary talents of Mr. Kent, justly entitled him to the notice and patronage of government. This expression of our sentiments, upon the appointment of Mr. Kent to office, we are the more happy to make, because, on one occasion, we felt it our duty to call him to account, for what, in common with the rest of the members of the Church of Scotland, in these Provinces, we deemed to have been a very improper reflection upon the loyalty of Presbyterians in general. But the matter was ex-

plained by Mr. Kent, in a manner which reflected the highest credit upon him as a gentleman and a man of sense.—*Montreal Gazette.*

We are glad to learn that that able uncompromising and consistent man, John Kent, Esq., of Cobourg, who is the author of the communications in *The Church*, under the signature of *Alan Fairford*, has been appointed Clerk to the Executive Council of Upper Canada, vacant by the death of Mr. Beikie. To parody the language of the Toronto Examiner, as rebel a paper as any of Mc Kenzie's, we may state, that appointment proves that Executive patronage has been rightly bestowed on a gentleman whose opinions are well known to be of the most loyal description.—*Montreal Herald.*

In regard to the remarks upon the *Examiner* contained in the last extract above given, we have probably not the same opportunity as our respected contemporary of judging of the political tendency of that journal; but having seen the article in that paper which refers to the author of "Alan Fairford," we have no hesitation in saying that it was characterized by a feeling both gentlemanly and generous in comparison with the observations upon the same individual in a neighbouring journal which may possibly be regarded by some as conservative and constitutional in its spirit.

We understand that the situation alluded to by our *Montreal* contemporaries, has not yet been disposed of; yet we entertain a hope that, in regard to the gentleman in question, his natural love and defence of the Church in which he has been reared, and the pains he has taken to inculcate the duty of reverence and obedience to "the powers that be," will not have the effect of debarring him from any patronage or favour which the Government may have it in their power to bestow.

ECCLESIASTICAL INTELLIGENCE.

CEREMONY OF LAYING THE FOUNDATION STONE OF THE NEW PROTESTANT CHURCH AT MALTA.—On the 20th of March her Majesty the Queen Dowager, accompanied by his Excellency the Governor and her suite, laid the foundation stone of the new Protestant church. A very large concourse of the British residents and of Maltese, had already assembled in Strada Ponente, the site of the new church. The scene was still further enlivened by the rich uniforms of the officers of the army and navy. Her Majesty was preceded on her way by a band of the garrison, playing "God save the Queen," and, moreover, by 12 clergymen of the Church of England, chiefly chaplains of the navy, a rather novel and strange spectacle for this place, no Protestant service having ever been performed here publicly in the streets. Her Majesty looked extremely well, and was assisted by the Governor, Lord Howe, the chief secretary, the Hon. Sir Hector Grieg, and Mr. Lankersheer, the architect. The stone was lowered with all due form, and her Majesty afterwards took a coin of the present reign, and deposited it in an aperture cut in the middle of the stone; a parchment with the following writing was also deposited with the coin:—

"Glory to God in the highest, and on earth peace, goodwill towards men."

On the stone is engraved—
"Laus Deo, hic lapis, aedis sacrae Sancti Pauli, fundamentum, propriae Excellentissimae et Pietissimae Adelsidis, Reginae viduae nobilis, manu positus est, Die xx Martii, A. D. 1839.—Cujus est pietate et sumptu hoc templum in usum Ecclesiae Anglicanae aedificatum est."

Her Majesty was deeply attentive to the whole of the solemn ceremony, and retired amidst the intonations of the artillery of the garrison, which commenced as soon as the stone was laid. The entire assemblage was much pleased with the happy effect of the singing of the 100th Psalm by the children of the military schools, and the proper service was read by the government and military chaplains. We had the finest possible weather on the three following days, which proved most favourable for the annual regatta. The races were, on the whole, much superior to those which took place in preceding years, and her Majesty quite entered into the spirit of the scene. It was a truly gay sight to see our harbour—all the vessels bedecked with their gayest flags, and boats of all forms and sizes plying about in every direction. The first day her Majesty honoured Admiral Stopford with her presence on board his flag-ship, the Princess Charlotte; a grand collation was prepared, and the festivities were kept up to a late hour in the evening. The second day her Majesty visited the Rodney, as a compliment to its gallant officer, Capt. Parker; and on the third day the Asia had the honour of hoisting the royal standard.

THE LATE ARCHBISHOP OF TUAM.—The late Archbishop of Tuam's remains were conveyed to the tomb by his own clergy, and the service was read by the Rev. W. Roe, who delivered an appropriate and eloquent address to the vast multitude assembled. The clergy of the Diocese of Tuam are to raise a monument to the memory of their deceased prelate in the cathedral.

The subscribers to the monument to be erected to the memory of the late Earl Talbot have resolved that it shall be a church, and a conspicuous object as well as an ornamental one, in the part of the present earl's estate on which it is proposed, with his permission, to erect it.

WRAGBY NEW CHURCH.—On Tuesday last the Lord Bishop of Lincoln, accompanied by a numerous assembly of clergy and ladies and gentlemen of the neighbourhood, attended at Wragby for the purpose of consecrating this church, which is an elegant structure, built by the liberality of the parishoners and the neighbourhood, at the cost of upwards of £3000. After the ceremony his lordship preached a very eloquent and appropriate sermon, which was listened to with deep attention by a numerous and intelligent auditory.—*Boston Herald.*

WARWICKSHIRE.—At the first quarterly meeting of the Society for Promoting Church Accommodation within the Archdeaconry of Coventry, the sum of £680 was voted towards the new proposed church in the parish of Foleshill. Earl Craven has subscribed £100 to the same laudable object.

FALMOUTH.—The Unitarian Chapel in the Moor, once a play-house, has been purchased by the rector and committee for providing a chapel of ease in this town, and it will be fitted up in an appropriate manner. It is intended, we understand, to hold a fancy sale in the course of the summer, in aid of the funds.—*Cornwall Gazette.*

The subscriptions to the two new churches in this town, including £100 from the Bishop of the Diocese, and £200 from the Duke of Northumberland, now amount to £2468 10s; being £838 for St. John's and £1630 10s. for St. Andrew's parish. The subscription list shows that zeal in this good cause is not confined to the opulent part of the community. They who have little have shown their diligence gladly to give of that little, and have manifested a love to the Church and a desire for its extension, which they who

are blessed with a greater abundance of this world's goods would do well to imitate.—Newcastle Journal.

The Earl of Egremont has recently erected at his own expense, a very handsome church, in the parish of Blackborough, of which his lordship is the patron; and we understand the bishop has appointed Tuesday next, the 16th inst., for the consecration, at 11 o'clock.—Woolmer's Exeter Gazette.

TESTIMONIAL OF RESPECT.—At the annual meeting at Sithney, on the 25th ult.; a splendid silver salver, value 20 guineas, was presented to the highly respected curate, the Rev. Edward Griffith, as a testimony of the high esteem and regard of the parishioners, and in approbation of the rev. gentleman's conduct during his residence among them.—Cormwall Gazette.

On Wednesday morning, a splendid piece of plate and 170 sovereigns were presented to the Rev. J. H. Bromby, of Hull, as a testimony of the high esteem entertained by his parishioners for the exemplary manner in which he had discharged the duties of Vicar of the parish of Holy Trinity during a period of 41 years.—Hull Times.

TESTIMONY OF RESPECT TO THE REV. J. BARDSLEY.—A purse, containing 60 sovereigns, was recently presented by the more opulent part of his congregation, to Mr. Bardsley, who has resided at Byerley, near Bradford, as assistant curate, for upwards of two years; and whose clerical services have, as it appears, commended him to the rich as well as the poor. Some unknown friends, knowing how seldom "poor curates" are able to possess themselves of sufficient libraries had previously sent to Mr. B. an order upon a Bradford bookseller for £20 worth of divinity.—Leeds Intelligencer.

Oxford, April 16.—At a meeting of the Heads of Houses, holden this day, for the purpose of electing a Bampton Lecturer for the year 1840, the Rev. Edward Hawkins, D. D., Provost of Oriel College, was unanimously elected.

From the Colonial Churchman.

THE BISHOP OF NOVA SCOTIA.—We have had the pleasure of receiving a letter from our absent Diocesan, dated at London, 7th March, at which time his zealous exertions were continued in behalf of our Venerable Society for the propagation of the Gospel. His visit to England has been of eminent service to this good cause in awakening public attention to the claims of the Society and the pressing wants of the Church in these colonies. An instance of the benefit of such exertions appears in our present number. We are not able to say positively when his Lordship intends to leave England, but we presume it will not be later than May, if he decides on coming direct to Nova-Scotia, which we hope will be the case. We believe that we speak not for ourselves, but for the Church at large, when we say that his Lordship's return as early as may be consistent with the interest of the Church, will be hailed with general satisfaction.

THE REV. FITZGERALD UNIAK.—We understand that this esteemed Brother is to be out in the May packet, and we trust with amended health.—Ib.

REV. W. COGSWELL.—We have much pleasure in transferring to our columns from the Guardian, the following evidence of the regard entertained for this clergyman by the parishioners of St. Paul's. It is honourable to both parties, and we shall always be happy to record such proofs of that kindly feeling which should ever subsist between the Minister and his people.—The English papers connected with the Church constantly present similar tokens of the sense entertained by the people of the pious and faithful conduct of their clergy, with which we might fill columns of every number of our paper.

"Whereas it is the intention of our worthy Curate, the Rev. William Cogswell, to proceed to England for the restoration of his health, in connection with private business, and whereas the Parish is desirous of presenting him with some offering as a remembrance of their affectionate regard and esteem, for the great interest he has ever taken in their spiritual and eternal welfare, as well as for his private attention and kindness: Therefore be it resolved, that the sum of Fifty Pounds be presented to the Rev. William Cogswell, to purchase such Memento as he may select, to be retained by him as a remembrance of the good wishes of this Parish for his future welfare, and as their testimony of his faithful discharge of his duties among them."

We perceive that it is the intention of the Rev. W. Cogswell, by the desire of several of his friends, to print in England a volume of Discourses, to contain 400 pages, 8vo. provided a sufficient number of subscribers shall be found to defray the expenses of publication.

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

Table with columns for date, name, amount, and total. Includes entries for Rev. J. Rothwell, Rev. W. MacMurray, Rev. S. S. Strong, Rev. W. Johnston, Rev. G. Mortimer, Rev. R. Blakey, Rev. F. Evans, Rev. A. N. Bethune, Rev. C. T. Wade, and Rev. E. V. Rogers.

Summary of Civil Intelligence.

By the arrival of the steam ship Liverpool, we have news from England to the 20th of April. The intelligence is not important; of that which strikes us as most interesting, we furnish an abstract below. The debate on Lord John Russell's motion for a "certificate of character," on the administration of Ireland, had not closed on the 19th ult.; but it was expected that it would terminate in a small majority for Ministers. This majority, however, would be converted into a corresponding minority, were those who applied for the "certificate" to abstain from voting in their own behalf.

In answer to a question, Lord Palmerston said that he had sent to Mr. Fox at Washington, the draft of a convention for the adjustment of the boundary question, by the appointment of a joint commission to define the boundary; and that when the answer of the U. S. government should be received the papers would be laid on the table.

Her Majesty held her first drawing room for the season on the 11th April, when the attendance of general company was very small, and the presentations of ladies unusually few. The list of general company comprises only twenty peers, and of Lords 'by courtesy' fourteen; there were also four baronets, two reverend Doctors, but no Bishop. The ladies presented were thirty five. This falling off is owing to the affair of lady Flora Hastings.

The Queen was doing all she could to make atonement to Lady Flora: inviting her frequently to the royal dinner parties, and expressly desiring that she should receive the Sacrament with herself on Easter Sunday. Lady Portman is a daughter of the Earl of Harewood—Lady Tavistock is sister-in-law to Lord John Russell.

The hon. and rev. Thomas Plunket, eldest son of Lord Plunket, has been appointed to the see of Tuam and Killala, vacant by the death of the late Archbishop.

We have seldom witnessed more excitement than prevailed both in and around the House of Commons at the commencement of the debate upon Lord John Russell's Resolution on Monday last. Both the benches and the galleries were closely packed, while the lobby was thronged with disappointed crowds. In the streets, there were similar indications of interest, a great number of persons being assembled, the bulk of whom we imagine to have been Tories, as they loudly cheered the duke of Wellington & Sir R. Peel, on their approach, while symptoms of stormy disapprobation marked the arrival of Lord John Russell.

The marriage of the Marquis of Douro and Lady Elizabeth Hay was solemnized on the 18th. The wedding cake weighed more than 80 pounds, and was superbly decorated with military trophies, the arms of Wellington and Tweeddale &c.

Lord De Roos—the nobleman all but convicted of cheating at cards, some time ago—has gone to his account, and is succeeded by his brother. De Roos is the oldest English barony the creation dating from 1264.

The Boundary Question appears to have entirely lost its interest in England,—there being no longer any probability of its leading to a rupture. The subject is scarcely mentioned.

The Ministerial crisis in France is at an end; the King has triumphed; the Liberals are defeated. M. Passy, the Court candidate, is elected President of the Chamber of Deputies. Although the new Ministry was not yet organized, the difficulties in the way of it were considered at an end.

Twenty-two shocks of an earthquake were felt in Savoy at the end of last year, or in the first quarter of the present. Only seven of them took place in the day time, and not one when the weather was rainy.

A bill has been brought in, after some debate, to deprive Jamaica of its Legislative Chamber, and to govern the island by Councillors appointed by the Crown, on account of the refractory conduct of the planters, in connection with the emancipation system.

We regret to find among our extracts by the Liverpool notice of the death of John Galt Esq. the novelist and successful originator of the Canada Company in this country. He died at Greenock of paralysis, having had no fewer than thirteen shocks before the one which proved fatal.

Hussein Khan, the Ambassador of the Schah of Persia to the Court of London, passed through Strasburg on the 10th instant, on his way to England.

Thirty-five failures were registered in Paris during the first 10 days of April. No fewer than 205 were declared during the first quarter of the present year, while the whole number for the year 1838 had been only 420.

The Courier Francais states, on the authority of a letter from Malta, dated the 30th ult., that the last accounts from India received in that island, announced the approaching demise of Runjeet Singh, and the resumption of the siege of Herat by the Persians.

From the Bombay Gazette of the 8th of February.

We are enabled to present the following important news from Scinde, brought down by the Berenice, arrived this morning.

Karachee has dared to offer the first insult—resistance we cannot call it—to the British flag. That wretched town has already paid the awful penalty, being, as we are informed, at this moment a heap of ruins. The Admiral, on landing the force, had given orders to hold everything in readiness to punish any attempt at resistance. Some matchlocks were unfortunately fired on the troops; the Wellesley instantly poured in her broadside upon the devoted town, and, as we are informed, with terrible effect. The destruction, however, is, we believe, limited to the buildings. Her Majesty's 40th Regiment and 2d Grenadier Regiment, No. 1, occupied the place without further obstruction. The town capitulated on the 3d inst.

UPPER CANADA.

PROROGATION OF PARLIAMENT.

From the Upper Canada Gazette, Extraordinary. TORONTO, Saturday, May 11th, 1839.

This day, at six o'clock, His Excellency the Lieutenant Governor proceeded in State, from the Government House to the Chamber of the Honourable the Legislative Council, where being arrived, and seated on the Throne, the Gentleman Usher of the Black Rod was sent with a Message from His Excellency to the House of Assembly, commanding their attendance: the Members present being come up accordingly, His Excellency was pleased to prorogue the Session of the Legislature with the following—

SPEECH:

Honourable Gentlemen of the Legislative Council, and, Gentlemen of the House of Assembly:

In relieving you from your Legislative duties, I desire to express my satisfaction at the zeal and patience you have displayed, in considering the important subjects which have engaged your attention.

It has not surprised me, that conscientious differences of opinion have so long led to much embarrassment in the disposal of the Clergy Reserves.

You were right, certainly, to leave no means unattempted, in order finally to settle this great question by the Provincial Legislature; but every expedient having failed, and all hope being excluded of unanimity here, I rejoice greatly that this Parliament has resolved, that the difficulties of this subject shall not longer be suffered to excite and encourage antagonistic feeling in a community, whose common safety requires the greatest concord.

I shall feel it to be my duty, to the utmost of my knowledge and ability, to put Her Majesty's Government in possession of the desires and opinions of the people of Upper Canada, regarding the public aid to be afforded to the maintenance of the Christian Religion in the Colony: and will, without loss of time, transmit that Bill, together with your Address thereon.

The Bill which you have passed, accepting the cession of the Casual and Territorial Revenue, upon condition of a permanent supply for the support of the Government, in its ordinary and most necessary details, will, I hope, prove satisfactory to His Majesty.

The omission, however, in the Bill, to provide for certain annuities, charged upon these Revenues, renders it necessary for me to reserve the Bill for the signification of Her Majesty's pleasure thereon.

I have derived great satisfaction from the Bill which you have passed, for the promotion of liberal Education, and the extension of Schools, of a highly useful character, to every District in the Province; and I most sincerely hope, that another Session of the Legislature will not be allowed to pass over, without your making a similar wise and liberal provision for Common Schools.

Among the measures of the Session, I am happy to observe a Bill for the establishment of a Lunatic Asylum, which will have the humane effect of rescuing many unhappy beings from incurable wretchedness; and I have no doubt, that the burden, consequent on carrying this beneficent design into operation, will be cheerfully submitted to by the people of the Country.

In sustaining the great interests of the Country, no object of legislation requires more care and precaution than the due regulation of its system of Banking; and nothing is more hazardous to those interests than a prolonged issue of inconvertible Bank paper.

Impressed with this truth, I consider it would have been better to fix a much earlier day, for the return to a sound system of Banking, but have, nevertheless, determined not to withhold my concurrence to the Bill, which both Houses of the Legislature have agreed in thinking necessary.

Gentlemen of the House of Assembly:

I thank you, in Her Majesty's name, for the Supplies granted for the service of the present year.

In superintending the ordinary disbursements, I shall economically restrict them within the narrowest limits, which are consistent with a due regard to the efficient administration of public affairs; and I trust there will be no recurrence of the distressing events which caused an expenditure last year, unexampled at any former period.

The serious doubts expressed by Her Majesty's Government as to passing any measures calculated to affect, and especially to derange, the monetary system of the Province, render it my duty to reserve, till Her Majesty's pleasure be known, such of the Bills as you have passed, which appear to me to have that tendency.

I will lose no time in transmitting these Bills, to Her Majesty's Secretary of State for the Colonies, that the decision upon them may be known with the least possible delay.

In the mean time, I trust that the sale of the Stock in the Bank of Upper Canada, and the other resources of the Province, will enable me during the interval, to carry on the Public Service without any material inconvenience.

Having felt it my duty to adopt this course in reference to these Bills, it has become necessary for me also to reserve for the signification of Her Majesty's pleasure, the Bill for the relief of sufferers by the late insurrection, or by foreign aggression, or otherwise claims under that Act might be presented before there were any means provided for their liquidation.

It is my deliberate opinion, that at this crisis you must seek for, and rely upon, the protection and advice of Her Majesty's Government, in your money concerns.

Honourable Gentlemen, and Gentlemen:

In returning to your homes, and among those whom you represent, I wish earnestly to impress upon you, that your exertions in maintaining the same constitutional spirit, which has actuated you in your Parliamentary labors, will materially serve and promote the welfare of the country; and I firmly hope and believe, that in any measures that Her Majesty's Government may recommend, and the Imperial Parliament may adopt, for the future regulation of these important Colonies, you will find that your loyalty to your Sovereign, and your faithful attachment to the Empire, will be pre-eminently regarded, and will ensure to you the maintenance and protection of those political institutions and constitutional principles, which you so justly appreciate and revere.

BILL FOR THE RE-INVESTMENT OF THE CLERGY RESERVES.

Whereas by an Act passed in the 31st year of the reign of his late Majesty King George III, entitled "an act to repeal certain parts of an act passed in the 14th year of His Majesty's reign, entitled 'an Act for making more effectual provision for the government of the province of Quebec in North America, and to make further provision for the government of the said Province,'" it was enacted that it should and might be lawful for His Majesty, his heirs and successors, to authorise the Governor or Lieut. Governor of each of the provinces therein before named respectively, or the person administering the government therein, to make from and out of the lands of the Crown within such Province, such allotment and appropriation of lands for the support and maintenance of a protestant clergy within the same, as might bear a due proportion to the amount of such lands within the same as have at any time been granted by or under the authority of His Majesty, and that whenever any grant of lands within either of the said provinces should thereafter be made by or under the authority of His Majesty, his heirs or successors, there should at the same time be made in respect of the same, a proportionable allotment and appropriation of lands for the above mentioned purpose, within the township or parish to which such lands so to be granted should appertain or be annexed, or as nearly adjacent thereto as circumstances would admit; and that no such grant should be valid and effectual unless the same should contain a specification of the lands so allotted and appropriated in respect of the lands to be thereby granted, and that such lands so allotted and appropriated should be as nearly as the circumstances and nature of the case would admit, of the like quality as the lands in respect of which the same are so allotted and appropriated, and should be, as nearly as the same can be estimated at the time of the making such grant, equal in value to the seventh part of the lands so granted.

And whereas it was, in and by the said in part recited act, further enacted, that all and every the rents, profits or emoluments which might at any time arise from such lands so allotted and appropriated as aforesaid, should be applicable solely to the maintenance and support of a Protestant Clergy within the Province in which the same should be situated, and to no other use or purpose whatever.

And whereas, in pursuance of the said act, such apportionable allotments and appropriations of lands as aforesaid have from time to time been reserved for the purposes therein mentioned, which lands are known by the name of "Clergy Reserves."

And whereas it is wisely provided by the said act, section 41st, "that the several provisions herein before contained, respecting the allotment and appropriation of lands for the support of a protestant clergy within the said Provinces, and also

respecting the constituting, erecting and endowing Parsonages or Rectories within the said provinces, and also respecting the presentation of incumbents or ministers to the same; and also respecting the manner in which such incumbents or ministers shall hold and enjoy the same," shall be subject to be varied or repealed by any express provisions for that purpose contained in any act or acts which may be passed by the Legislative Council and Assembly of the said Provinces respectively and assented to by His Majesty His Heirs, or Successors. And whereas by a message to both Houses of the Provincial Legislature bearing date the 25th day of January in the year of Our Lord 1832. His Excellency Major General Sir John Colborne, K. C. B. signified to both Houses His Majesty's most gracious invitation to consider how far the powers given to the Provincial Legislature by the Constitutional Act, to vary or repeal that part of its provisions which relate to the lands allotted and appropriated in this Province to the support and maintenance of a Protestant Clergy could be called into exercise for the spiritual and temporal interests of His Majesty's faithful subjects in this Province.—And whereas it is expedient for the peace welfare and good Government of this Province that this power should be now exercised—Be it &c. That the 36th and 37th clauses of the said Act of the Imperial Parliament passed in 31st year of the reign of His late Majesty King George 3rd, entitled "An Act to repeal certain parts of an Act passed in the 14th year of His Majesty's reign entitled 'An Act for making more effectual provision for the Government of the Province of Quebec in North America and to make further provision for the Government of the said Province' be and the same are hereby repealed.— And be it &c. That all the lands heretofore set apart within this Province under the provisions of the said act passed in the 31st year of the reign of His late Majesty King George the 3rd for the support and maintenance of a Protestant Clergy and now ungranted, be sold, alienated, granted and conveyed in fee simple, in like manner and subject to the same regulations and under upon the same conditions, limitations and provisions as now are or at any time hereafter shall be in force and use for the sale, alienation grant and conveyance of Crown lands in this Province, provided always that nothing in this act contained shall be construed to make void any sale heretofore made, for which the patent from the Crown has not issued, but such sales shall be and the same are hereby declared to be as valid as if the same had been made under the provisions of this Act: Provided always that all sums due or hereafter to become due shall be applied in the same manner as the proceeds of sales made under this Act.

And be it &c. That the monies to arise and to be produced and henceforth received from any such sale or sales, shall be paid into the hands of Her Majesty's Receiver General of this Province, to be appropriated and applied by the Imperial Legislature for religious purposes.

LETTER FROM THE SECRETARIES OF THE WESLEYAN CONFERENCE IN ENGLAND TO HIS EXCELLENCY SIR GEORGE ARTHUR.

Wesleyan Mission House, 77, Hatton Garden, London, Feb. 8, 1839.

To His Excellency Major General Sir George Arthur, K. C. H. Lieutenant Governor of Upper Canada, &c. &c. &c. Sir,

As Secretaries of the Wesleyan Missionary Society, our attention has been directed by various communications, and by documents which have appeared in the public Papers to the position in which the Methodists of Upper Canada appear to be at present placed, in relation to Her Majesty's Government, as to certain ecclesiastical questions, of great difficulty and importance, lately agitated in that country. As it is possible that, in some of the publications which have been produced by these discussions, principles may have been advocated, by persons more or less connected with us, which are not in accordance with those to which the Wesleyan Methodist have long been pledged, we therefore feel it to be our duty respectfully to inform Your Excellency that we entirely and strongly disclaim all participation in the responsibility attached to such publications; and we earnestly request that Your Excellency will not for a moment consider us, or our connection generally, to be accountable for any sentiments to which individual Members or Ministers of our Body may have been induced to commit themselves. The whole subject, as far as those individuals are concerned, will undoubtedly be brought under the serious consideration of the ensuing Conference in Canada and in Great Britain. In the meantime, the Committee, of the Wesleyan Missionary Society are anxious for the honour and consistency of our religious character, and for the preservation of all the Societies, with whom they are in any degree identified, in habits of loyalty and peace, and of exclusive devotedness, in their collective and Ecclesiastical relations to the great work of promoting the Spiritual and eternal interests of mankind. They therefore have unanimously requested one of our number, the Rev. Robert Alder, to undertake, on their behalf, a Special Mission to our Societies in British North America, and to repair forthwith to Upper Canada, with the view of accurately investigating the present state of our affairs in that Province, and of exerting his well-earned consideration and influence with our Ministers and People for the maintenance of those great Christian principles by which the Wesleyan Connection has hitherto been distinguished. Mr. Alder has accepted the appointment; and proposes to embark for America about the beginning of April. We earnestly hope and pray that Almighty God will be pleased to bless and prosper him in this Mission of peace and friendship.

We beg Your Excellency's permission to avail ourselves of this opportunity to assure you of the deep and grateful sense which is cherished by ourselves, and by the Committee for whom we act, of your uniform Kindness to our Missionaries and people, in various parts of the world, and of the high esteem which we entertain for you, both in your personal and in your official character.

That the Special guidance and protection of Divine Providence may ever be vouchsafed to Your Excellency in the arduous duties to which you are called, is our most sincere and fervent prayer.

We have the honor to be Sir, Your most obedient, and very humble Servants.

[Signed] Jabez Bunting, John Beecham, R. Alder, Elijah Hoole.

Secretaries of the Wesleyan Missionary Society.

From the U. C. Herald we learn that the robbers of the mail have been discovered, and much of the property regained.

The Assizes for this District commenced yesterday, Mr. Justice Sherwood presiding. It is a fact highly creditable to this District—the third in population in the Province, that there is only one criminal presentation before the Grand Jury, and that of little importance.

NOTICE.

TO THE MEMBERS OF THE EASTERN CLERICAL ASSOCIATION. Dear Brethren,

You are hereby reminded that the next meeting of our Association is appointed to be held at Kemptville on Wednesday and Thursday the 5th and 6th of June proximo. I remain, your brother in the Gospel of Christ,

Hv. PATTON, Secretary.

N.B.—There will be service in St. James's Church, Kemptville, both evenings at the hour of 6 o'clock.

H. P.

List of Letters received to Friday, May 17th:—

J. W. Gamble Esq.; S. Rorke Esq.; Rev. R. Rolph, rem. Rev. R. Athill; Rev. A. F. Atkinson, rem.; Rev. J. Grier, rem.; Rev. J. Deacon, rem. in full vol. 2; C. C. Neville Esq. do. do.; B. Ewing Esq. do. do.; Lord Bishop of Montreal; Rev. H. Patton, rem.; Amicus; Ven. the Archdeacon of York.

South's Department.

SCRIPTURE QUESTIONS.

L. EDMON.

414. Edom was another name for Esau. On what occasion was it given to him?—Genesis.

415. The Edomites sprung from Esau, or Edom, and were inhabitants of Mount Seir, the place in which Edom fixed his residence. From what passage do you ascertain this?—Genesis.

416. The Edomites and the Israelites being descended from two brothers, the latter naturally expected that on their return from Egypt to the Land of Promise, a free passage should be given them through the country of Edom. Can you state the reasonable but respectful request which Moses made on this occasion to the king of Edom? and the unceremonious answer which he received in return?—Numbers.

417. When Isaac pronounced his blessing on his sons, he declared that Esau or his descendants, the Edomites, should be in subjection to the descendants of Jacob. This event was partially fulfilled in the days of Saul, when he is described as having vexed Edom; and more fully in the days of David, his successor. Can you point out the three passages which refer to these events?—1 and 2 Samuel and 1 Kings.

418. In the same blessing pronounced by Isaac, though it was declared that Edom should serve Jacob, yet it was still added, "And it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." Where do we find the fulfilment of this declaration, in the days of both Jehoram and Ahaz?—2 Chronicles.

419. When the Israelites were carried captives into Babylon, the Edomites, though no longer subjected to Israel, are still described as inveterately and malignantly respecting Jerusalem, "Raze it, raze it, even to the foundation of it." Where does this passage occur?—Psalms.

420. Though there was this continued hostility between Israel and Edom, from what Scriptural injunction does it appear that it was the divine will that fraternal peace and amity should subsist between these kindred nations?—Deuteronomy.

CHURCH CALENDAR.

May 19.—WHITSUNDAY.
20.—Monday in Whitsun-week.
21.—Tuesday in do.
26.—Trinity Sunday.

THE PLAGUE OF EYAM.*

The value and importance of vital religion are in nothing more remarkably manifested than in the entire acquiescence in the Divine will, and the implicit trust in the Divine goodness, which such religion is so eminently calculated to produce; and he has good reason indeed to be dissatisfied with his spiritual state, who is not content to drink without murmuring the cup, however bitter, which his heavenly Father hath mingled, and who does not realise the truth of the declaration, "Thou wilt keep him in perfect peace whose mind is stayed on thee." It has seldom been my privilege to read a more remarkable instance of such submission and trust than that which presented itself in the devoted minister, of whom a brief notice is here given; and who testified, under circumstances the most trying, the strength of christian principle: while he holds out, especially to those who, like himself, are peculiarly consecrated to the service of the sanctuary, the propriety, or rather the absolute duty, of being ready at all seasons, and under all circumstances, to administer to the temporal and spiritual necessities of those committed to their care. It is to be regretted, indeed, that more is not known of this excellent man: enough, however, is handed down to convince us that he was a fearless and faithful shepherd.

The parish of Eyam, in the High Peak of Derbyshire, diocese of Lichfield, was visited in the year 1666 by that dreadful pestilence which wrought such havoc in the metropolis. It was introduced into the parish in a bale of woollen stuff, sent from London to a tailor, who, with his family, was the first to fall a victim to the disease. It is needless to add, that the neighbourhood was thrown into the utmost consternation, as the whole kingdom was in a state of alarm, lest the ravages of the pestilence should extend far and wide; for it was feared that the people of Eyam, in endeavouring to escape from the plague, might carry the infection into the surrounding districts; and this, probably, would have been the case, had not the rector, the Rev. William Mompesson, with the greatest presence of mind, collected the inhabitants together, adjured them not to leave their homes, pointed out the duty of not being instrumental in causing the pestilence to spread, and stated his own fixed determination to remain among them. His wife, a person of a weak habit of body, and at that time showing evident symptoms of consumption, he earnestly exhorted to remove to a distance, and to take with her their two young children. This excellent woman, however, could not be persuaded to leave her husband, or to shrink from what appeared to be a solemn duty. The children were removed to the house of some friends who resided at a distance, and were preserved.

The village of Eyam, while the plague lasted, was necessarily cut off from all intercourse with the neighbourhood, and the most disastrous consequences might have arisen from the scarcity of provisions. Through the instrumentality of Mr. Mompesson, however, the Earl of Devonshire, then resident at Chatsworth, was led to provide a regular supply of food for the inhabitants. This was placed on the hills adjacent; and wells, or small reservoirs, are still shewn, where the money paid for the provisions was deposited, to be purified by the water before it was touched by the receiver: and to the honour of the people, and not a little to the influence of the worthy rector, it would appear that they never transgressed the boundary-line, which for a season excluded them from the rest of the world. The sick were removed to small airy huts, where every attention was paid to them. The service in the church was necessarily interrupted; but worship was regularly maintained at a rock still called Cucklett's Church, around which the people assembled, and from which their faithful pastor ceased not to prepare them for that change which might speedily take place. Is it possible to conceive a more solemn meeting for prayer and instruction, or circumstances better calculated to render the heart of the hearer more prepared for the reception of the good seed? Doubtless not a few were seriously impressed, and amidst the fearful havoc of the destroyer, were awakened to newness of life.

*From the Church of England Magazine.

While Mr. Mompesson was thus actively engaged in the performance of the solemn duties to which he was called, and fearlessly exposing himself to the infection of the dreadful miasma, it pleased God that his beloved wife should fall a victim to the disease, and enter into rest. She was the daughter of Ralph Carr, of Cockon, in the county of Durham; and a monument is still extant to her memory.—Such a loss was, if possible, increased by the peculiar circumstances in which the good pastor was placed.

A letter of Mr. Mompesson to Sir George Saville, Bart., patron of the living of Eyam, testifies strongly the excellence of his departed wife, and his own implicit trust in the Redeemer's merits in the immediate prospect of death.

To Sir George Saville, Bart.

"Eyam, Sept. 1, 1666.

"Honoured and dear Sir,—This is the saddest news that ever my pen could write! The destroying angel having taken up his quarters within my habitation, my dearest dear has gone to her eternal rest, and is invested with a crown of righteousness, having made a happy end.

"Indeed, had she loved herself as well as me, she had fled from the pit of destruction with her sweet babes, and might have prolonged her days, but that she was resolved to die a martyr to my interest. My drooping spirits are much refreshed with her joys, which I think are unutterable.

"Sir, this paper is to bid you a hearty farewell for ever, and to bring you my humble thanks for all your noble favours—and I hope that you will believe a dying man; I have as much love as honour for you, and I will bend my feeble knees to the God of heaven, that you, my dear lady, and your children, and their children, may be blessed with eternal and eternal happiness; and that the same blessing may fall upon my lady Sunderland and her relations.

"Dear Sir, let your dying chaplain recommend this truth to you and your family, that no happiness nor solid comfort can be found in this vale of tears like living a pious life; and pray ever retain this rule—never to do any thing upon which you dare not first ask the blessing of God upon the success thereof.

"Sir, I have made bold in my will with your name for an executor, and I hope that you will not take it ill. I have joined two others with you that will take from you the trouble. Your favourable aspect will, I know, be a great comfort to my distressed orphans. I am not desirous that they may be great, but good; and my next request is, that they may be brought up in the fear and admonition of the Lord.

"Sir, I thank God I am contented to shake hands with all the world, and have many comfortable assurances that God will accept me on account of his Son; and I find God more good than ever I thought or imagined; and I wish for my soul that his goodness were not so much abused and contemned.

"I desire, sir, that you will be pleased to make choice of an humble, pious man to succeed me in my parsonage; and could I see your face before my departure from hence, I would inform you which way I think he may live comfortably among his people, which would be some satisfaction to me before I die.

"Dear Sir, I beg your prayers, and desire you to procure the prayers of all about you, that I may not be daunted by all the powers of hell, and that I may have dying graces; that when I come to die, I may be found in a dying posture; and with tears I beg, that when you are praying for fatherless infants, you would then remember my two pretty babes.

"Sir, pardon the rude style of this paper, and if my head be discomposed, you cannot wonder at me. However, be pleased to believe that I am, dear sir, your most obliged, most affectionate, and grateful servant.

WILLIAM MOMPESON.

May the reader and writer of this imperfect sketch, when the hour of death is, or is supposed to be at hand, enjoy the same rich consolations, and the same gracious trust, which supported the excellent rector of Eyam.

The ravages committed by the plague soon rendered it necessary to bury the dead elsewhere than in the church-yard, which became incapable of receiving the bodies.—A correspondent of the "British Magazine," in 1832, states that "it would appear, from the very crowded accumulation of graves in the churchyard, many bearing date 1666, that for a time, at least, the dead were deposited there in the usual manner; but probably the space was soon occupied, and it was found necessary to inter the remainder wherever the relatives chose; for although now few memorials exist, within the memory of man, in several places, particularly in a small plot of ground close to the village, many grave-stones remained; but, with an unpardonable indecency and indifference, these sacred records of so interesting a period of parochial history have been removed and appropriated to other purposes. About three years ago, a few skeletons were discovered beneath the flooring of a barn, evidently placed there as a matter of convenience, without coffins or any other perceptible coverings. Besides the church-yard and the small plot of ground just alluded to, one other appears to have been a favorite burying-ground—it is called the Riley Gravestones, on an elevated, exposed hill, about half a mile from the village. Some years ago, numberless little sepulchral mounds were visible, but they are all obliterated; and nothing now remains to identify the spot, saving six headstones and a tomb, memorials of a whole family, who, with the exception of one boy, were carried off in eight days."

The plague began to decrease in September, and in two months had almost ceased. The following letter from Mr. Mompesson records his thankfulness to God for this great mercy:—

"To John Beilby, Esq., of — in Yorkshire.

"Eyam, Nov. 20, 1666.

"Dear Sir,—I suppose this letter will seem to you no less than a miracle, that my habitation is *inter vivos*. I was loath to affront you with a letter from my hands, therefore I made bold with a friend to transcribe these lines.

"I know that you are sensible of my condition—the loss of the kindest wife in the world, whose life was truly invaluable, and her end most comfortable. She was in an excellent posture when death came with his summons, which fills me with many comfortable assurances that she is now invested with a crown of righteousness. I find this maxim verified by too sad experience: "Bonum magis carendo quam fruendo cernitur." Had I been so thankful as my condition did deserve, I might yet have had my dearest dear in my bosom. But now, farewell all happy days, and God grant that I may repent my sad ingratitude! The condition of this place has been so sad, that I persuade myself it did exceed all history and example. I may truly say that

*"Good is more perceivable in the privation than in the enjoyment."

our town has become a Golgotha, the place of a skull; and had there not been a small remnant of us left, we had been as Sodom, and like unto Gomorrah. My ears never heard such doleful lamentations, my nose never smelled such horrid smell, and my eyes never beheld such ghastly spectacles. Here have been seventy six families visited within my parish, out of which two hundred and fifty-nine persons died! Now, blessed be God, all our fears are over; for none have died of the infection since the 11th of October, and all the pest-houses have been long empty. I intend, God willing, to spend most of this week in seeing all woollen cloths fumed and purified, as well for the satisfaction as for the safety of the country.

"Here hath been such burning of goods, that the like, I think, was never known; and, indeed, in this I think that we have been too precise. For my part, I have scarce left myself apparel to shelter my body from the cold, and have wasted more than needed, merely for example.

"As for my own part, I cannot say that I had ever better health than during the time of the dreadful visitation; neither can I say that I have had any symptoms of the disease. My man had the distemper; and upon the appearance of a tumour, I gave him several chemical antidotes, which had a very kind operation, and, with the blessing of God, kept the vomit from the heart; and after the rising broke, he was very well. My maid bath continued in health, which is as great a temporal blessing as could befall me; for if she had quailed, I should have been ill set to have washed, and to have gotten my own provisions.

"I know that I have your prayers, and question not but I have fared the better for them. I do conclude that the prayers of good people have rescued me from the jaws of death; and certainly I had been in the dust, had not omnipotency itself been conquered by some holy violence.

"I have largely tasted the goodness of the Creator, and, blessed be his name, the grim looks of death did never yet affright me. I always had a firm faith that my dear babes would do well, which made me willing to shake hands with the unkind froward world; yet I hope that I shall esteem it a mercy if I am frustrated of the hopes I had of a translation to a better place, and God grant that with patience I may wait for my change, and that I may make a right use of his mercies; as the one bath been tart, so the other hath been sweet and comfortable. I perceive by a letter from Mr. Newby, that you concern yourself very much for my welfare; I make no question but I have your unfeigned love and affection. I can assure you, that during all my troubles you have had a great deal of room in my thoughts.

"Be pleased, dear sir, to accept of the presentments of my kind respects, and impart them to your good wife, and all my dear relations. I can assure you that a line from your hand will be welcome to your sorrowful and affectionate nephew,

"W. MOMPESON."

Mr. Mompesson, thus mercifully preserved, was afterwards preferred to a prebendal stall in Southwell, and the rectory of Earling, Northamptonshire. The deanery of Lincoln was offered him, which, however, he refused in favour of his friend Dr. Fuller. In 1679 he married the widow of Chas. Newby, Esq., by whom he had two daughters, and died in 1708.

Among those who afterwards held the rectory of Eyam was the father of Miss Anna Seward, who was born there in the summer of 1757, according to Miss Seward, "five cottagers were digging in the healthy mountain above Eyam, which was the place of graves after the church-yard became too narrow a repository. Those men came to something which had the appearance of having once been linen. Conscious of their situation, they instantly buried it again. In a few days, they all sickened of a putrid fever, and three of the five died. The disorder was contagious, and proved mortal to numbers of the inhabitants. My father, who was then canon of Lichfield, resided in that city with his family at the period when the subtle, unextinguished, though much abused, power of the most dreadful of all diseases awakened from the dust, in which it had slumbered ninety-one years."

In 1766 Dr. Seward preached a centenary sermon in the church—composed, it is said, "with such a power of description, and such a pathetic appeal to the feelings of his auditors (many of whom had lost their ancestors by that dreadful visitation), that he was continually interrupted by the exclamations and tears of his audience."

Howard the philanthropist, previous to his last departure from England, visited Eyam, to obtain information relative to the ravages of the pestilence; and at his suggestion the remains of a beautiful cross, lying in the church-yard, and overgrown with docks and thistles, was replaced on its imperfect shaft.

In reading this brief sketch, we cannot but be reminded that scenes no less mournful than that now brought before us were not unfrequently but a few years since, when the pestilence, in another form, was permitted to visit our country. Through the tender mercy of a gracious God, the cholera for the present has left our shores—whether for a season, or for ever, is known unto Him alone. Should it ever be permitted to return, may every Christian minister be enabled to follow the example of Mr. Mompesson; and may all be prepared, with their lamps trimmed and their lights burning, whensoever it shall please Providence to call them away.

† Quailed (old English), fell sick.

TIDES.

To behold the ebbing and flowing of the tide, is an amusement ever new. By this contrivance of infinite wisdom (whatever second causes are employed to produce the effect) the whole mass of sea water is kept in continual motion, which, together with the salt contained in it, preserves it from corrupting (as it would do if stagnant) and poisoning the world. At one part of the day, therefore, the ocean seems to be leaving us, and going to other more favoured coasts; but at the stated period, as if it had only paused to recover itself, it returns again, by gradual advances, till it be arrived to its former height. There is an ebb and flow in all human affairs; and a turn of events may render him happy who is now miserable: the vessel which is stranded may yet be borne upon the waters, may put out again to sea, and be blessed with a prosperous voyage.—Bishop Horne.

Advertisements.

OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange.

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

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Preached before the Queen, in the Chapel Royal, BY THE REV. DR. HOOK, Price 3d. each, or 2s. 6d. per dozen: Orders for copies from distant places will be promptly attended to at this office. 48-4f.

ANY respectable Female residing in the country (the vicinity of Cobourg would be preferred) desirous of taking charge of three girls, between the ages of 4 and 10, to board and educate, may apply to the Postmaster, Cobourg. None need apply whose terms would not be moderate. Boarding-School charges would not suit.

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

YOUNG LADY, accustomed to tuition, wishes to obtain a situation as GOVERNESS. She would undertake to instruct children under twelve years of age in French, Music, and the usual branches of an English education. Application to be made (if by letter post paid,) to the Rev. A. N. Bethune, or to G. S. Boulton, Esq. 44-4f.

ASSISTANT WANTED.

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

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

FOR SALE.

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

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

Cooking Stoves,

Six Plate do.

Parlour do.

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

Toronto, July, 1838.

7-4f.

The Church

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