

# 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.]

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[NUMBER XX.]

## Poetry.

### KNOX PREACHING BEFORE THE LORDS OF THE CONGREGATION.

AN ILLUSTRATION OF THE PAINTING BY SIR DAVID WILKIE.

Like a flame pillar from some mountain free,  
Uprisen as a God upon its height,  
That flings its shining shadow o'er the sea,  
Thro' the dense darkness of the enshrouded night;  
And from its burning fount of majesty  
Pours all around rich streams of living light—  
With the deep glow of their prophetic fire,  
To fill the soul and solemn awe inspire!

Warning of some high advent—even so,  
From Scotland's mountain bosom doth there rise  
A spirit flame, that now with fervid glare  
Lifts up its holy lustre to the skies!  
And while its glories fill all earth below,  
Religion's new-born soul doth symbolize,  
That in the grandeur of her vial voice  
Proclaims in Knox the champion of her choice.

Eut late a banish'd man—by Teman's lake  
Dwelling with famous Calvin for his friend,  
Anon, in Scotland's heart—his soul awake,  
With high impassioned zeal that now doth blend  
Its fires into his being—see him break  
The spell of ages—as the storm would rend  
Some rotten sail upon a shivering mast,  
And shake its worthless tatters to the blast!

So old St. Andrew's holy walls within,  
Beneath the wide cathedral's fretted roof!  
He rends the garments of the "Ancient Sin,"  
Puts his mind's valour to the daring proof;  
And there Religion's guerdon goes to win:  
Hold, reader, now from earth thy soul aloof!  
And pass awhile within those sacred doors,  
Where Knox his heavenly inspiration pours!

Yes, that old pulpit hath a living guest,  
Whose voice is thunder to the startled soul;  
All absent thoughts are in the heart repress,  
And every bosom bow'd to his control;  
Upon his dauntless brow what quick eyes rest,  
While his their fervid inspiration roll!  
Flashing and deep, as the light's fountain took  
Its source of glory from his meteor look!

His being is absorbed—his mind supplies  
A strength, with scarcely mortal passion rife—  
His words are very waves, that as they rise  
Seem on their billowy wings to bear his life!  
His soul an ocean buffeting the skies,  
And all rejoicing in its giant strife;  
While the wild storm that stirs his spirit's foam  
Strikes its fierce lightnings thro' the Church of Rome.

Slumbers the Vatican!—Can it not pour  
Extermination on his reckless head!  
Passeth its pride like summer tempests o'er!  
Droops its dark spirit—is its vengeance dead!  
Where, where are the far-spreading wings that bore  
Like thunder-clouds its judgments armed with dread?  
Struck to the earth or scattered 'neath the sky,  
Quelled by his grand and God-like majesty!

On what a congregation doth he shower  
The mighty torrent of the new-born word,  
With truth and strength, and eloquence, and power,  
That rise and leave no kindled soul unstirred;  
In this devotion's warmest, holiest hour,  
How strikes the shepherd's voice his startled herd,  
Withers their wrath or wins their wondering love,  
With magic fed and fountain'd from above!

Fear cannot come upon him! He doth heed  
Not the arch-bishop frowning fiercely there!  
And listening with his heart, even tho' it bleed,  
And beat 'twixt admiration and despair!  
Priest Hamilton—the champion of his creed,  
Roused like a lion hunted to his lair!  
Death in his word—the slayer at his side—  
Enraged tho' awed, and silent tho' defied!

But still the enthusiast preacher, warm and loud,  
Rolls the deep stream majestically on—  
Grand cynosure of what a noble crowd  
For their absorbed sight to dwell upon!  
Eyes of the young, the beautiful, the proud,  
Lit with a lustre pure as ever shone;  
Glow from the soul and gather up their rays,  
To lance on him in one concentrated gaze.

Others, the high and mighty in the land,  
Are gathered to that fold in very flocks;  
And still the preacher's voice, with fervour grand,  
Each human heart, as 'twere a cradle, rocks;  
Peer, soldier, scholar, monk, and peasant band,  
Sit blended there to drink the word of Knox:  
Breathless and still, as tho' salvation hung  
On the charm'd accents of his wondrous tongue;

Nor hath the face of woman failed to shed  
Angelic sunshine on the holy scene;  
Look where (companioned) lifts her graceful head  
Lovely Argyll—sweet kin of Scotland's Queen!  
A fond young mother, too, hath hither sped,  
With cherub child, and waits with earnest mien,  
Wondering if he who preaches faith above  
Will deign baptize it into Christian love.

And all the time another sunshine smiles  
Thro' the old sculptured windows from on high,  
And rays, on golden wings, slant down the aisles,  
Until their gleams 'mid deepened shadows die;  
And colours like the tints of tropic isles,  
Bathed in the sunset of their western sky,  
Vanish like visions from the painted glass,  
And tinge the air where'er their spirits pass!

So ever when the sunbeam tracks and tells  
Its path from Heaven to that sacred place,  
Upon each list'ner's brow it falls and dwells!  
It glows in gold on every up-turned face!  
And as the voice of Knox, inspired, swells  
All hearts and bosoms—lo! how well we trace  
The various tides in which their feelings run,  
Their soul's emotions, shining in the sun!

F. W. N. BAYLEY.

## CHURCH PROPERTY IN IRELAND.

IN A LETTER TO THE EDITOR OF THE LONDON TIMES.

Sir,—The learned member for Dublin, Mr. O'Connell, having, in the debate on the tithe question, on Thursday last, rested a point of his argument on an assertion which he advanced as an ascertained fact, I beg to call your attention to the subject in order to show to your readers how completely opposed it is to the concurrent testimony of the best informed writers on Irish history.

The passage to which I allude was in reply to what Lord Stanley said relative to the property of the Irish church; it is as follows:—

"It (the church property) was a property left by their Catholic ancestors to the Irish people, and left for exclusively Catholic purposes. It was not left to the Protestants, for the name was then unknown; but an act of Parliament took it away from those to whom it was bequeathed, and gave the property of the majority to a small minority for Protestant purposes. Could they suppose that an act of Parliament could blot out the ancient recollection that the property originally belonged to the Catholic church? It could not, and the recollection would remain forever."

Now, Sir, I feel that, in making such an assertion, some proof should have been required of its being founded in fact, and I confess it has surprised me not a little that, frequently as it has been made in both houses of Parliament, it has never heretofore been disputed or dispreved by any of those members who might be supposed to know as much of the ecclesiastical history of Ireland as would have enabled them to do so satisfactorily; for, let the church property in Ireland belong to whom it may, there is one thing can be most distinctly demonstrated—that, unless it be allowed to the church of Rome in virtue of our country having been conquered for Pope Adrian by Henry II, that church can have no legitimate claim to it whatever.

Let the matter be fairly tested by the judges of the land in the same way that the claims of various Unitarian congregations to legacies and places of worship belonging to the orthodox Presbyterians (of which they held possession because they had possessed themselves of them), and there cannot be a doubt that the result will be similar; at all events, it must be decided that the great proportion of the church property in Ireland does not, nor ever did, belong to the church of Rome, inasmuch as it was originally given to a church, or churches, in Ireland, as diametrically opposed in principle and practice to the principles and practices of the church of Rome as the nadir is to the zenith.

The simple circumstance alluded to in Pope Adrian's bull, granting the country to Henry, must convince any one who will take the trouble of investigating the matter, that up to that period the church which had been established in Ireland was not connected with, or under the jurisdiction of, the church of Rome, or the Catholic church, as Mr. O'Connell would call it. That the people of this country having been early converted to the Christian faith, by missionaries unconnected with the Romish church, long maintained their independence, and refused to submit to the arbitrary innovations of the church of Rome, is admitted by several of the most respectable Romish historians; and that they continued in this condition, refusing to allow the interference or supremacy of the Romish Pontiff, till the time of Adrian, the bull or edict to which I have referred plainly demonstrates. Adrian, it is known by every reader of history, in virtue of a pretended gift of Constantine the Great, arrogated to himself the dominion of islands, and the island of Ireland in particular; and when King Henry II. wanted an excuse to invade it, he obtained from him that infamous document of which every Irishman, be he Roman Catholic or Protestant, should be ashamed. Under the pretence of extending religion, he commissioned Henry to invade the country with fire and sword; and a flame was at that time lighted which has never since been extinguished, but which, bursting forth in religious feuds and animosities, has from time to time caused our country to run in rivers of blood.

But the nominal object of the subjugation of our country is stated in the bull referred to be "to enlarge the boundaries of the Romish church, to plant Christianity, to root out heresy," and, though last not least, "to secure for St. Peter the pension of one penny from every house." Now, be it remembered, that the Christian religion had been established and flourished in this country fully 700 years prior to this period; therefore, it is evident that by Christianity cannot be meant the primitive Christianity which had been so long established, but the religion of the Romish church, which it would appear had not before that time been able to enforce the payment of Peter's pence. What the heresies were we are enabled by cotemporary writers to discover. "They," the Irish, we are told by Bernard, in his *Life of Malachi*, "rejected auricular confession, as well as authoritative absolution;" they confessed to God alone, as believing God alone could forgive sins; "they would neither give to the church of Rome the tenths nor the first fruits, nor would they be legitimately married," that is, according to the forms insisted on by the Romish church; and, therefore, we find them denounced as schismatics and heretics, and by St. Bernard, a Romish ecclesiastic, as being in reality pagans, while calling themselves Christians.

"Christiani nomine, re Pagani; non decimas, non primitias dare; non legitima inire conjugia; non facere confessiones; penitentias nec qui petere, nec qui daret penitus inveniri. Usum saluberrimum confessionis, aut ignorabant, aut negligebant."

Such were the charges brought against the early Irish

\* Previous to the Council of Cashel, convened by Henry in 1172, matrimony was regarded as a civil right, and was performed by the magistracy. At that council the priests were authorized to perform the ceremony.

† Bernard *Vita Malach. cap. 6*, ut et idem ubi supra, in nota 45.

Christians; and such some of the heresies which Adrian authorized Henry to root out of the land. But these were not all. The early Christians did not believe in the efficacy of prayers to saints or angels. They neither prayed to dead men nor for them, nor was the service for the dead ever practised by the Irish church till they were obliged to attend to it by the Council of Cashel, convened by order of Henry II., in 1172, as may be seen by a reference to the proceedings of that convention.\* That the doctrine of transubstantiation was not admitted by the early churches in Ireland is evident by the reception which it received on its being first broached by several Irish divines, among others by the justly celebrated Joannes Scotus Erigena,† so highly esteemed at the court of Charles the Bald for his learning and piety; and whose book was condemned by the Pope and the Council of Versailles as the only way they could confute it. Previous to this the Irish received the Lord's supper in both kinds, and were wont to term it "the communion of the body and blood of their Lord and Saviour." In their places of worship they had no images or statues; on the contrary, their use was expressly condemned, as we learn from Sedulius,‡ one of their early divines; and which are mentioned by others as being heathenish and idolatrous. So far from believing in purgatory were the early Irish Christians, that until the period of Henry and Adrian's usurpation the word does not appear to have been known to the Irish writers. That a number of the ceremonies of the church of Rome, such as attending to canonical forms, singing in choirs, the use of consecrated chrism in baptism,§ the sacrifice of the cross, and the dispensing of indulgences were unknown, or, at least, unpractised in Ireland, until the period referred to, is matter of undoubted historical record, the circumstances being alluded to by various Romish writers who complained of the stubbornness and heretical feeling of the Irish on these points, are the best proofs that can be given on the points themselves. Among others Gillibert, the Pope's Legate, who was an Ostman and Bishop of Limerick, who in the 11th century wrote what he calls, *The Canonical Custom of Performing the Offices of the whole Ecclesiastical Order*, tells those for whom he prepared them, that it was "to the end that those different and schismatical orders by which almost all Ireland was deluded might give place to one Catholic and Roman office."—The letter of Henry to Adrian is conclusive evidence on the point. In that letter he alleged, that as "the Irish were schismatics and bad Christians, it was necessary to reform them, and oblige them to own the Papal authority, which they had hitherto disregarded, and that the most probable means was to bring them into subjection to the crown of England," which he says, "had ever been devoted to the Holy See."¶

That the supremacy of the Pope was not recognized in Ireland till the 12th century will be seen by a reference to the proceedings of a council of the Irish clergy summoned by Cardinal Paparon, Legate a latere of Pope Eugenius III., and held at Kells in the year 1152, at which convocation the supremacy of Romish Pontiffs was for the first time solemnly recognized in Ireland. The first attempt to subjugate the church of Ireland was in 1127, when Gillibert, the Ostman, already alluded to, received the commission of legate. After him, the attempt was again made by Malachi, Archbishop of Armagh, about the year 1140; but it was not till the time we have stated that the Pope was recognized as head of the Irish church. A reference to the documents referred to will at once substantiate this point. It is, indeed, a remarkable circumstance that the Pope and Henry united had to call to their assistance the Danish colonists of Dublin and other places, who had at different times been converted to the Romish faith, before they could subdue the ancient Irish Christians, or make them acknowledge the Pope's supremacy; and even long after this period a faint remnant of that ancient church remained in the persons of the persecuted Culdees,‡ a denomination of Christians particularly distinguished for their learning and piety, of whom in the sixth century Columba had been one of the first pastors, and by whom the Christian religion was greatly extended to many parts of Britain, and even to the continent. So averse were the ancient Irish Christians to the doctrines and discipline of the church of Rome, that the pastors or bishops in the seventh century would not so much as eat under the same roof with the Pope's agents.\*\*

But, Sir, as I am anxious not to extend the present article

\* Vide can. 7.

† Joannis Scoti liber de Eucharistia lectus est et condemnatus.—*Lanfranc de Euch., contra Berenger.* Inter cetera fecit librum de Eucharistia qui postea lectus est, et condemnatus in Synodo Vercellensi, a Papa Leone celebrata.—*Joan. Parisianus*, ad annum, 877.

‡ Deum nec in metallo aut saxo cognoscitur.—*Claudius Scotus, liber 2. in Mat.*

§ Quod infantes baptismi sine Chrismate consecrato baptizentur.—*Ex Epis. ad Terachi Regem Heber.*

¶ As the best evidence that can be adduced is that of an enemy, I may also mention that from Bede we learn that Pope Honorius I., as the strongest argument he could use towards inducing the Irish churches to submit to the Roman See was exhorting them not to esteem their own small number wiser than all the rest of the world.

\*\* Exhortans ne paucitatem suam in extremis terra finibus constitutam, sapienterem antiquis sive modernis, que per orbem terra sunt, Christo ecclesiam astimarent.—*Bede, Hist. Eccl. l. 2. c. 19.*—*Videatur etiam fusiom de hac re, l. 3. c. 25.*

Again, Cumman, one of the Irish proselytes to Rome, in a letter to Segian, abbot of I. Columbkil, desires him to consider which is likeliest to be right, the Greeks, Romans, and Egyptians, or the Britons and Irish.—*Vide Cumman Epistola, MS., in Bibliothec. Cotton et ap. Usser. in Epist. Hyber. Syllogi.*

‡ Cognoscentes Britones, Scotos meliores putavimus, Scotos vero per Daganum Episcopum in hanc insulam, et Columbanum abbatem in Gallias venientum, nihil discrepare a Britonibus in eorum conversatione didicimus; nam Daganus Episcopus ad nos veniens, non solum eibum nobiscum, sed nec in eodem hospitio quo vescebamur sumere voluit.—*Bede, Hist. Eccl., l. 2. c. 4.*

\*\* The Culdees retained their name and some of the lands originally given to the Irish church to so late a date as the year 1625.

beyond what may be actually necessary to prove the point at issue, I shall refrain from alluding to many other particulars, which, did space permit, might be brought forward, and shall simply further observe, that there is ample historic evidence to show, that the early Irish church agreed in not one of those doctrines which are held by Protestants of the present day to be the errors of the Romish church. That the Scriptures were their only rule of faith can be shown from numerous accredited authorities—that those Scriptures were read promiscuously in the vulgar tongue of the island has also been clearly ascertained. In fact, it was the chief glory of the Irish schools or colleges, that their learned men were so assiduous in teaching and explaining the Scriptures in them,\* and consequently these schools were resorted to by numbers from other lands, who were afterwards instrumental in disseminating the truth. It is the common praise bestowed on such men as Columbanus, Sedulius, Gallus,† &c., that they had diligently studied the Scriptures, and explained them to others, even to children. To adduce the various witnesses which might be brought forward would fill too large a space of your journal, I have therefore contented myself with giving the reference to them; but should it be deemed necessary, I shall go into the detail, and give the extracts.

And having now demonstrated, although very briefly, I should hope satisfactorily, to every unprejudiced mind, that the principles and practices of the ancient Irish church were completely opposed to the principles and practices of the church of Rome—that the early Irish Christians did not submit to the jurisdiction or discipline of the church of Rome, or acknowledge the Roman Pontiff as the head of the church, till compelled to do so by the sword of the tyrant, I feel that my case is proved, inasmuch as it is a fact not hitherto contradicted, that the great proportion of the church properties, lands, endowment of schools, &c., were granted before the English invasion, the Peter's pence, the tithes, and the first fruits being afterwards enforced by the civil power aiding the Pope. The same necessity for voluntary grants and endowments did not exist, and consequently were not made as before time. These, therefore, the tithes, the first fruits, and Peter's pence, I did not include in speaking of church property. I spoke of what had been voluntarily given for the support of the various Christian churches throughout the country—not of what was arising from them by the sword of an English monarch and a Romish Pontiff combined for their subjugation. My position, it will be remembered, was, that belong to whom it may, the church property in Ireland could never in a court of equity or justice be awarded to the church of Rome, inasmuch as no two things could be more distinct or opposed to each other than the church of Ireland and the church of Rome at the time in which the greater proportion of the grants were made. Whether or not I have proved the point, I shall leave to your readers to decide; but before laying down my pen I cannot but say in reference to Mr. O'Connell's assertion, that the name of Protestant was unknown at the time in which the grants were made—that I would feel ashamed of the name, if in the page of history it could be found that those calling themselves by it had, in order to extend the limits of the church, unjustly sanctioned a prince who had no claim to our country, to despoil it with fire and sword in order to "Christianize" it, as Pope Adrian in his bull desires Henry to do; indeed, to me it appears that last of all should Roman Catholics speak of the sufferings entailed on the Irish nation by the English, when they must recollect that to the rapacity of a Pope and the Romish religion, as a nation, we owe the miseries we have endured and the galling chains we have worn. Truly happy am I that the page of history cannot say it was a Protestant that did it.

I am, Sir, your obedient servant,

P. DIXON HARDY.

Dublin, August 1.

P. S. I feel it necessary to observe, that in order to be as brief as possible I confine myself to a single point in history; did space permit I could show as distinctly that for centuries the Irish church had been persecuted by the church of Rome, on account of maintaining its independence. It was this which caused Egfred, King of Northumberland, in 684, to send an army into Ireland, by which the most useful have been committed, and to the same source might be traced much of the internal discord which at one time prevailed.

\* Bede in locis plurimis.—*Gulm. Malmesbur., quem jam citavimus de vita Willibrodii, Adelhelm, Malmesbur. in Epist. ad Eadfrid; cum aliis ex antiquioribus innumeris, ut Camdenum et recentiores quoscumque tacemus.*

† Walafridus Strabo, in *vita Sancti Galli*, l. 1., c. 7.

## SCRIPTURAL ILLUSTRATIONS.

No. XVI.

### THE LITTLE CLOUD.

I Kings xviii. 44. "Behold, there ariseth a little cloud out of the sea, like a man's hand."

The Rev. R. Walsh, L.L.D., in his narrative of a journey from Constantinople to England, remarks, that it would have been quite impossible for a large city to have existed on the spot where Constantinople is situated, if some artificial means had not been devised to supply the deficiencies of nature, as it regards water. The first of these means are cisterns and wells, constructed at the bottoms of houses, as reservoirs, to save the rain-water that falls in winter; but to a people like the Turks, to whom water is a religious as well as natural want, and who use it for ablution as well as for drinking, it was necessary to have a much more abundant supply; and this is found in the bends or tanks which they have constructed in the mountains, near the shores of the Black Sea. These mountains are the regions of streams and showers; and wherever a small rill is found running into a valley on any elevation, a mound is raised across the lower end, and the water thus obstructed is thrown back,

and accumulated till it forms a large, deep, and triangular lake. This mound is generally faced with marble, covered with sculptures of oriental device, and has a very grand and magnificent appearance. Pipes formed of tiles, moulded into tubes, convey the water along the hills; and when a valley interposes, it is crossed by an aqueduct. Some of the aqueducts are very striking and noble in perspective.

I passed the autumn of 1822 near one of the largest and most important of these reservoirs. The summer had been remarkably dry: and it appeared, from a table that I kept, that it had not rained from the 4th of April to the 2nd of November, with the exception of a few passing showers. The water in the tanks or ponds became low and muddy, and the Turks took the alarm. The water engineers were sent out, and I accompanied them to some of the ponds; they measured the quantity of water, and they found no more than sufficient to supply the city for fifteen days! Judge of the consternation of 700,000 persons suddenly deprived of an element essential not only for domestic uses, but religious also, and having no other possible mode of obtaining it. Prayer was offered up in the mosques, and the sky was anxiously watched. The immutability of things in the east, and the illustrations given to the writings of former times, is not the least pleasure a person experiences in these countries. The approach of rain is always indicated here as it was in Syria, by the appearance of a small, dark, dense, circumscripted cloud, hanging over either the Euxine or Propontis. A dervish stands on the top of the giant's mountain; and when he sees a cloud, he announces its approach, like Elijah from the top of Carmel. I one day climbed to the same place, and saw the dervish on the watch, and "I looked towards the sea, and beheld a little cloud rising out of the sea, like a man's hand, and gat me down that the rain stopped me not." In effect, it immediately followed, and the Turks were relieved from a very serious cause of anxiety.—*Weekly Visitor*.

#### EASTERN SERVANTS.

Psalm CXXIII. 2.—"Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us."

Great reverence in these expressions. Servants or slaves in the east, pay the most profound respect to those whom they serve. From their inferiority, they dare not speak in their master's presence. Every command is given them in silence, and the sign is always expressive, and well understood. Hence the mutes in the Turkish seraglio. In Egypt and in Persia the like custom prevails.

Pococke says, that at a visit in Egypt, every thing is done with the greatest decency and the most profound silence; the slaves or servants standing at the bottom of the room, with their hands joined before them, watching with the utmost attention every motion of their master, who commands them by signs. So also De la Mottraye says, that the eastern ladies are waited on even at the least wink of the eye, or motion of the fingers, and that in a manner not perceptible to strangers.

In these illustrations we can then see the expressive beauty and force of the Psalmist's language. The godly man is, indeed, not the slave of his Master, for his service is "perfect freedom;" but as the eastern servant, in silent reverence stands with folded hands, attentive eyes, and ready feet, to do his master's commands, and in all respects submissive to his will; and as the maid, in like manner, regards the motions of her mistress's hand, so does he, with profound reverence, a patient mind, and obedient hands and feet, ever stand prepared to do the commands of his Lord. And those commands he knows are not grievous. They are, however, not always explained to him; "What thou knowest not now, thou shalt know hereafter." They are also sometimes difficult; but in keeping them "there is great reward."

The Psalmist wrote this psalm when the Church of God was in great distress. There is a season for the servant of God to wait, and to look for the motion of that hand which can alone afford supply, insure protection, or effect deliverance. "This is our God," can every good man say: "we have waited for him."—*Weekly Visitor*.

#### THE PALACE OF HEROD.

Mark VI. 21.—"Herod, on his birth day, made a supper to his lords, high captains, and chief estates of Galilee."

The palace of Herod stands on a table of land, on the very summit of the hill, overlooking every part of the surrounding country; and such were the exceeding softness and beauty of the scene, even under the wildness and waste of Arab cultivation, that the city seemed smiling in the midst of her desolation. All around was a beautiful valley, watered by running streams, and covered by a rich carpet of grass, sprinkled with wild flowers of every hue, and beyond, stretched like an open book before me, a boundary of fruitful mountains, the vine and the olive rising in terraces to their very summits. There, day after day, the haughty Herod had sat in his Royal palace, and looking out upon all these beauties, his heart had become hardened with prosperity; here, among these still towering columns, the proud monarch had made a supper "to his lords, and high captains, and chief estates of Galilee;" here the daughter of Herodias, Herod's brother's wife, "danced before him, and the proud King promised with an oath to give her whatever she should ask, even to the half of his kingdom." And while the feast and dance went on, the "head of John the Baptist was brought in a charger, and given to the damsel." And Herod has gone, and Herodias, Herod's brother's wife, has gone, and the "lords, and the high captains, and the chief estates of Galilee" are gone; but the ruins of the palace in which they feasted are still here; the mountains and valleys which beheld their revels are here; and oh! what a comment upon the vanity of worldly greatness—a Fellah was turning his plough around one of the columns. I was sitting on a broken capital, under a fig-tree by its side, and I asked him what the ruins were we saw; and while his oxen were quietly cropping the grass that grew among the fragments of the marble floor, he told me that they were the ruins of the palace of a King—he believed, of the Christians; and while pilgrims from every quarter of the world turn aside from their path to do homage in the prison of his beheaded victim, the Arab who was driving his plough among the columns of his palace knew not the name of the haughty Herod. Even at this distance of time I look back with a feeling of uncommon interest upon my ramble among those ruins, talking with the Arab ploughman of the King who built it, leaning against a column which perhaps had often supported the haughty Herod, and looking out from this scene of desolation and ruin upon the most beautiful country in the Holy Land.—*Stephens's Incidents of Travel in the Holy Land, Egypt, Edom, &c.*

#### THE CHURCH STRENGTHENED BY PERSECUTION.

*From the Church of England Quarterly Review.*

The Church has been assailed for some years past with an unceasing hostility, a rancour and malignity perfectly astonishing, in persons who, as some of her adversaries we suppose profess themselves to be, are called Christians. But in fulfilment of that prophecy, uttered by the Lord of life when speaking of his Church, that the gates of Hell should not prevail against her, so has she resisted every attack, whether directed by her open or more secret foes. Having her loins girt about with truth, having put on the helmet of salvation, being girt with the sword of the spirit, which is the word of God, and having on the breast-plate of righteousness, she has gone forth to the combat against the powers of evil, and the spiritual darkness of this world. The fiery darts of the infidel, and of him who hath denied the divinity of his blessed Lord, have fallen to the ground harmless, when shot forth against the shield of faith, with which our most holy Church hath been invested. She has issued forth from the contest, not only triumphant and victorious, with all her energies and powers unimpaired, but has derived also a vast and extraordinary accession of strength, which we confidently trust, through the blessing of God, will enable her to engage in her spiritual warfare with yet greater success. The assaults of the adversaries of the Church, indeed, instead of effecting the objects which they desired, have, on the contrary, only served to raise up champions in her cause, who, by setting forth the truth of her doctrines, the purity of her practice, and the apostolical character of her forms and discipline, have given such force to her claims on the affection and support of her followers, as to summon the lukewarm, the irresolute, and the timid, from their slumber of indifference, compelling them to arm themselves for her defence; and in addition to this, have raised up a countless array of new and zealous friends around her banner. And this friendship has not shown itself only in words and professions, but has given the most substantial evidence of its genuineness and sincerity. The friends of the Church of England have given the best possible proof of the respect which they entertain towards her institutions, by endeavouring to extend their influence, and to diffuse the blessed effects resulting from them, as widely as possible amongst their fellow-countrymen: they have come forward with a great, and in many cases remarkable liberality, to aid in the erection and endowment of new Churches. Indeed, it would appear, that it is only necessary for an appeal to be properly made to the benevolence of Englishmen in furtherance of the different objects contemplated by the Church, and it is almost sure to be met by a ready and willing compliance.

#### A PLAY-GOING CHRISTIAN.

A PLAY-GOING CHRISTIAN!—Surely this is the veriest contradiction in terms. Push probability to its remotest verge, and can you conceive a man resorting to the Theatre, there to promote the glory of God in Christ Jesus? Is that the scene in which faith may be enlarged, the affections exercised in love to God, affliction solaced, or death welcomed? Are not all the distinctive features of Christianity studiously banished from the stage? Nay, is not the patch-work morality current there of the most equivocal description?—The stage a nursery of virtue—a school of morals! Why enlightened Paganism has long since scouted the monstrous idea, and infidel Philosophy has not been backward to confirm the verdict, and the homely common sense of general experience loudly proclaims that where iniquity abounds, there theatres do flourish; that the stage is at once an index of prevailing folly, and a pledge to society for its continuance and increase. C. Q.

#### THE CHURCH.

COBourg, SATURDAY, NOVEMBER 3, 1838.

We do not often formally advert to our political affairs; but sometimes their aspect is so portentous, that, catching the general anxiety, we cannot refrain from some passing notice of the more striking circumstances by which they are marked. There is at all times a very close connection between our civil and religious interests: at the present moment, therefore, when the very existence of our social polity is threatened, we may well feel alarm for our spiritual condition.

Ever since the period when the French Revolution burst like a strange meteor upon the world, and startled the nations, there has been no cessation of the conflict between anarchy and infidelity on the one hand, and subordination and true religion on the other. Wars have raged and ceased; but the din of battle has been succeeded by a conflict of opinion almost as desolating to the moral fabric of society, as the ravages of war to its political state. The cannon's thunder may have ceased upon the battle-field, and it may mingle no more with the strife of the elements upon the stormy sea; but the artillery of the combatant has not ceased to be levelled at the battlements of order and at the fortresses of truth.

The French Revolution left not, in that unhappy country, even the elements and first principles out of which a stable fabric of civil or religious polity could be framed. The monarchy was overthrown, the peerage annihilated, the Church destroyed; and upon the return of a more orderly and quiescent spirit to the nation, the fragments of each were found to be too scattered and too weak to admit of their formation into a civil or religious edifice that would be seemly or durable. The reverence for the hereditary and legitimate rights of kings was utterly and hopelessly gone; the creations of a despotic reign could ill supply the room of their ancient and honored nobility; and when superstition was hurled from her seat, infidelity—a demon more foul and fell—usurped her place.

In a transatlantic sphere, too, Revolution has had its day of triumph in the abolition of kingly government, and the abandonment of the grand and scriptural institution of a national Church. But the inconveniences of delegating to the many-voiced and unmanageable multitude the supreme authority, are becoming every day more apparent: this investiture and wielding of power is realizing too rapidly and too truly the similitude of the inverted pyramid,—commencing from a point upon the earth, and enlarging its circumference as it ascends,—portending, with every hour of its growth, a greater fearfulness of ruin! And while from the spirit of Protestantism, conveyed from England's shores, which pervaded the scattered principles of their religion, there have been preserved throughout the land the seeds and elements of sound Christianity, yet, from the want of a na-

tional church, the mass of the community are running rampant in the excitements of changing creeds and ever-varying forms and modes of faith.

There are unquiet spirits in every land,—the restless, the reckless, the disaffected, and the unprincipled every where,—and it were strange if the moral convulsions of Europe, and the nearer agitations of the American republic, should leave these infant Provinces unscathed. Here, too, the almost universal diffusion of the elective franchise has begotten its periodical excitements; and amongst us, political and religious adventurers have not been wanting to conjure up phantoms of civil and spiritual grievance to terrify the credulous and unsettle the contentment of the people. They have pushed their devices, indeed, to the daring experiment of a revolution; but where no positive grievance is experienced, where no tangible oppression exists, it is impossible that revolution can be general or lasting. The event has proved that the great mass of our community are not desirous of any political change,—of a transition especially from the mild and enlightened rule of one sovereign to the many-headed tyranny of a mob! But though the country has so unanimously proclaimed its verdict, we have not been allowed to live in peace, nor quietly to enjoy those laws and institutions which our ancestors have transmitted to us, and which ourselves prefer. The discordant elements of society in a republican country naturally leave upon its surface abundance of loose materials, and it required but the direction of some influential impulse to league and link them with the traitorous refuse which our land has cast out.

We could have borne with one season of disquiet and injury, and been content to forget the past upon the guarantee of future immunity from such aggressions; but when the note of preparation is loud and wide for a renewal of these unprovoked and most unjustifiable hostilities,—when we are told by the representative of her Majesty that he "has received certain information that an extensive conspiracy has been formed, by numerous unprincipled and rapacious inhabitants of the neighbouring friendly States, with a view to force upon this Province the domination of the said conspirators, and to visit the loyal inhabitants of this Province with lawless war, plunder, and devastation,"—human patience becomes exhausted.

What we are to do in this crisis is manifest enough:—to arm for the combat, and repel the aggressors. And when the contest is for liberty and life, for all that the heart most dearly prizes,—a little band has the might and strength of a powerful army; and hordes of brigands will melt before the prowess of a dauntless and virtuous few. We fear them not,—we defy them,—but where is all this to end? what is to be the termination of this vexatious system of unprincipled aggression? when are we to repose from our anxieties, and pursue our avocations in peace? Is the anomaly to be much longer permitted that a country professedly friendly should connive at these hostile organizations within their borders, and dismiss from their shores thousands of well-armed plunderers to devastate our fields and rife our abodes? Will our mother-country, the great and glorious land to which we look with children's dependence and love,—will she calmly and tamely regard these outrages upon her own honour and upon the peace of her subjects? Will she behold 30,000 brigands rush from the towns and cities of a "neighbouring friendly power," to overrun and bring desolation upon our homes, and ask for no reparation? Or will she not despatch fifty sail of the line from her invincible navy to the coasts of that "friendly country," and, in an attitude which will be respected, demand that this worthless rabble be disarmed, and that Canada be molested by their offencings no more?

We can hardly believe that our generous mother-country—with whose glory and welfare our hearts' affections are entwined—means to desert us her children, and leave us to the fate which bandits and pirates are preparing for us. We cannot think that she will be content to marshal for a season or two a scanty array of troops upon our frontier—seize the traitor when he can be apprehended—and then virtually recognize the merit of his patriotism by letting him loose again upon the world! We will believe that so weak and heartless a manner of proceeding is to be superseded by sincerer and more determined efforts for our protection. We must and will believe that England will hold the government of the United States responsible for any future aggressions upon our territory; and regard every encroachment upon our soil which emanates from them, as a violation of neutrality which it will be her duty to resent.

Let her assume this becoming attitude, and all will soon be well; but if, through her supineness, these provocations are to continue,—if year after year, we are to be harassed by all the calamities of war under deceitful protestations of peace,—these colonies will soon be unworthy of defence! They will present the aspect of a doomed land which the emigrant will shun, and from which its own inhabitants will fly!

We have proofs daily conveyed to us of the interest which is felt in the mother country for our spiritual wants: we are grateful for this, and we praise the Father of mercies who hath put it into their hearts to feel for our religious destitution; but let those friends whose sympathies are so warmly enlisted on our souls' behalf, not forget that we need and that we demand protection for our persons too. Not only are houses of God yet to be erected, and ministers of the sanctuary supplied; but the few and scattered altars that we have, are to be preserved from desecration—our homes saved from the plunderer—our hearts shielded from the bandit's dagger! While, then, they pour in petitions to Parliament that our spiritual destitution be supplied, let them be loud and instant in the demand that our political existence, our properties, and our lives, be preserved.

A Petition of rather an unusual description has lately been presented to the House of Commons by Colonel LELCESTER STANHOPE, setting forth, that he was one of a body of subscribers to a monumental statue to be erected to the memory of Lord BYRON in some national edifice—that a statue had accordingly been executed by the celebrated Danish sculptor THORWALDSEN,—but that the Dean and Chapter of Westminster, who had previously refused to allow the remains of his Lordship to be interred within the abbey, had also refused to admit the statue of the deceased Poet within the same sacred edifice. The Petition concludes with a prayer that the House would take steps to "induce the temporary keeper of a national edifice to open its doors to the statue of a man who has added lustre to the English name, and whose orthodoxy cannot be fairly judged of in his works of fiction, and whose religious opinions, not being known to his most intimate friends, could not be known to the Dean and Chapter of Westminster, or justly subject to condemnation by the censors of the reformed church."

On this Petition the *London Times* has the following ju-

dicious remarks:—"We are disposed to believe, that had Lord BYRON's life been spared, he would in a year or two have been heartily ashamed of his follies and profligacies; he was evidently beginning to feel strong disgust at his reckless and debauched courses. Yet, looking at the avowed opinions of the libertine poet and his notorious misconduct in his domestic relations, we do not see how a functionary in the responsible position of a Dean of a Christian cathedral could, while the offences were so recent as well as universally known, consent to any act which might have the appearance of a sanction, or at least of a disregard, of highly immoral conduct, and most licentious opinions and sentiments. No doubt DEAN IRELAND can appreciate, and therefore admire, the great and extraordinary talents of Lord BYRON quite as much as Mr. LEADER or Colonel STANHOPE; but he had as a clerical director, another duty to perform besides showing respect for intellectual power. The folly has been in the friends (qu.?) of Lord BYRON stirring this question, while Lord BYRON's course of life is so freshly impressed on the public mind." BLACKWOOD'S MAGAZINE, or rather we should say, Professor WILSON,—himself a Poet and therefore likely to be biased in favour of the deceased noble bard,—arrives at the same conclusion:—"And they have refused to admit thy bust into Westminster Abbey! Alas poor Byron! has it come to that at last! *Vanitas Vanitatum!* All is vanity. And why such exclusion? Because one of the greatest of England's poets reviled the Christian faith, and believed not in the immortality of the soul. Therefore after death, there must not be set up in that House of Fame which is a Religious Temple, the image of the Scoffer."

We need not say how thoroughly we concur in these sentiments of the leading daily journal, and the leading monthly periodical of the English Press,—both conducted by laymen, and therefore not obnoxious to the charge of clerical bigotry. The freethinker and the licentious, indignant at this rebuke of their pernicious principles,—(principles for which they can find ample warranty in Byron's poems) and the youthful and unreflecting,—hurried away by their admiration of his Lordship's genius, will probably regard the conduct of the Dean, as an act of priestcraft, intended to punish him dead, who when living reviled the Clergy, and rejected revealed religion. But he who measures every work of man by the standard of the Bible, and who submits Lord Byron's writings to the same test, will be compelled to admit that had the Dean and Chapter given way to a criminal liberality, and allowed the image of the "Scoffer" to be set up within the walls, which his religious and political doctrines, if carried out to a consummation, would have razed to the ground,—they would most shamefully have betrayed their sacred trust. They would have converted their Abbey into a Pantheon of the French Revolution; and having admitted the statue of Lord Byron, could not have refused a corner to the bust of Thomas Paine, or any other notorious infidel, the tendency of whose writings, unquestionable as were their intellectual endowments, had been inimical to morality and religion.

We publish in another column the letter of the Rev. F. Evans, Rector of Woodhouse, to the Editor of the *Examiner*, containing a full and clear explanation of the circumstance in reference to the church at Burford which that paper chose to style "a most horrible outrage." We were very sure that no foundation in fact ever existed for the representations which have been made of this affair, and we fully understood the causes why circulation was given to so unfounded a slander. We cannot help expressing our surprise that papers so respectable as the *Quebec* and *Montreal Gazette* should have given currency to this alleged outrage, upon authority so very equivocal; yet we feel assured they will rejoice in the opportunity of giving it the fullest and most satisfactory contradiction, by the publication of Mr. Evans's letter.

Our much esteemed co-temporary, the Editor of the *Gospel Messenger*, concludes a notice of the Episcopal acts of the Lord Bishop of Montreal, with the following kindly remarks which we heartily reciprocate:

"It is with great pleasure that we witness from year to year the growing prosperity of the Canadian Church. God in his mercy grant, that the course of the 'world may be so peaceably ordered by his governance,' that this advancing prosperity of our brethren in that interesting Province may not be hindered by the restlessness or venom of an age given to the love of convulsion."

We thank him for the expression of these sentiments at such a time as the present; and we take occasion to express our assurance that strong as our leading article of to-day may appear, there are none who will more promptly accede to its justice than our esteemed fellow-Episcopeans of the United States. To them "the restlessness and venom of the age," and the prevalent "love of convulsion," is as distasteful as to ourselves.

We have abundant documents to prove the correctness of the following statement of our co-temporary, the *Brockville Statesman*. The Church of England in this Province only requires that the justice should be extended to her which the Constitutional Act provides, to render her very soon what our co-temporary happily terms "the Established Church of the people's affections":—

"The services of, at the very least, SIX travelling Missionaries, are essential, to supply the greatly increasing wants of the Church people, in the Johnstown and Bathurst Districts; to say nothing of the Eastern and Ottawa. We sincerely hope that ere long, a more extensive system of itinerancy, will be adopted in the Church; and if so, we feel full confidence, that in a few years our venerable Church, would become in reality the established Church of the people's affections."

We regret that the number of communications, &c. on hand, to which the pledge of an early insertion was given, compels us to postpone to our next the publication of the "Valedictory Address of the Deputation in England," to which we alluded in our last number.

#### CHURCH STATISTICS AND INTELLIGENCE.

MISSION OF SHIPTON, MELBOURNE, &c. LOWER CANADA.

These are under the pastoral charge of the Rev. C. B. Fleming, who performs divine service on the morning of each Sunday at Supton, and in the afternoon alternately at Melbourne and Durham. An occasional week-day service is also given in Kingsley, 17 miles distant.

In 1837, the Baptisms were 64; Marriages 28; Burials 11; whole number of Communicants about 110.

HATLEY AND COMPTON, LOWER CANADA.

Rev. C. Jackson, Missionary. Divine service is regularly performed on Sunday mornings at Charleston, Hatley; and

in the afternoons at two other stations alternately. The number of members of the Church of England comprised within this parochial charge, is about 500; and the aggregate Sunday congregations are about 200.

In 1837, there were Baptisms 16; Marriages 18; Burials 6; Communicants 40.

ST. JOHN'S, LOWER CANADA.

Rev. W. D. Baldwin, Rector—the Rev. C. P. Reid, Assistant Minister. Two services are performed on each Sunday, and an evening service on Wednesdays.

Baptisms in 1837, 27; Marriages 7; Burials 35; Communicants 45.

FROM ENGLISH PAPERS.

The new Bishop of Sodor and Man, the Rev. James Bowstead, who has just been appointed to this bishopric, is the second bishop from Bampton—the former being the great and good Bishop Gibson. The See is worth from £1700 to £2000, per annum, with a delightful residence at Bishop's Court. The Bishop already enjoys a living given him by the respected Bishop of Ely, which he will retain.

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.—A meeting of this society was held at No. 4, St. Martin's-place, on Thursday the 19th inst.; his Grace the Archbishop of Canterbury in the chair.

From the eighteenth annual report of her Majesty's commissioners for building new churches, just printed by order of the House of Commons, it appears that since the date of the last report five churches have been completed, affording accommodation for 4855 persons, including 3211 free seats for the use of the poor.

EPISCOPAL CHURCH IN SKYE.—The Right Rev. Bishop Low, in the course of the visitation of his diocese of Ross and Argyll, performed a most interesting part of his duty at Skye, on the 24th ult., in the consecration of a new church in that island.

On Friday, the 19th instant, the Committee appointed to draft an Address to the Rev. C. T. Wade, accompanied by Major Shairpe, waited on the Reverend gentleman, when the following Address was presented:

ADDRESS. Peterboro', 17th October, 1838.

To The Reverend C. T. WADE, A.M. REV. AND RESPECTED SIR:

With feelings of the strongest indignation, we have read a publication circulated through Peterboro' and its neighborhood, intended to calumniate your character and depreciate your worth. When we find it emanates from Mr. F. Forrest, who, for some time, acted here as your Clerk, we believe it was intended to have made you the victim of an unfortunate intimacy with the man against whom you were warned, but which warning, owing to the plausibility and artifices of that individual, you either undervalued or allowed to pass unheeded.

conviction of the morality of your habits and purity of your mind. We need only advert to the increase in your congregation, even during your persecution, to prove how abortive have been the efforts to crush the character of a zealous minister, and disturb the peace of an amiable and happy family.

We have the honor to remain, Reverend and dear Sir, Your sincere friends, well wishers and parishioners, H. FLOOD, E. S. HICKSON, G. G. BIRD. On behalf of the Congregation.

ANSWER.

MY DEAR FRIENDS AND PARISHIONERS: The resolutions which you have adopted, recording your opinion of the character and tendency of the document which has been circulated among us, purporting to be "A Statement of Facts," render it unnecessary for me to advert to it, either for the purpose of repelling the malignant attack, or of exposing the insidious misstatements which characterize the "Explanations" appended to the correspondence.

To say that I perused the document without strong emotion, would be to affect an indifference which even the consciousness of innocence fails to supply; yet, thanking God that the shafts of malice have left me unscathed, I can, in some measure, say with the Apostle,—"We are perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed."

I had indeed been taught by painful experience, that the intimacy alluded to was most unfortunate; that the name of friend was abused; and I hesitate not to express my regret, that the voice which warned, and would have guided me against a dangerous associate, was suffered to pass unheeded.

Permit me to thank you most sincerely for the letter you have addressed to me: it alleviates the poignancy of feeling; and mingles a sweetening ingredient in the cup of persecution that has been presented to me. Yet must I remind you that in the exercise of friendship—in your anxious desire to reprobate the document, and to express your indignation against the motives of the assailant,—you have far more highly than is just, estimated the merit and the labors of the assailed.

That the God of mercy may bless you as a congregation and as individuals; that in the great day you may constitute "the joy and crown of rejoicing" to those who have preached among you the "unsearchable riches of Christ;" that, thro' "Christ strengthening," we may so persevere in the discharge of our mutual duties, as to "adorn in all things the doctrine of God our Saviour;" that the bonds of christian love may be more closely concentrated, so that amid all the changes and chances of this mortal life, we be found ripening and made more meet for the glorious inheritance which is incorruptible, is the fervent prayer of your Pastor and sincere friend, C. T. WADE.

CORRESPONDENCE.

Rectory, Woodhouse, Oct. 29, 1838.

Sir,—Your paper of the 10th inst. (which I never saw before Saturday last) contains an account of what you are pleased to designate as "a most horrible outrage," committed at Burford on the 2nd of this month.

When the new church at Burford was commenced about three years ago, it was stipulated in the resolutions passed on the occasion of filling up the subscription list, that though chiefly intended for the use of the Congregationalist Minister, Mr. Nall, other ministers approved of by the Trustees, should be permitted to officiate there when they did not interfere with Mr. Nall's appointments; and several friends of the Church of England subscribed handsomely to the building, hoping that occasions might offer for ministers of their Church to officiate in it.

Having understood that it was so far completed that Mr. Nall and others had begun to use it, and several of the friends of the Church of England having expressed a wish that I should preach there also, I called on the 7th of September on Mr. Weir, one of the Trustees, and having obtained his concurrence and the assurance that no objection would be made by the other Trustees I made an appointment for the 2nd of October, taking care on my return home to write to Mr. Heywood, another of the Trustees, to inform him that I had done so.

When I went to Burford on the 1st of October I was informed by Mr. Heywood and Mr. Perley, (two of the building committee, the former being also a Justice) that Mr. Nall refused to give up the key of the church, which had been confided to him by one of the Trustees. I immediately told those gentlemen that I should call on Mr. Nall on the following day, and that, if he persisted in refusing to give up the key, I should preach in the school-house, as I was determined to do nothing to produce excitement or ill-will in the neighbourhood, if I could avoid it.

I called on Mr. N. and he did persist in refusing the key, stating that it rested with him to decide what Ministers should be allowed to officiate there.

According to my previous determination (not deterred, I assure you, by the few individuals hastily called together from the tavern bars who were playing ball near the church) I proceeded to the school-house, and there officiated.

Such, Sir, are the facts of the case so far as I am concerned, and I appeal to you and to every man of common sense to say if there be anything in the proceeding which might not as soon have occurred if the appointment had been made by a Methodist, a Baptist, or a Presbyterian Minister, instead of a Clergyman of the Church of England.

With respect to the statement that the church was bro-

ken open on the night of the 1st of October, I do not believe it for the following reasons:

First, because the Trustees and the Building Committee being unanimous, or nearly so, in wishing me to officiate, they were competent to open the door of the building at any time and in any way they pleased, and need not do it clandestinely:

Secondly, because the friends of the Church of England were well aware that under such circumstances nothing could induce me to go into the Church:

And, Thirdly, because neither Mr. Nall nor any of the persons whom I saw at his house at 11 o'clock on the 2d of October, nor any other person, said one word about the church having been broken open or the locks removed.

Once more repeating my request that you will give this statement (for the accuracy of which I hold myself responsible) a place in your columns, I remain,

Sir, Your obedient servant, FRANCIS EVANS.

To the Editor of the Examiner, Toronto.

Summary of Civil Intelligence.

By the arrival of the Packet Ship Hibernia from Liverpool, and subsequently of the Burgundy from Havre, London, dates have been received to the 29th September, and Paris papers to the 1st October. We make the following selections:

The Grain Market.—Since the sailing of the Royal William there had been a very considerable fall in the average price of wheat, from 73 shillings and a fraction to 64 shillings and 2 pence, caused partly by the favourable prospects of the harvest, but principally by the large quantity taken out of bond at the minimum rate of duty. The price had risen again, however, and on the 26th there was a brisk demand for the article in bond.

The deficiency of the present harvest was estimated by some at 25 per cent. below an average crop; but this was thought too large an estimate, and that ten per cent. would be nearer the mark. This would make the deficit about 1,500 000 quarters of wheat.

The amount of wheat taken out of bond when the duty fell to one shilling, was about 1,000,000 of quarters—the total annual consumption being estimated at 12,000,000.

Great efforts have been made to obtain supplies of grain from the Baltic and Mediterranean countries, and from the United States, but the quantities obtained from these sources were much smaller than had been anticipated; and it seems clear that the people of England must submit to a permanent high price, at least through the coming year.

The London Chronicle says that the stock in all the Baltic ports had been swept out. It must be observed however, that the Chronicle, as the organ of the ministry, is now agitating for a repeal of the corn laws, and has an interest in making the state of things appear as bad as possible.

Beyond these accounts of the grain prospects, we find little of interest in the papers received. There had been a radical demonstration at Liverpool, but like that attempted in London, it proved a failure. The numbers present were counted by hundreds instead of thousands, and upon these the agitating eloquence of Mr. Feargus O'Connor produced no great effect.

Mr. O'Connell's popularity seems to be on the wane, even in Ireland. Some former members of his "tail" have denounced him very freely, and there is defection even among his once firm allies, the priests. His "Precursor Society" does not go at all, and his agitating letters are read without emotion, or not read at all. The people seem very doubtful of his disinterestedness.

Trades union combinations were working mischief among the ship carpenters of Dublin and Drogheda.

The most remarkable feature in French politics, just now, is the general movement of the National Guard of Paris to obtain an extension of the elective franchise; a movement certainly deserving the praise of disinterestedness, inasmuch as the Guard themselves are already qualified to vote, and it is for their unqualified fellow-citizens that they come forward. We have no doubt that the government will yield to some extent.

No definite action appears to have yet been taken in the affair of Louis Bonaparte's expulsion from Switzerland.

There is nothing new from Spain of any importance. The Cortes was summoned for the 8th of November.

It is generally understood that the American house of Melville, Wilson & Co. are about to pay a dividend, which it is supposed will be about 6s. 8d. in the pound. The winding up of those firms, who were so very unfortunate as to require either an extension of time, or assistance from the Bank of England, is said to be going on most satisfactorily, and that their guarantees are fully satisfied, which may be construed from the fact that the dividends have been paid or are about to be paid to the general creditors.

BANK OF ENGLAND.

Quarterly average of the weekly liabilities and assets of the Bank of England, from the 26th of June to the 18th Sept. 1838, both inclusive.

Table with columns: LIABILITIES, ASSETS, Circulation, Deposits, Securities, Bullion, and values in £.

A comparison with the last return shows an increase in the circulation of £184,000, a decrease in the deposits of £258,000, an increase in the securities of £99,000, and a decrease in the bullion of £131,000.

The London Herald announces that drafts to all the regiments in Jamaica and the Windward and Leeward Islands, amounting to 50 officers and 800 rank and file, have been ordered to hold themselves in readiness, and embark as soon as means of conveyance can be provided. It is supposed that these additions to the West India force are prospective toward Canada.

A collision had taken place on the Great Western railway—caused by a thick fog—in which three cars were destroyed, but no person was hurt. Damage about £2,000.

There had been another great radical meeting at Manchester. Some of the papers, say that 300,000 persons were present. The speeches were of a less inflammatory character than at some of the other meetings, and the meeting passed off quietly. There was another meeting of 20,000 at Sheffield.

The trouble between France and Switzerland had been settled by the voluntary withdrawal of Louis Bonaparte, who had set out for England, after returning to the government of Thurgau his certificate of naturalization.

The Recherche frigate, sent some time ago on an exploring expedition, had returned, after reaching 80 degrees North latitude; the farther prosecution of the voyage was prevented by the intensity of the cold, the mercury being 67½ below the freezing point of Fahrenheit.

Intelligence had been received at Paris, from Spain, that Gen. Alaix had had a fight with the Carlists and been defeated, with considerable loss. Espartero was at Pancorbo on the 17th of Sept. There was great activity in the Carlist ranks. Gen. Oras [Christino] had been succeeded in the command of the army of the centre by General Van Halen. The contract with the Rothschilds, for the produce of the quicksilver mines, was finally signed on the 20th, the bankers advancing 50 millions of reals, in monthly instalments of 10 millions.

PROVINCIAL.

In relation to the threats of invasion on which so much has lately been said, and which have awakened a becoming spirit of preparation amongst the loyal population of the Province, the Toronto Patriot of Tuesday last has the following:

"It has been ascertained from the most unquestionable authority, that for some time past an unlawful association of ruffians has been in the course of organization in the neighbouring States, the members of which have pledged themselves to each other, by secret oaths and wicked imprecations, to unite in the invasion of both the Provinces of Canada, for the overthrow of their government, and to wrest them by force and violence from the British Crown.

The system on which this most nefarious scheme is founded is that of the formation of Societies, on a plan somewhat similar to Masonic Lodges: and the establishment of a Joint Stock Bank, whose capital is secured upon the entire property of every individual in Upper Canada.

Officers have already been appointed by these freebooters, for the government of this to-be-conquered Province, whose names are all known to our Executive. One residing in the State of Ohio to be President of the embryo Republic—another of the same State, Vice-President of ditto—and a third residing in, or connected with that State, is commissioned as Commander-in-Chief of the Upper Division of the Patriot Army—and it is even asserted, that more than one person of high official station in the United States, whose names are also given, have become recognised members of this villainous and disgraceful confederacy—although it is impossible to believe, that any individual, either within the pale of office under that government, or even the society of men calling themselves honest and respectable, can have become parties to a project so utterly repugnant to every principle of national honor and justice—to the laws and dictates of civilized humanity.

Another portion of the information received states, that some of the steam-boats on Lake Erie are secured for the service of these Brigands and Pirates, one of them commanded by the Master of the Caroline, so gallantly captured by our brave seamen and soldiers at Navy Island—the other said to be the Daniel Webster—and it is moreover declared, that the arms of the State of Michigan are expected to be left, despatched, in such an unprotected state, that they may be easily seized upon by the worthless and unprincipled men, who have dared to surmise the possibility of destroying us as a people, of overthrowing our glorious constitution, and raising the hideous idol of a cruel, levelling, and unstable Democracy on its ruins, at whose feet every creature will be compelled to fall down and worship.

In the meantime let the people be satisfied that the Government are daily and hourly employed in taking the most vigorous and effective steps for the perfect security of the Province, of the lives and properties of every one within it, and for the certain and prompt punishment of those who may dare attempt to molest its peace. The organization of a large colonial force, in addition to the regular troops, comprising Cavalry, Infantry, and Artillery, and placed under the command of able and distinguished officers, is rapidly proceeding, and other measures of a precautionary nature which cannot with propriety be made public, have been adopted to meet every possible emergency that can be expected to arise."

In corroboration of this, we may annex the Proclamation of our excellent Lieutenant Governor, to which we know that the feelings of every loyal bosom will respond:—

ADJUTANT GENERAL'S OFFICE, Toronto, 23d Oct., 1838.

MILITIA GENERAL ORDER.

His Excellency the Lieut. Governor has received certain information that an extensive conspiracy has been formed by numerous unprincipled and rapacious inhabitants of the neighboring friendly States, with a view to force upon this Province the domination of the said conspirators, and to visit the loyal inhabitants of this province with lawless war, plunder and devastation.

The Lieut. Governor, in anticipation of an adequate exhibition of force and activity on the part of the Government of the United States, who continue to declare a most friendly disposition towards Great Britain, has forborne to call upon the loyal inhabitants of Upper Canada, to prepare to defend in arms their institutions, their families and their homes; but the Lieutenant Governor now conceives that the time is come when it would be unjust to her Majesty's loyal people, to risk the consequence of a failure on the part of the most friendly foreign government, to preserve peaceable relations towards these Colonies; and therefore, for the purpose of preventing the apprehensions which might naturally arise amongst a peaceable population, in the vicinity of a rapacious enemy, the Lt. Governor is induced to call out once more a portion of the Gallant Militia of Upper Canada, as a volunteer force, in the full confidence and certainty that the wicked and lawless designs of the public enemy will be met by a corresponding exhibition of the loyal and gallant feeling which has always distinguished Upper Canada, when engaged in regular war, as well as when threatened with aggression from pirates and brigands.

The Lieutenant Governor will therefore forthwith issue orders to some distinguished officers, to call out a portion of the militia of the province.

The Lieutenant Governor assures the loyal inhabitants of the province that he is in full possession of the designs of the enemy, who have nominally amongst them many who have not forgotten their allegiance to her Majesty, or their duty to their Canadian brethren, and only appear in the ranks of the brigands at present, to save themselves from insult and violence.

By command of His Excellency Sir George Arthur. RICHARD BULLOCK, Adjutant Gen. Militia.

Some loss has been sustained on the Lake by the gales that have prevailed for the last ten days. The schooner Harriet, laden with salt, rosin, and various goods for Kingston from Oswego, was driven ashore in the gale of the 19th and 20th, and part of the cargo washed away. The schooner Margaret with a full cargo up the Lake, had to throw overboard upwards of one hundred qr. casks wine. Other two or three vessels have been ashore.—U. C. Herald.

We understand that His Excellency the Governor General has been pleased to accept of the resignation which has been tendered by the Chief Justice of Montreal, and to appoint Mr. O'Sullivan, the Solicitor General, to fill his place.

The Solicitor-Generalship has been conferred by His Excellency on Mr. Andrew Stuart, and we congratulate the Province on his acceptance of the office.—Quebec Mercury, Oct. 25.

On the 8th inst. Lady Colborne, her sister Miss Yonge, the Misses Colborne, Ensign Colborne and Master Colborne, arrived in town, and proceeded next morning to New York, from which port they will sail for England.—Montreal Herald, October 27.

LETTERS received during the week, ending Friday, 2d November:—

Rev. G. Archbold, with parcel; Wm. Nourse, Esq., add. subs. and rem. [we have sent all the back Nos. possible]; P. M. Toronto, [thanks for his attention]; J. B. Fortune, Esq.; Rev. G. Mackie; Lord Bishop of Montreal, M. C. Crombie, Esq. rem.; Rev. F. Evans; A. Dixon, Esq. add. subs. and rem.;

E. H. in our next. We are always glad to hear from 'Zadoc.' G. M. in an early number.

Youth's Department.

SCRIPTURE QUESTIONS.

XLI. DANIEL.—CONTINUED.

330. When this good man was, through the persevering malice of his enemies, cast into the den of lions, by what miraculous means was he preserved from death?—(Dan.)

331. By what passage in the New Testament may we conclude that his preservation on this occasion is to be attributed to his faith in God?—(Hebrews.)

332. Can you refer to two passages in the book of Ezekiel in which the most honourable mention is made of both his piety and his wisdom?—(Ezekiel.)

XLI. DAVID.

333. David was the youngest son of Jesse, the Bethlehemite; and, while following the lowly occupation of a shepherd, was anointed king over Israel.—By whose appointment, and under what circumstances did this anointing take place?—(1 Samuel.)

334. How does it appear from the account which is given of the above transaction, that with the outward act of anointing, a peculiar influence and qualification was at the time conveyed?—(1 Samuel.)

335. By what circumstance was David first introduced to Saul's court?—(1 Sam.)

336. Can you relate the particulars of David's encounter with the Philistian giant?—(1 Sam.)

CHURCH CALENDAR.

- Nov. 4.—Twenty first Sunday after Trinity.
5.—Gunpowder Treason.
11.—Twenty second Sunday after Trinity
18.—Twenty third do do

THE MARTYRDOM OF ANNE ASKEW.

The strength of the Lord is most excellently perfected in weakness, and his power best seen when it enables "the feeble things of the world to confound the things which are mighty." This has often been remarkably evidenced in the history of those who have shed their blood for the testimony of Jesus. Not merely the bold and spirited man, the experienced teacher, the grave counsellor, who might be supposed naturally better fitted to maintain their constancy even unto death, but the gentle and delicate female, yea, even the tender child, have swelled that noble band of martyrs, who willingly yielded their flesh to the tormentor. We venerate their names; we love to contemplate their memorials with a kind of sacred reverence; we behold them in their sufferings as invested with a greater glory than ever was achieved by any worldly warrior on a battle-field. But though we throw around their devoted zeal a romantic interest, and regard them as champions conquering when they fell, there was none of this éclat, we must remember, to support them in their actual trial; none of the "pride, and pomp, and circumstance" of outward honour to compensate for pain.—It may, indeed, minister food to an earthly ambition to be the leader of a party, so long as that party preserves an unbroken front of defiance, and is feared though it is disliked; but to be one of a routed army, wandering "in deserts and in mountains, and in dens and caves of the earth," where pre-eminence of place is pre-eminence of danger, and danger is disgrace, the loss of all that men are wont to prize,—this, I say, this is not likely to be the offspring of a worldly motive, but rather of that faith which endures as seeing Him who is invisible. The world might consider the reformers great when the power of the kingdom was in their hands under Elizabeth: when they were despoiled, defeated, dispersed under Mary, it would regard them as contemptible. And therefore I repeat, the strength of the Lord is most excellently perfected in weakness. It is true that there are sometimes those who, with a dogged obstinacy, seem to take a pleasure in raising, if not, like Ishmael, their hand, at least their opinions against every man; and these may seal error with their blood; but it is easy to detect the motives which influence such persons; and no one need confound with them the meek, and timid, and retiring spirits, forced into singularity by persecution for righteousness' sake.

The individual of whom I am now about to attempt a portrait was a high-born and accomplished female; but her birth, and talents, and refinement, were the least part of her claim on our attention. The character of woman, lovely as in so many respects it naturally is, is never so roughly developed or duly appreciated till the grace of godliness has adorned it. There is something exquisitely tender in the confiding affection with which a gentle girl will link herself to man,—an affection hardly to be eradicated by unkindness, and only drawn closer by misfortune; there is something inexpressibly sweet in the enduring care with which a wife or daughter will tend the sickness, and smooth the weary pillow of a husband or a father: but what is this or that compared with the energetic devotion, the concentrated feeling, the impassioned ardour, tempered and chastised by feminine modesty, which led the Maries to minister to Christ while in the flesh, which carried them first to his tomb, and which have ever since sustained unflinchingly so many frail and delicate creatures, sometimes when stronger men have apostatised, under cruel mockings, and scourgings, yea death, for Christ's sake. This courageous godliness we shall see eminently exemplified in Anne Askew.

She was the sister of Sir Francis Askew, or Ascoug, and was educated with more than ordinary care, and married to one of the noble family of the Kymes of Lincolnshire; but, as her mind was enlightened by the Spirit of God, and her husband was a bitter papist, the union was unhappy.—He violently drove her from his house, and forced her to seek shelter in London. It was doubtless a heavy trial, but she had learned to count all things but loss for Christ; and with a natural and touching remembrance of her early days she took pleasure afterwards in often using her maiden name. In London she was much at court, where she appears to have enjoyed the friendship of Queen Katherine Parr, and the other ladies of rank who favoured the Reformation; and so exemplary was her conduct, that one who would have gladly detected any fault in her was constrained to acknowledge, that she was "the devoutest and godliest woman that ever he knew."

But neither innocency of life nor high connexion was able in those times,—when the bloody act of the six articles aimed especially against persons who denied or doubted the corporeal presence of Christ in the sacrament, was in force,—to save any individual from trouble. Information was laid against Anne Askew, that she had spoken against the corporeal presence: accordingly, in March 1546, she was apprehended, and examined, first at Sadler's Hall. The questions put to her related chiefly to her belief on the subject of the sacrament; to which she answered with equal

caution and spirit. She was then taken to the lord mayor, who was sitting with the council; and a conversation which passed, related by Strype, is well worth quoting, to show the miserable ignorance of the popish judges. "My lord mayor, Sir Martin Bowes, seeing her standing upon life and death, 'I pray you,' quoth he, 'my lords, give me leave to talk with this woman.' Leave was granted. L. Mayor. 'Thou foolish woman, sayest thou that the priests cannot make the body of Christ?'—A. Askew. 'I say so, my lord; for I have read that God made man, but that man can make God I never yet read, nor I suppose ever shall read.'—L. Mayor. 'No, thou foolish woman? after the words of consecration is it not the Lord's body?'—A. Askew. 'No; it is but consecrated bread, or sacramental bread.' L. Mayor. 'What if a mouse eat it after the consecration? What shall become of the mouse? What sayest thou, thou foolish woman?'—A. Askew. 'What shall become of her, say you, my lord?'—L. Mayor. 'I say that that mouse is damned.'—A. Askew. 'Alack! poor mouse!' By this time my lords had heard enough of my lord mayor's divinity, and, perceiving that some could not keep in their laughing, proceeded to the butchery and slaughter that they intended afore they came thither." After some further examination, Anne Askew was committed to the Compter, where, for several days none of her friends were permitted to see her. A priest, indeed, came to give her, as he said, good counsel; but his object was plainly to entrap her into some admissions which might afterwards be used to her disadvantage.

In the meanwhile her friends were not idle in her behalf; but having applied to the lord mayor, to bail her, they were referred by him to the bishop of London's Chancellor. She was in consequence soon after brought forth to examination before the bishop himself; and here the usual unfairness of such examinations was practised. Words were laid to her charge which she never uttered; and when she demanded to know her accuser, it was refused. Then, again contradictory rebukes were given her; sometimes she was chidden for speaking too boldly, and next for saying too little; her modesty and her spirit were alike complained of. It was Bonner's great object to induce her to sign a recantation; and therefore he prepared a paper, setting forth that after consecration the body and blood of Christ were corporally present, and that the evil as well as the faithful do really receive that body and blood. But the courageous lady could not be prevailed on to subscribe in any other way than, "I, Anne Askew, do believe this, if God's word do agree to the same, and the true Catholic Church." Bonner upon this burst into a fit of frantic rage; but after remanding her again to prison, on the intercession of her friends, he pretended to relent, and at last agreed to discharge her on providing sureties for her appearance. With a malignity, however, which it is not easy strongly enough to characterize, he took care to insert in his register that she had unreservedly signed the paper which he drew up.

The martyr was not long at liberty. Being again apprehended, she was several times examined before the council at Greenwich, where she witnessed a good confession. Gardiner, the bishop of Winchester, called her a parrot, and coarsely told her she would be burnt. She had searched the scriptures, she replied, but could never find that either Christ or his apostles put any creature to death; and God, she well knew, would laugh all their threatenings to scorn. Much pains were taken to induce her to recant, and several of the nobility came to her in private to persuade her, but in vain; she firmly told them that it was a shame for them to counsel contrary to their knowledge. At last, having been sent to Newgate, she was condemned; and then she wrote a brief confession of her faith, which she begged the lord chancellor to lay before the king. This paper is as follows:—

"My faith, briefly written to the king's grace.
'I, Anne Askew, of good memory, although God hath given me the bread of adversity and the water of trouble, yet not so much as my sins have deserved, desire this to be known unto your grace, that forasmuch as I am by the law condemned for an evil-doer, here I take heaven and earth to record that I shall die in my innocency. And according to that I have said first and will say last, I utterly abhor and detest all heresies. And as concerning the supper of the Lord, I believe so much as Christ hath said therein, which he confirmed with his most blessed blood. I believe so much as he willed me to follow, and believe so much as the Catholic Church of him doth teach. For I will not forsake the commandment of his holy lips. But look what God hath charged me with his mouth, that have I shut up in my heart. And thus briefly I end for lack of learning."

After this, Shaxton, who had been bishop of Salisbury, and had favoured the reformation, but apostatised to save his life, was sent to her to advise her to recant, as he had done. But she charged home his inconstancy upon him, and warned him that it had been better for him never to have been born. And then a cruel punishment was inflicted on her, unparalleled even in those miserable times. For it being suspected that several ladies of the court were of the same opinions, and that Anne Askew was in their confidence, the persecutors resolved to force her to accuse them. But little did they know the noble spirit with which they had to deal. They carried her to the Tower, and questioned her about the Duchess of Suffolk, the Countesses of Sussex and Hertford, and others. But all she would confess was, that while she was destitute and in prison, some charitable friends had sent her money; and that the servant had told her that some of it came from Lady Hertford and Lady Denny. They then ordered her to the rack. And the lieutenant of the Tower led her down into a dungeon, and commanded his jailer to put her upon it. And when he was about to take her off, the lord chancellor, Wriothesley, and Mr. Rich, who were present, enraged that she would confess nothing, desired the lieutenant to torment her more. The milk of human kindness was not quite dried up in his heart, and he refused.—And then the chancellor and Rich, throwing off their gowns, and grievously threatening the lieutenant, did with their own hands unmercifully rack this delicate woman. First, indeed, they demanded if she were with child. "Ye shall not need to spare for that," said she, "but do your wills upon me." And so, quietly and patiently praying unto the Lord, she abode their tyranny till her bones and joints were almost plucked asunder. After she was loosed, the chancellor argued with her two long hours, as she sat upon the floor, persuading her to leave her opinion. "But my Lord God," said the poor victim, "I thank his everlasting goodness, gave me grace to persevere, and will do, I hope, to the very end." It is said that the king was displeased at the severity which had been used towards her; but mercy never touched that tyrant's heart, and he left her to her fate.

Before she suffered, Anne Askew drew up a confession more explicit than that which she had sent to Henry. It

breathes a noble spirit; and expresses her disbelief in the corporal presence, and her conviction that "these Scriptures are sufficient for our learning and salvation that Christ hath left here with us." She made also a prayer, which concludes with intercession for her persecutors.

Such was the Christian constancy and meekness of this devoted saint, who, as she had to follow her Saviour in the endurance of suffering, followed him also in imploring forgiveness for those that shed her blood.

The last scene was now at hand; and now was the cruelty of the persecutors publicly manifested. For so dreadfully had the rack torn and mangled Anne Askew's limbs that she could not walk, and was therefore carried to Smithfield in a chair, and held up there between two sergeants, but preserving to the last an angel's countenance and a smiling face. There were some other victims to be executed with her—Belenian, a priest; Lascelles, a gentleman of the court; and Adams, a tailor. These men were content to follow her, and were cheered and comforted by her exhortations and example. And when she was tied with a chain to the stake, and the faggots were placed about her, the wretched Shaxton, having been appointed to preach, began his sermon. It is scarcely possible to believe that the apostate did not feel some remorse as he looked upon the noble victim before him; and heard her unfaltering voice with holy zeal reprove him for the evil doctrines he set forth. A number of the council were present, in a raised seat just under St Bartholomew's Church, to witness the spectacle. And ere the fire was applied, the chancellor produced her pardon, ready sealed if she would recant. But she would not even look upon it; she came not thither, she said, to deny her Lord and Master. Her three companions likewise refused the proffered deliverance. And then the lord mayor gave the fatal word, fiat justitia—"let justice be done." At this moment it happened that there was a thunderclap and a gentle fall of rain.—"Methought," said an eye-witness, "methought it seemed that the angels in heaven rejoiced to receive their souls into bliss whose bodies their popish tormentors cast into the fire as not worthy to live."—Church of England Magazine.

The Garner.

EVERLASTING PUNISHMENT.

Oh! it is not, as some would persuade you, the dream of gloomy and miscalculating men, that a punishment, the very mention of which curdles the blood and makes the limbs tremble, awaits, through the long hereafter, those who set at naught the atonement effected by Christ. It is not the picture of a diseased imagination, mersed in error and trammelled by enthusiasm, that of God, who now plies us with the overtures of forgiveness, coming forth with all the artillery of wrath, and dealing out vengeance on those who have "done despite to the spirit of grace." We bring the dream to the rigid investigations of wakefulness; we expose the picture to the microscopes of the closest meditation; and when men would taunt us with our belief in unutterable torments, portioned out by a creator who loves, with a love overpassing language, the very meanest of his creatures; and when they would smile at our credulity in supposing that God can act in a manner so repugnant to his confessed nature; we retort on them at once the charge of adopting an unsupported theory. We tell them, that, if with them we could escape from thought, and smother reflection, then with them we might give harbourage to the soothing persuasion that there is no cause for dread, and that God is of too yearning a compassion to resign aught of humanity, to be broken on the wheel, or seathed by the fire. But it is in proportion as the mind fastens itself upon God that alarm is excited. Thought, in place of dissipating, generates terror. And thus, paralyze my reason, debar me from every exercise of intellect, reduce me to the idiot, and I shall be careless and confident: but leave me the equipment and use of mental faculties, and "when I consider, I am afraid of Him."—Rev. H. Melvill.

THE LORD'S DAY.

He, and he only, is the safe and happy man who truly calls the Sabbath a delight. If we do so, we may entertain a comfortable hope, that we are in a state of preparation for the everlasting Sabbath of the blest. In the mansions of our Father, prayer, and praise, and holy contemplation, and the society of glorified spirits, and the presence of the great God, and the performance of his good pleasure, and the ministrations of mercy, throughout worlds and systems unknown and undiscovered shall constitute the happiness of those admitted to that heavenly rest. Now each returning Sabbath affords a shadow of these good things to come. But it is not by the best possible employment of one day in seven, that we can be fitted for the happiness of the blessed. The Lord's day must become the heaven of this present life, or it will never be the foretaste of a better life to come. Our Sunday thoughts, and words, and works, must diffuse a sweet but powerful influence through all our other days.—Like a fountain of living water, they must flow through every portion of our conduct. Like that mystical stream which attended the Israelites through the wilderness, they must never desert us till we reach the Canaan above.—Bishop Jebb.

APOSTOLIC SUCCESSION.

The universal consent of the Church being proved, there is as great reason to believe the apostolic succession of the ministry to be of Divine institution as the Canon of Scripture, or the observance of the Lord's day.—Bishop Stillingfleet.

Advertisements.

TO BUILDERS, AND OTHERS.

OFFICE OF KING'S COLLEGE, Lot Street, Toronto, OPPOSITE THE COLLEGE AVENUE.

MINUTE OF THE COUNCIL, October 13, 1838.

STRONG representations having been made by several persons, inclined to contract for the Buildings intended for the University of King's College, that the First of November was too early a day to afford them sufficient time to form their Estimates—

It was Resolved, to extend the period to Friday, the First of February, 1839, and that this Notice be inserted in all the Journals in which the Building Advertisement has appeared.

(A true Copy.) JOSEPH WELLS, Registrar and Bursar. 19—4w

LANDS FOR SALE, On the most reasonable terms, with Long Credit.

Table listing land sales in various districts: OTTAWA DISTRICT, JOHNSTOWN DISTRICT, MIDLAND DISTRICT, NEWCASTLE DISTRICT, NIAGARA DISTRICT, LONDON DISTRICT. Columns include Township, Concession, Lots, and No. of Acres.

EDUCATION.

THE REV. H. CASWELL, M. A. Master of the District School in the healthy and delightful town of Brockville, is prepared to receive into his family a limited number of Young Gentlemen as Pupils. The course of study embraces Greek, Latin, Mathematics, Natural Philosophy, and the usual English branches. Having been engaged for several years as a Professor in a Theological School, Mr. C. would be happy to give instructions in Hebrew and other branches of Sacred Literature to pupils desirous of preparing for Holy Orders.

The Terms are Thirty Pounds for Board and Tuition during the Academical year. Every pupil is expected to be supplied with a bed and bedding, silver spoon, and towels. Letters addressed, (post paid,) as above, will meet with prompt attention. The most satisfactory references can be given, if required. 18—1f

INFORMATION WANTED

OF CHARLES ALEXANDER STIELL, (formerly of Hampton Court, Middlesex, England) who came to Canada on board H. M. ship Actiæ about the year 1819, and was employed in the ships in Ordinary at Kingston, whence he was discharged.

The last that was heard of him was in June 1828, when he was supposed to be working on the Welland Canal in the Township of Thorold. If living, he is entitled by the death of his mother to a small sum of money.

Any information concerning him will be thankfully received by the Rev. R. D. Cartwright or J. S. Cartwright Esq. Kingston.

\* \* \* \* \* The Clergy in the Niagara, Gore, Western and London Districts are requested to examine their Registers whether there be any record of the death of a person of the above name. 13—8w

CHAMPION, BROTHERS & CO. TORONTO,

Importers of Hardware, &c. &c.

HAVE on hand a general and well assorted Stock of Shelf Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES, made at the Factory originally built by the late Harvey Shepard, and afterwards occupied by John Armstrong. As Shepard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Champion's are made by the same workmen and from the very best material, to insure for them the same continued preference.

C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of Cooking Stoves, Six Plate do. Parlour do. Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838. 7.1f.

The Church

WILL for the present be published at the Star Office, Cobourg, every Saturday.

TERMS.

To Subscribers resident in the immediate neighborhood of the place of publication, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half yearly in advance.

No subscription received for less than six months; nor the paper discontinued to any subscriber until arrears are paid unless at the option of the Publisher.