

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

TORONTO, UPPER CANADA, SATURDAY, OCTOBER 10, 1840.

[NUMBER 14.]

VOLUME IV.]

## Poetry.

### GUIDO'S HEAD OF CHRIST.

Look on the pale and bleeding brow—  
On the faint, upturned eyes;  
The Son of God, enrobed in woe  
And human agonies.

Look on the quivering lips whence sprang  
The holy words of life;  
Now pallid with the mortal pang,  
The fierce and deadly strife.

Behold where crimson blood drops roll,  
From the broad forehead spilt;  
Forced by its burden from his soul,  
The burden of our guilt.

Methinks, fair picture, were thou mine,  
Thy power would be a spell,  
To raise the soul to things divine,  
The troubled heart to quell.

If placed within the festal hall,  
That look of suffering earth,  
Holding his holy soul in thrall,  
Would check unseemly mirth.

If placed beside the couch of pain,  
When the feverish pulses thrill,  
This thought my spirit would sustain—  
His pangs were greater still.

If seen when passion's tide roll'd high,  
Stirring the inner war,  
That sad, but uncomplaining eye,  
Would be a guiding star.

Vain thought, that beauty and that woe  
Could have but little part  
To bid the spirit's tides beat low  
In their tumultuous hour.

To raise the heart from dark despair,  
Its passions to command,  
A holier image must be there,  
Drawn by no painter's hand.

*Sketches in the Manchester Gallery.*

### SAFETY OF THE CHURCH.

All things shall pass away! The glorious earth,  
Studded with lofty mountains, must dissolve  
And melt into oblivion—its towers,  
Its lofty palaces, and battlements,  
Its shining temples,—all must feel the shock  
Of the last trumpet's blast, and at the sound  
Fall into dust.

The ever-restless, wide, unbounded sea,  
Rolling in awful majesty its waves,  
Its sparkling coral caves—the tomb  
Of many a shipwrecked mariner. Its spoils  
Of treasure, sucked into its greedy depths—  
Shall be no more—and in the dread oath is sworn,  
"Time now must end!"

The glorious firmament above—the sun,  
The moon,—the hosts of glittering stars,  
Which sang enraptured at creation's dawn  
The praises of their king,—obedient still  
To His Almighty Word, fall from their spheres.  
Lo! from the East appears a brighter light,  
Eclipsing all.

Earth, sea, and sky must perish;—but God's Church  
Shall never see destruction. Christ appears  
Her Pilot in the storm. Guided by Him,  
Though on creation the last tempest beat,  
Safely she holds her course,—and in the sea  
Of fiery glass, spreading before God's throne,  
Rests peacefully.

*Milway.*

### THE SCRIPTURAL RULE FOR THE GOVERNMENT OF THE CHRISTIAN CHURCH.

BY BISHOP BEVERIDGE.

1 Cor. xi, 16.—"But if any man seem to be contentious, we have no such rule, neither the Churches of God."

How many and how great are the controversies which the English Church in these days is harassed, and how powerful and how bitter are the enemies by whom she is surrounded, we all see and painfully feel; but we are not surprised, since we are well assured that this has been the constant and continued lot of the true Church of Christ, wherever she has been situated. In the whole course of Church histories, from the Apostles' time down to our own, we shall find no period at which the Catholic Church has not been molested, either by heretics or schismatics, or by both at once. For in the field of the Lord tares have been sown together with the wheat, and both will grow together till the harvest.—But this we also see in the records of the past, that such is the love of our Lord towards this field, such the loving kindness of our Almighty and merciful God towards his Church, that he has never suffered the wheat to be choked with tares,—the true Gospel-doctrine to be overborne by heresy, or Gospel discipline by schism. And, therefore, we have no reason to fear but that our Church will abide against the attacks of so many adversaries, sustained by Almighty God, as a pure and sound branch of his universal Church.

But, indeed, the more pure, the more sound, the more acceptable to God our Church is, so much the more and more stubborn are the enemies she has among men—adversaries on either side, who set themselves entirely against her, and if they cannot destroy her life, endeavour at least to disturb her peace. On the one side the Papists, on the other the Sectarians, are trying all their arts, whether by saying or doing, by combined assault, petty annoyance, or public agitation, to thrust upon us their new doctrines and ceremonies, and either utterly to undermine the foundations of our Church, or to corrupt her integrity of faith and discipline.

We, in the mean time, trusting in the protection of God, appeal to the universal Church; and against all the darts of our adversaries, be they what they may, hold forth only this shield of the holy Apostle, "We have no such custom, neither the Churches of God." There is no need of any thing more to maintain our cause: for this is the prime argument, by which all the Church's adversaries may be at once confuted.

The argument stated generally, is this: *Any Church, to be rightly constituted, and so to remain a true and sound branch of the Catholic Church, must conform itself in all things, as far as possible, to the Catholic or Universal Church, and religiously receive her discipline and ceremonies, as well as her doctrines.* It is not in the power of any particular Church either to reject the ceremonies which are observed by the universal Church, or to observe such as she rejects: the Church which does either the one or the other is guilty of schism, separating itself from Christ's body. And when we speak of the Universal Church, we mean all those provincial Churches which have been founded in the whole world from the time of our Saviour's passion, or, which is the same

thing, the greatest part of them: we are to estimate this Church, not as consisting of all the Churches existing at any particular time, but of all that have at any time existed. Those ceremonies which have been always common to the universal Church in this sense, ought now also to be observed by every particular Church. To prove this, I shall bring forward three arguments in confirmation of it.

I. First, the words of the Apostle in the text prefixed to this essay. They are addressed to the Church of Corinth, a provincial Church. Now, it appears that certain persons endeavoured to introduce a ceremony into this provincial Church, namely, for men to pray in the congregation with their heads veiled, but women with theirs exposed. The Apostle, being informed of this fact, argues at some length in this part of the epistle against that ceremony, and proves that it can by no means be admitted by that Church. And, after using other arguments, he brings forward this as his chief and final one, taken from the custom of the universal Church, that all the other Churches had no such custom, but one plainly to the contrary. His argument, stated in full, is this:—

That which is contrary to the custom, received by all the other Churches, ought not to be received by the Corinthian Church;

But this is contrary to the custom of all other Churches;

Therefore it ought not to be received by the Corinthian Church.

Now it is beyond doubt that the Apostle's argument must be true and fairly drawn. He was moved to set it down by the Spirit of God; and could not, either in the matter or in the manner of his argument, deceive or be deceived. It is plain, therefore, and the Word of God, which is the highest reason, requires that every provincial Church, such as was the Corinthian, must accurately observe the customs of all other Churches, or of the universal Church. God himself dictated this argument to his Apostle; it is therefore the Will of God, both that every provincial Church should be conformed to the model of the universal, and also, that we should always make use of this mode of argument, which he first taught, to determine the controversies of the Church.

2. Next, it is evident from the very nature and notion of the Church, that every provincial Church, to be rightly constituted, must observe the discipline and ceremonies of the universal Church. For the Church, taking the word in its general sense, is one great society, consisting of all those men in every part of the world who profess the faith of Christ; and of this community or society the separate provincial Churches are parts or branches. But in all societies of this kind, every part ought to harmonise with the whole, and every lesser part to hold agreement with the greater. Reason, natural law, and common consent, have determined this to be necessary. So that whatever is appointed by the greater part, much more what is appointed by the large majority of the whole society, is binding upon the remaining part, on penalty of otherwise ceasing to be a branch and to enjoy the privileges of the society. If this holds good in all societies of whatever kind, it must much more hold good in the Church, which ought to be the best regulated of all.

Besides, the Head of this great body, the universal Church, is Christ himself, who sheds his Spirit equally abroad on all its branches; according to the idea or notion of the Church given by the Apostle in the epistle to the Ephesians, and elsewhere. And the Spirit of Christ, being thus shed abroad among all the members of his body, the provincial Churches, guiding and directing them, whatever is done by all these members, without exception, may be justly ascribed to the influence of the Holy Spirit. For although the separate members or branches may suffer somewhat from the effect of error, natural to man, yet that which all have practised conjointly, and at all times, can only have proceeded from the common first principle of them all, the Spirit of God, by whom they are all influenced. That which has been of such universal practice must consequently now also require to be observed by the separate branches or provincial Churches: for whatever proceeds from the Holy Spirit is, for that very reason, holy itself, and necessarily to be observed by all.

Further, whatever separate Church it is which does not observe such common ceremonies of the universal Church, it betrays itself by this proof, that it is not led by the same Spirit as the Church universal, and therefore is not a true and sound branch of it. For all allow that a provincial Church, to be rightly constituted, must be a true and sound branch of the Church universal; and for this reason it must needs be requisite for it strictly to observe such common ceremonies.

3. In the third place, the argument is confirmed by the fact, that all those ceremonies which have been observed by the universal Church were originally of Apostolic institution. All Christians are agreed that the model of Church government established by the Apostles, is that by which each Church in these days also should be formed and regulated. But the ceremonies observed by the universal Church through so many ages could only be instituted by the Apostles. For how can any one suppose it possible for all the Churches, scattered far and wide throughout the world, to have agreed in observing the same rites and ceremonies every where, unless they had received them, together with the faith, by tradition from the Apostles?

It is beyond dispute, that the Apostles traversed almost all the countries in their time known to be inhabited; it is beyond dispute, that they were led by the same Spirit; it is beyond dispute, that they aimed at uniformity in all Churches; and therefore, so far from its being strange that they should have instituted the same ceremonies every where, it would rather be strange if they had done otherwise. However, if such general ceremonies were not instituted by the Apostles themselves, what other source is there from which they could have proceeded? Was it from general councils? This is the only remaining source that can be assigned: they must have been instituted either by the Apostles or by general councils; as St. Augustin observes, in his epistle to Januarius: "Those observances which we keep as founded not on Scripture but tradition, provided they are generally observed in the Christian world, must be understood to be retained as commanded to us and instituted, either by the Apostles themselves, or by general councils, whose authority is most salutary in the Church." But our argument here relates only to those ceremonies which were observed by the universal Church before general councils began to be held, and which therefore could not be instituted by them. It remains, therefore, that they can only be attributed to Apostolic

institution, according to the well-known rule of the same learned father: "An observance held by the whole Church, not instituted by councils, but always retained, is rightly considered to be a tradition of Apostolic authority."

Since, therefore, to the right constitution of any particular Church, it is necessary that it should retain the ceremonies instituted by the Apostles; and since all the ceremonies of the universal Church were instituted by the Apostles,—no one can doubt but that to the right constitution of any provincial Church, it is also necessary that it should observe these ceremonies.

And this is not my opinion only, but it is, and has always been, the common opinion of all Christians, especially the ancients. Of old, if any controversy had arisen about any Church ceremony, received by any particular Church, it was the regular practice to inquire what was the usage and custom of the universal Church on that point, and to pronounce judgment accordingly. Instances of this may be found every where in Church history; but to avoid being tedious, I will content myself with selecting one only. It is well known that the primitive Church was long troubled with the contest about the time of celebrating Easter. For the Churches in Asia contended that it should be held, with the Jews, on the fourteenth day of the Jewish month, on whatever holiday of the holy week it might fall. But all the other Churches used to cease from fasting, and observe the feast only on the day of the Lord's resurrection.—The controversy was kept up for many years, till at length it was brought before the general council, held at Nice, where, on proof being adduced that all the other Churches, except that of the Lesser Asia, were accustomed to keep the festival on the Lord's day, "for this very reason," all the fathers assembled in the synod, judged it right and just that the Asiatic Church should celebrate it on the same day; as the Emperor Constantine, by whom the synod was convened, expressly states in his letter to the Churches. Hence it is clear that the fathers at Nice opposed the Asiatic Church with the same argument as that which the Apostle used against the Corinthian Church, namely, the custom of all the other Churches. It is the same argument which St. Cyprian used against Novatian, and St. Augustin against the Donatists, and Epiphanius against all the heretics of his time.

But I should never make an end, if I were to point out all the councils and fathers by whom this argument has been used. It is an argument constantly used by the Catholic Church, and it takes for granted that all her ceremonies must be every where retained. It is the Catholic Church alone, as Lactantius long since well observed, which retains the true worship of God. There can be nothing more necessary to the right constitution of any Church, than that it should rightly worship God; and, therefore, that it should scrupulously retain all the rites of the Catholic Church in his worship. So much for this third argument, namely, that the ceremonies of the universal Church are of Apostolic institution, and were commonly maintained as such by all ancient Christians, and by the practice and judgment of the primitive Church.

II. And I have dwelt at more length upon this argument, because we are thus furnished with a rule and method of the plainest import for checking all adversaries of whatever kind, by whom our English Church is at this day impugned. They may, for the most part, be reduced to two classes, the Papists and the Sectarians; the one objecting to the small number of our ceremonies, the others, on the contrary, to the superfluous multitude: the one charging it as a defect that we do not observe their lately-invented ceremonies, the others not scrupling to accuse of superstition those which we do observe.—But both agree, in that they are both adversaries of the Catholic Church, as well as of the English Church; and that both have invented ceremonies, which are either rejected or at least unobserved by the universal Church. For which reason we may apply these words of the Apostle to them all, that "we have no such customs, nor the Churches of God."

1. First, as to the Papists, they do, I confess, call themselves Catholic, and like to be called so by others. But they are the most unworthy of all men to be called by that glorious title. They only were anciently called Catholics, and alone can duly be called so now, who piously keep and holily observe the faith and discipline of the Church universal. But truly that Roman Church, whose faith and manners so many Papists have sworn to maintain, has invented so many new doctrines, and has of late instituted and now requires so many new ceremonies, either rejected or unknown by the universal Church, that she scarcely deserves the name of a Christian Church, unless it be the most corrupt in the world, much less the name of Catholic. For she has nothing in common with the Catholic Church, nothing with all other Churches, but every thing different and contrary, except those points on which she agrees with the Church of England.

All other Churches offer religious worship to God alone, the Father Almighty, the Son, and the Holy Ghost. But the Roman Church invokes, adores, and venerates, not only all the saints, and even their images and reliques, but also the bread used in the Eucharist, and even the wooden crucifix.

All other Churches make it their practice to celebrate their public prayers in a language understood by the people. But the Roman Church performs hers in a language not only strange to the laity, but also scarcely understood even by the priests.

Further, with what a load of ceremonies do the Papists overlay the sacraments instituted by our Lord, against the custom of all other Churches, and consequently of the Catholic Church! In the administration of baptism they use balm, salt, and spittle, and not only these, but exsufflations and strange exorcisms to expel the evil spirit. In the sacrament of the mystical body and blood of Christ, they make use of thin small portions of

\* This letter is preserved in Eusebius, Life of Constantine, b. iii, and in Theodoret, Eccl. Hist., b. c. 10. The words alluded to are these: "Our Saviour willed that his Catholic Church should be one, and delivered to us one day for our deliverance; that is, for his most holy passion." And a little further on, "It is a comely order, which all the Churches of the western, southern, and northern parts of the world observe, and some also of those in the eastern parts; for which reason all have considered it on the present occasion to be well, that you should approvingly receive the custom which is kept with one unanimous consent in the city of Rome, in all Italy, Africa, Egypt, Spain, France, Britain, all Greece, and in the Asiatic dioceses of Pontus and Cilicia." This passage is remarkable, as it seems most probable from it that there were bishops of the British Church present at the Nicene Council, as we know that there were at the Synod of Arles, called together by Constantine eleven years before.

unleavened bread, which the priest consecrates, but with such a low voice, that none of the by-standers can hear or know whether he consecrates or exorcises; and when the host, as they call it, is thus consecrated, he lifts it up aloft, that the people at the sound of a hand-bell may adore it on their knees. And again, the priest breaks one host into three parts, all of which he himself takes; but those which he gives to the communicants he does not break, but puts them whole, not into their hands, but into their mouths.

Why need I speak of the solitary masses daily celebrated by them, in which nobody but the mass-monger communicates? Or how the priest, who celebrates the communion, drinks off the sacred cup alone, distributing to none of the communicants? Or how, with them, masses and indulgences are equally to be purchased for a price? Or, lastly, how some portions of the Eucharist are always kept by them in the *pix*, that at certain set times they may be carried round the streets and public places with great pomp in processions?

To these I might add their consecrating many other things, besides the sacraments, for strange uses. They consecrate salt, to be a means of health to those who take it; water, to purify the air, expel foul fiends, and keep off diseases. Moreover, every Pope, in the first and also in the seventh year of his pontificate, consecrates certain figures of wax, called *Agnus Dei*, which are of such virtue that at the mere touch or even sight of them, rain and storms, violent winds, and all kinds of tempestuous weather are turned aside, the rage of the elements is hushed, the threatening thunder dies away, and all malignant demons tremble and are afraid.

But time would fail me, if I were to attempt to number all the ceremonies of this kind used by the Papists at this day. Indeed, they have grown to such a number, that not even the most skillful priest among them, not the most eminent cardinal, nor he who is called the chief pontiff himself, can recount them half.—But as to those which have been enumerated, and many others of the same stock, which are at this day observed by the Church of Rome, we may boldly pronounce that they are new, and by their very character betray their recent origin, having been invented not many years since. Some began to be used in the tenth century, some after the twelfth, and some scarcely before the fourteenth, after the birth of Christ; there is neither precept nor precedent for them in any other Churches, nor in the Church of Rome. So that we most clearly may infer that they ought to be abolished, and that the Church of Rome, which uses them at this day, is the worst constituted of all Churches; and for this conclusion we may rest upon this sole argument of the Apostle, that we, the true Catholics, "have no such customs, neither the Churches of God."

2. But if there is so much difference between the Catholic and the Roman Church, which has usurped the name of Catholic, what are we to think of those other adversaries of our Church, whom I have already included under the general name of Sectarians? They are classes of men whose very names were never heard of in the universal Church for 1500 years; and for that reason alone they are scarcely worthy of mention in an argument like this. But as to their new inventions, although they dissent as much from one another as from us, yet in this all sects agree, namely, in rejecting utterly the discipline of the Catholic Church, and contending for a new discipline, and one new discipline after another, every one according to his own fancy, to be substituted in its place.

For where, in the whole world, before the present age and the preceding, has there ever been a Church constituted without a bishop to preside over the elders or presbyters of that Church? Where in the world have ordination, and other chief matters of the Church, been managed by the order of presbyters? What Church is there—what Church has there ever been, which has observed no festivals, no stated fasts?—which, during the very season of Lent, has indulged in eating and drinking to excess? What Church has ever had the custom of administering the sacrament of baptism without sponsors; and the other sacrament of our salvation, without any outward sign of a humble and thankful disposition towards God? Search all the records of Christian antiquity, look into every corner of the Christian world, even in these days, and find, if you can, the Church which has no certain and prescribed form of public prayers;—which permits every blockhead, rashly and offhand, to blunder out before Almighty God whatever comes uppermost. These are the mere imaginations of the fanatics of our time; "we have no such customs, neither the Churches of God."

III. The sum of what has been said is this. I have shown that, in order to the right constitution of any Church, the discipline and ceremonies of the universal Church must be retained. I have shown that neither the Papists nor the Sectarians do observe the ceremonies of the universal Church, but, on the contrary, such as they have themselves lately invented; and that therefore the Church in their communities, if they have any hold upon it at all, is not rightly, but ill and faultily, constituted. But our own Church, on the contrary, is so suited to the model of the universal Church, that she admits nothing as doctrine, but what has been every where, always, and by all believed; nothing for discipline, but what has been every where, always, and by all observed; or, at least, by far the greatest number of Churches.—For which reason the Anglican Church is justly and deservedly to be considered as the most rightly constituted of all Churches now existing in the world.

Hence it is clear how highly we ought to esteem our Church, and how diligently to watch that we may always remain firm and constant in our attachment to her.—We can never sufficiently adore the loving-kindness of our Creator, for our birth and education in the bosom of a Church so holy, so Apostolic, so truly Christian. For by this means we have, as I may say, sucked in the Catholic faith together with our mother's milk; we have lived thus far happy and secure under the discipline of Christ himself; we have had all things necessary for our salvation as individuals, delivered and taught to our ears and understandings from our very cradles. So that there can be no doubt but that we may attain to the utmost felicity of which we are by nature capable, if only we observe, as scrupulously as their importance requires, the faith and discipline of the Church of which we are members.

Let others, then, make their boast of their new-devised inventions, and aim at heaven by a private and untried way. We must stand upon the old and well-worn way,

\* Bishop Beveridge alludes to the Geneva practice of sitting at the communion table.

by which our forefathers, by which the primitive fathers of the Church, the Apostles, and all true Christians, have finished their course and attained to eternal glory. And this way the English Church has disclosed and clearly displayed to us. If in all things we follow this, turning aside neither to the right hand nor to the left, we shall proceed right onward to the celestial paradise. The end of others is a question which concerns not us: let them look to it themselves.

Further, since our Church, as now reformed, is so rightly constituted, we must all, and each, as far as in him lies, aim to defend and rescue it from the malevolent adversaries by whom it is on both sides attacked.—Those who would be equal to such a service must not spare themselves trouble: to be well accomplished for it, it is necessary to read the records of Church history, the acts of councils, and the writings of the fathers; that from them we may be able to prove the antiquity as well as the purity of our Church. We have, I confess, prof enough how ill such studies of ecclesiastical antiquity are relished, and how little they suit the temper of these days, when nothing will go down but what is new. But since we must all be aware that we are not the first or only Christians that have ever been in the world, but that multitudes in all past ages have sought the same blessing which we seek, by the same religion which we profess; whatever there is new in the Christian religion at this day must be, on that very ground, either false, or at least vain and superfluous. So that if we can prove (and we can abundantly prove) that our Church is agreeable to the form and doctrine of the Primitive and Catholic Church, all the objections of the adversaries against it may be very easily refuted.

But let our labour bestowed upon the Church be made effectual by good works, without which it will profit nothing. It is my prayer and exhortation, that all who engage in this service, as they hope for the favor of immortal God, and their Saviour Jesus Christ, as they desire the welfare of the Catholic Church, should live as becomes the sons of so holy a mother. Let the adversaries see and admire the excellent holiness of the Anglican Church, in the holiness of life in the men whom she brings up. And thus shall we obtain the favour, not only of men, but of God, who first built up the Church, and has restored it when it was fallen; who can defend it from the madness of fanatics, from the deceit of Papists, from the fury of evil spirits, and from the cunning Jesuits themselves, and preserve it to ages yet unborn.

### MARRIAGE.\*

If they consecrated marriage as the great bond of society; if, to declare their sense of its religious obligation, they surrounded it with sacred solemnities, where is the wisdom of suffering it to be degraded into a mere rude and hurried acknowledgment of consent? Will marriage be less pure, less binding, or less blessed, for its being recorded by faithful hearts in the name of their Father and their God? Will the hut, the obscure haunt of some fanaticism almost too rude to have found a name, and which, as it has been, may be turned to the most vulgar uses, be fitter for that record than the roof which for ages has echoed to piety and prayer? Will the honour of the wife or the happiness of the husband be less amply insured by the religious bond, to be one through all vicissitudes, for richer, for poorer, in sickness and in health; if that bond is sealed in presence of the altar where they were baptized, where they shall yet bring their children to the font, and where the prayer of faith and hope will yet hallow their grave?

But is it possible to regard those struggles against the virtues, solemnities, and obligations of marriage only as the solitary suggestions of a low jealousy of the Establishment, a low avarice, or low ambition? Are we not to regard them as parts of a vast plan of overthrow, which, comprehending every institution of every civilized state, begins its attack upon the holiest of the most civilized? Who can longer doubt that the corruption of the public morals is one of the most settled preliminaries to that league of the idolater and the atheist by which England is to be bound hand and foot, and cast into the furnace of the most merciless of all superstitions? Or, if we are to remain contemptuous of the fiery signs around us, are we to be deaf to the echoes of the whole circle of Europe? Every Romish pulpit of the world at this moment rings with the approaching fall of the Church of England. If the assault is not yet made by more direct force, it is that, like an army drawn up to storm, they await the work of the mine within to wrap the citadel in flame and offer their entrance without a blow. Since the first days of the Reformation, Rome was never so intriguing, so powerful, so exulting, and so determined to make her triumph over the last people of Protestantism memorable and eternal. The cause of pure religion was never so utterly reduced to one single energy. The Protestantism of the Continent has all but perished in vulgar apathy or querulous schism. Still our cause is the most illustrious that ever elevated the heart, or rewarded the blood of man. If true to herself, the Church of England may yet laugh her assailants to scorn. Her history is but one long pledge of living realization of the promise, that against the Gospel the gates of hell shall not prevail. The Scriptures, which she pre-eminently protects and honours, are to her full of facts and memories of immortal encouragements. Like the beleaguered prophet she has seen herself surrounded with hostility, only to see the antagonist power of heaven marshalled on her side, and the horses and chariots of fire sending their withering splendour on her enemies. Nobler visitings may yet be the reward of darker inflections; and the solitary witness for the truth in the days of infidelity and idolatry, she may be urged, in the spirit of Elijah, into the wilderness, only to see the glories of the angelic presence, and hear the nearer voice of heaven. But she must exhibit the faculties of her cause; the fearlessness, holy zeal, and magnificent determination of her pure Christianity; the radiance and loftiness of character that makes the apostolical age still shine as a temple on a mount above the ruins of so many stately centuries.

The clergy have no weapons, and desire to have none, but remonstrance. Wishing, entirely wishing, to leave the personal contentions of public life to other men, they can but look upward, and in the name of their people lay the scroll, written with the bitter and insolent menaces of the enemy, on the altar. They see nothing in the changes which every day now proclaims, but the shallow pretence or impotent effort to heal grievances which no one feels, by remedies for which no one will be the better; nothing in the demand but a wild spirit of innovation; nothing in the compliance but a gratuitous slavery to clamour; nothing in the consequences but perils infinite to the rights, religion, and existence of the empire.

To recapitulate: there can be but three kinds of bond in marriage—the simple contract, the contract bound by law, and the religious contract. The first is but a mere bargain to live together during mutual will. The second is more binding, yet, not being a matter of conscience, it will be a matter of evasion when the parties desire to separate. It is open to repeal with the consent of the parties.

Let others, then, make their boast of their new-devised inventions, and aim at heaven by a private and untried way. We must stand upon the old and well-worn way,

\* From a Sermon called "The Reformation a direct gift of Divine Providence." By the Rev. George Croly.

peal of the law itself; and the simple knowledge that its repeal depends on a repealable law, will foster the temptation to evade, encourage domestic differences, and, when a sufficient strength of the popular voice shall be raised against it, will extinguish the law, and with it the bond. But the religious contract, being pledged before heaven, and actually joined by God, is made for life. As its origin was independent of society, so is its continuance. Once joined, if all the human laws of marriage were abrogated, it would not be the less binding on the heart of a Christian. Even if divorce, instead of being permitted, were commanded by the law, the bond would not be enfeebled in the slightest degree. In submission to force, or in obedience to authority, the husband and wife might live apart, but they would be husband and wife still, and totally incapable of marriage with others. These, however, are arbitrary violences, which seem scarcely possible. The more imminent hazard is an encouragement to fickleness, selfishness, and libertinism, by degrading the religious ceremonial and denying the religious nature of marriage. If society is to exist, it must be by honouring the great principle of society. Marriage must be held indissoluble; and it is indissoluble, for it is DIVINE.

THE CHURCH.

TORONTO, SATURDAY, OCTOBER 10, 1840.

We observe in some of our contemporaries certain animadversions, which are designed to be peculiarly weighty and severe, upon the Bishop of Exeter, for the part he thought proper to take in the late discussion upon the Clergy Reserve Bill in the House of Lords. The learned prelate desired the introduction of a clause which should definitely convey the sense of the House, that, however wide might be the door left open, by a recent decision, to claimants of this property under the comprehensive name of "Protestant," there was not, at least, the shadow of a pretence for including amongst them the Roman Catholics of this Colony. His Lordship wished it to be understood, by a positive decision of the peers of the realm, that not one inch of this territory and not one shilling of this revenue should be sequestered from Protestant uses to the maintenance of a religion which is positively excluded by the terms of the Act, and which the very spirit of our Christian Constitution pronounces to be corrupt and incompatible with the liberty of the subject or the safety of the soul. The proposition of his Lordship was, however, rejected; but not without some signs of equivocation on the part of those who opposed him, and an occasional shifting of the ground of argument which would betoken that not a little uneasiness was felt in defeating an amendment of the Bill so proper and so constitutional as that which was offered by the Bishop of Exeter. We can well understand that the House of Lords very reluctantly opposed this becoming and honest amendment; and we can believe that the majority were induced to contribute their influence to its defeat, because they knew that small in itself as the proposed alteration might appear, it was enough to awaken such an opposition in the other House as would destroy the Bill. The meagre majority of Ministers in the Commons is created solely, as all know, by the adhesion of the Romish members of Ireland led on by Mr. Daniel O'Connell: to propose, therefore, to them an amendment which they would account so derogatory to their professed principles, would be to ensure an opposition which, on religious questions, Ministers would not run the risk of encountering.

It was, no doubt, in the apprehension of this result that the House of Lords conceived it most prudent to reject the amendment of the Bishop of Exeter; and as the portion of the Reserves assumed by Government to be disposed of at the discretion of the local Executive, might be considered as a virtual alienation of these lands from their original destination, their Lordships might think that to support this amendment was to combat for a detail while they surrendered a principle!

We are solicitous to avoid any further notice of this long vexed question, even upon collateral points; but the Bishop of Exeter has, throughout its whole discussion, sustained too noble and patriotic a part, and proved too warm a friend of the real interests of the Colonies, to allow his name to be branded with offensive epithets without a word in his defence. For none can doubt that his Lordship, in principle, was right; and every Protestant should thank him for the effort to put it out of the power of the local Government to advance that influence which the Union of the Provinces must now render so strong, by any pecuniary contribution from those funds which by their royal Donor were designed expressly and exclusively to strengthen the foundations of the truth, and to counteract the delusions of error.

The Bishop of Exeter expressed himself with calmness and propriety, and with even less severity than is contained in the terms of an oath which perhaps has been more than once uttered by the very persons who venture to stigmatize the honest expression of his conscientious opinion with the harsh name of bigotry,—we mean the Oath of Abjuration. We know not that who ought to congratulate ourselves upon what the elegant Annalist of the declining days of Rome called

"rara temporum felicitas, ubi sentire que velis, et que sentias dicere licet;" but it is a singular happiness of which the advocate of truth has surely as much right to avail himself as the leveller in politics and the sceptic in religion. And if the Bishop of Exeter is to be blamed for his use of a freedom which all assume, and which, by a sort of prescriptive right, is conceded to all; and if they who blame and revile him for its use are justified in their condemnation, we should not wonder if at some future Coronation of our Sovereigns, some voice should boldly proclaim, amongst the gathered thousands, its dissent from the Protestant denunciations against the Romish heresy, both direct and implied, which the monarch at that moment is so solemnly called upon to express!

But there is a more serious aspect in which to view this Romish bias under the garb of professed Protestantism. There is too widely discernible in the professors of a purer creed, a disposition to foster the tenets and promote the dissemination of a faith which the Word of God contradicts, and which the best and wisest of our martyred fathers pronounced to be inconsistent with civil liberty and with the soul's safety. Protestant Britain is too extensively admitting the spot of that spiritual plague. Like a gangrene it appears to be spreading, and unless it be cut away with an unsparring hand from the polluted body of the nation,—no gentle tampering with the unmedicable sore will serve,—like a gangrene it will eat into the very vitals of our civil and religious polity, and induce ere long a civil and spiritual ruin. For who can be blind to the machinations of the Papal foe in these days of her vaunted advance and expected triumph? One example, for some time before us, we do not recollect as yet to have furnished to our readers:—

POPE GREGORY XVI.

"To our beloved son, John, Earl of Shrewsbury, President of the Catholic Institute of Great Britain.

"Beloved son, health and apostolic benediction. Whilst filled with sorrow on account of the ever increasing calamities of the Church of Christ, we have received such abundant cause of gladness, as has not only relieved us in the bitterness wherewith we were afflicted, but has excited in us more than ordinary joy, for we have been informed that by the care of yourself, and other noble and pious men, the Catholic Institute was, two years ago, established in Great Britain, with the design especially of protecting the followers of our Divine faith in freedom and security, and, by the

publication of works, of vindicating the spouse of the immaculate Lamb from the calumnies of the heterodox. Since, therefore, these purposes tend in the highest degree to the advancement of the English nation, you can easily understand, beloved son, the reason why such joy should have been felt by us, who have been, by Divine appointment, constituted the heirs of the name and chair of that Gregory the Great, who, by the torch of the Catholic faith, first enlightened Britain, involved in the darkness of idolatry.—We are encouraged to entertain the hope that the light of Divine faith will again shine with the same brightness as of old upon the minds of the British people. We desire nothing with greater earnestness than to embrace once more with paternal exultation the English nation, adorned with so many and such excellent qualities, and to receive back the long lost sheep into the fold of Christ. Wherefore, beloved son, we cannot refrain from strenuously exhorting you and all the members of the pious association over which you preside, to offer up fervent prayers with us to the Father of mercies, that he would propitiously smile upon the darkness which still covers the minds of so many dwelling unhappily in error, and in His clemency bring the children of the church, who have wandered from her, back to the bosom of the mother whom they have left.

"Meanwhile, to you and to all your countrymen who belong in any way to the Catholic Institute, we most affectionately impart our apostolic benediction. "Given at Rome, at St. Peter's, on the 19th day of February, 1840, the tenth of our pontificate. "GREGORY P.P. XVI."

Another specimen of the hopes entertained, and of the efforts in progress, for the accomplishment of this end,—the subjugation of England to the Papal dominion,—is afforded in the following extract from a speech of the Hon. and Rev. George Spencer, brother of Earl Spencer, and not many years ago a convert from the Church of England to Popery:—

"I had no idea when I went to Paris, in what the two weeks of my stay there were to be employed. This was determined by the conversation which took place when, on the first evening of my arrival, I was presented to the archbishop. While I was with him, the conversation turned, as might be expected, on the state of religion in England; and I said, what I always say, that the prayers of the faithful are what we mainly must depend on for success, and that it would be of immense benefit if the Catholics of France would unite in praying for us. I spoke thus, not to the archbishop himself, but to the grand vicar, and without an idea of making a distinct proposal for such an association as was afterwards established. The grand vicar, however, at once made me speak to the archbishop, who took up the suggestion with earnestness and charity which surprised and delighted me. He was to receive, two days after, an address from sixty or eighty of the clergy of Paris. He appointed me to meet him in their presence. After the affair for which they were assembled was concluded, he presented me to them, explaining the cause of my appearance, and concluded by himself requesting that they should undertake to pray for the conversion of England, and that the Thursday of every week should be the day peculiarly assigned for this object. They all accepted the proposal with great alacrity, and a few days after, I was told by a priest whom I met, that though not present at this meeting, he had heard of the archbishop's wish, and that he and twelve other priests who lived together in community in one house, had all offered mass for this purpose on the first Thursday which had occurred. You may conceive how this encouraged me in my proceedings. I accordingly obtained from the grand vicar a circular of introduction to the superiors of religious houses in Paris, and visited about twenty of the principal.—They all undertook to make the conversion of England the special object of their prayers every Thursday; and to recommend the same practice to all their sister houses throughout France. The general of the order of Lazarists, the provincial of the Jesuits, undertook to recommend it to all their brethren. I met, besides, several other distinguished prelates in Paris, who all hailed with extreme joy the thought of England returning to the faith, and promise to recommend the holy work of praying for her to all their subjects. I was every where assured that I should have all France united with us. Do you think, said they, we can refuse our prayers for that country which is the seat of our island of saints, and we will be so soon again? You would be delighted to hear me read to you the letters which I have received from several quarters, in answer to my subsequent applications. I cannot refuse myself the pleasure of giving you an extract from that written to me by the Bishop of Amiens: 'Sir, he says, 'I associate myself, with my whole heart, to your holy enterprise. Bossuet used every day to implore God, that this island of saints, this highly-gifted England, might return to the faith of St. Augustine, her first apostle. So many holy martyrs as that Church has produced, so many holy and noble families as have in that country kept the faith at the cost of their political existence—so many holy French priests as have there found such generous hospitality,—the prayers of former days, the prayers now recently inspired by religious gratitude, all make me believe that this great and noble nation will once more find the road in which her fathers walked. I will embrace every occasion to recommend to my clergy so good a work, in which I feel myself particularly interested; and I thank you for having given me this great opportunity of expressing my sentiments upon it.' Like these were the terms of ardent charity in which all those holy people spoke of our country. And now I must tell you with what honour I was received, as the agent of this undertaking, on my return to Dieppe, where my friend Mr. Phillips and I had established ourselves for the two months we were to spend together in France. It does not become me to rejoice in receiving honours, or to speak of them myself; but we honour I delight in, as tokens of the warm-hearted attachment of those good people to this great cause. The same day that I had related my proceedings to the priest of the principal church in the town, he spoke in our behalf most eloquently to his flock, and the next Sunday he requested me to give a solemn benediction in the church, and to preach in French to the congregation, who, though I spoke with the accent and expression of a foreigner, received my address with extraordinary kindness. To show you further the interest which this object has excited in France, I have to tell you that the archbishop of Paris, and the rest of the hierarchy, have had printed six thousand copies of this discourse, which I had submitted to their judgment, should be printed and distributed throughout France, so that every bishop and priest of the kingdom should be thus distinctly solicited to enter the association; and the work will not be confined to France. I saw enough while there to convince me that ere long all the nations of Europe will be joined in one great society of prayers for the conversion of this kingdom."

These, it will be said, are peaceful and legitimate means for the attainment of an object which, in the belief that there is no salvation out of the pale of Rome, it is not unnatural that the followers of that creed should have earnestly at heart. But it is not to be thought that the hierarchy of Rome will be content with these innoxious weapons for the downfall of Protestantism, if the opportunity should be offered of employing harsher means to bend the stubborn necks, and extirpate the pestilent belief of heretics! The wars that convulsed Europe in the sixteenth century,—the Inquisition in Spain,—the Smithfield fires in England,—and the atrocities which marked the several rebellions in Ireland, forbid us to cherish so delusive a hope. Even now indeed the hint is thrown out, that the sword which France is expected to draw, in the excess of her chivalrous sympathy for a Mahometan usurper, shall be made to pierce the sides of Protestantism, and advance the conquests of Papal Rome. And who can doubt that if England should become embroiled in a Continental war, and a struggle should be hers again hard as it was in the days of Napoleon, that the machinations of the Papal Hierarchy would be employed to rouse the blind followers of that power in Ireland against the hated Protestants? Who can doubt that, in every appendage of the British Empire, the votaries of that benighted creed would join in the common warfare against the principles of the Reformation, and the truth of God? In such a scene of confusion and calamity, we should but witness the struggle to which so many impressive and startling predictions in the recorded revelations of heaven direct the mind,—a convulsion which may shake the foundations of the truth, but from which we are strong in the hope that the genuine followers of God and the Lamb will escape, purified and improved, to regenerate the world and hasten on the millennial joys which are to precede the final coming of the Saviour and the Judge.

Against such a struggle it surely becomes us to be armed, in the mind's better convictions of the truth, and

in the more zealous devotion of the whole man to the kingdom of God and his righteousness. It is not surely a time to assume a neutral position, and cast away our strong armour, when the foe is at the threshold. But it is a time for watchfulness and prayer, that when the hour of peril and of combat arrives, we may, both in understanding and in heart, be ready "HARNESS TO CONTENT FOR THE FAITH ONCE DELIVERED UNTO THE SAINTS."

We concluded our remarks last week upon the visitation tour of the Lord Bishop of Toronto, with a brief account of his visit to Paris.—From Paris, his Lordship proceeded to Brantford, a town of considerable size on the Grand River, and surrounded by a very beautiful and fertile country. This place, we understand, has experienced a full share of the unfortunate influence of the late mad attempt to overturn the Government of the country; but the return of public confidence, and the restoration of concord and unanimity which, it is cheering to see, are fast gaining ground, will, we trust, soon tell with a prosperous effect upon Brantford as well as upon the Province at large. A handsome church has been completed at a considerable expense; and the erection of another religious edifice at Mount Pleasant, about five miles distant, is, we understand, in contemplation. Service is regularly performed there, in conjunction with Brantford, by the respected incumbent, the Rev. J. C. Usher; and the prospects of the Church in the neighbourhood are stated in general to be encouraging. Divine Service was performed in the forenoon of Monday the 14th September at Brantford, and twenty-one persons were confirmed.

His Lordship, in the afternoon of the same day, repaired to the Mohawk Church, about two miles distant from Brantford, and standing in a beautiful and quiet seclusion, surrounded by many cottages of industrious and well-conducted Indians. This Church, we believe, the oldest but one in the Province; and in the interior, surmounting the principal entrance, are the royal arms of England,—a lively remembrance of the loyalty which glows, we are assured, with unadulterated warmth in the bosoms of that simple people.

A large congregation was present on this occasion, and the services were joined in with great earnestness and devotion. The Prayers were read in the Mohawk tongue by the Rev. A. Nelles, the Missionary on the spot, and the Lessons in English by the Rev. R. D. Cartwright, who arrived but a few hours before. A short but very impressive address was then made by the Bishop to the candidates assembled round the altar for Confirmation who were nineteen in number,—a very intelligent interpreter translating his Lordship's words, sentence by sentence, into the Mohawk language.

After Divine Service, one of the Schools attached to the Mission and contiguous to the Church, was visited by the Bishop and other clergy. A large number of very promising Indian children are here taught the rudiments of a common education, carefully blended with religious instruction; and highly favourable specimens of their proficiency in reading, writing, and arithmetic were exhibited. It was most gratifying to observe so many of the rising generation of this interesting people receiving instruction which qualifies them to read the Holy Scriptures in the English tongue, and fits them to impart the same knowledge to others. A great moral effect must necessarily be produced from a course of teaching thus sedulously pursued. Annexed to the School is an Institute for the instruction of Indian youth in various useful mechanical arts: after receiving the rudiments of a common education, such as evince a taste and desire for the mechanical arts are transferred to the Institute; and many, we understand, are prosperously pursuing in the neighbourhood around the trades which they learned at this benevolent establishment.

All these institutions are supported by the bounty of the New England Society in London, with liberality which does them much credit; and the salary of the Missionary both here and at the neighbouring village of Tuscarora is also defrayed by them. It must be highly gratifying to this Association to know how abundant a harvest has already resulted from the culture which, through their bounty, is here bestowed; and they cannot but be encouraged by these evidences of success, to prosecute and extend their exertions for the cultivation of a still larger portion of the spiritual soil which lies waste in these Provinces.

Before the separation of the congregation, an Address was delivered to his Lordship by the assembled chiefs of the tribe,—spoken in their own language and translated, by sentences, into English by an interpreter.—They expressed their congratulations upon this visit of a Father of the Church, for which they said they felt a strong attachment; they declared their thankfulness for all that had been done, and was still doing, for themselves and their children; and concluded with a well-merited commendation of the valuable services of their faithful Missionary. His Lordship made them a short but touching reply,—alluded to the gallantry of their nation, and rejoiced that they had exchanged the weapons of war and the roving habits of hunters, for the implements of husbandry and the tranquil pursuit of the social arts of a civilized and Christian life. He exhorted them to a faithful use of their religious privileges, and commending them to the blessing of God, took each severally by the hand and bade them farewell.

His Lordship remained that night at the very substantial and comfortable Parsonage annexed to the Mission,—for which the incumbent is indebted in a good degree to the liberality of the New England Society,—and on the following morning he proceeded to Tuscarora, another Indian settlement, about ten miles lower down, on the banks of the Grand River.

This mission is under the charge of the Rev. Adam Elliott, and exhibits abundant evidences of the zeal and success with which, by the Divine blessing, his labours have been pursued. The Church, which had just been enlarged,—having been found too small for the increasing congregation,—was well filled with a body of worshippers reclaimed, for the most part, from paganism.—The Prayers were read in the Indian language by the Missionary, the Rev. A. Elliott, and the Lessons by the Rev. A. N. Bethune: the responsive parts of the service were well joined in, and the singing was conducted with great spirit and pathos. Among the congregation, as well as amongst the persons confirmed, we discovered several coloured people, both male and female; who, we understand, are connected with and live on terms of great amity with the Indians. Twenty-five persons were confirmed in all; and amongst the number, meekly kneeling by the side of Africans and Indians, was the wife of the faithful Missionary. His Lordship addressed the candidates as on the preceding day; and at the conclusion of the service, he was addressed by the chiefs of the Seneca tribe in a friendly and complimentary strain, and returned to them a cordial and appropriate reply.

In the course of the afternoon, there was occasion for the performance of the Funeral service, and nothing can exceed the solemnity with which it was conducted.—The ritual of the Church of course is used; but we were struck with the peculiar impressiveness of their custom of singing a funeral hymn during the progress from the Church to the grave. Every voice seemed to unite in it, and its plaintive melodies were borne far away over the hills and through the forest,

His Lordship remained at the Tuscarora Parsonage during the residue of the day, intending to proceed on the following morning to the village of Seneca, some distance further down the river. Our own engagements, however, were such that we were compelled, at this point, reluctantly to separate from his Lordship,—not without a hope, however, that the residue of his laborious and useful tour will be better described by some other brother privileged to accompany him on the interesting route.

We have been kindly favoured by a friend with a copy of the able speech delivered, on the subject of emigration, before the House of Commons, by Mr. Smith O'Brien, who occupied a prominent position in the debate introduced by his motion. We have been induced to make several extracts, one of which will be found in a succeeding column, on account of the ability with which it treats of the important theme which possesses an absorbing interest in Canada, and which circumstances that have recently transpired have brought more forcibly than before under our notice. It is well calculated to dispense the erroneous opinions, too prevalent in Great Britain, adverse to the cause it advocates, and, as such, must be acceptable to all who are interested in the advancement of the colonies, and the prosperity of the whole empire. The portion we have inserted this week alludes to the lamentable destitution existing among the lower ranks of society in the mother country, which—irrespective of other arguments equally cogent—shows the necessity of adopting effective measures for the alleviation of an evil so fearfully distressing in its nature, and so productive of consequences inimical to religion, and to the preservation of peace and happiness.

We beg to direct the attention of our readers to the excellent communication of our correspondent Z, on the late separation between the British and Canadian Wesleyan Methodists.

We are directed to state that it is the intention of the Lord Bishop of the Diocese, with the Divine permission, to hold an Ordination at Toronto on Sunday the 25th of October next, and that all Candidates for Holy Orders, whether of Deacon or Priest, are requested to present themselves for examination not later than the morning of the Wednesday preceding. Deacons of a year's standing, we are directed to say, will be eligible for the Holy Order of Priest, if otherwise approved; and candidates for either of these degrees in the ministry will be expected to be furnished with the usual Letters Testimonial, and the *Siquis* attested in the ordinary manner.

We are further authorized to state, that His Lordship intends to hold a Confirmation in St. James's Cathedral Church at Toronto, on Sunday the 8th of November next, and that candidates for this rite are requested to give in their names to the Rev. H. J. Grasett without delay.

COMMUNICATION.

BRITISH WESLEYAN METHODIST CONFERENCE.

To the Editor of the Church.

Sir,—I am induced to address a few lines to you on a subject which I think cannot be uninteresting to a large portion of your Christian readers.

Every sincere Christian is aware of the recent severance of the union between the British Conference and the branch of that Church in Canada: it is needless here to comment in detail on the reasons of that separation, or the conduct of those by whom it has been effected. Suffice it to say that it was a step which under all circumstances could hardly have been delayed, nor could a cordial junction have possibly been perpetuated between materials so discordant as the genuine British Methodists, the true inheritors of the virtues and precepts of John Wesley, and certain professors of the same tenets in this Province.

As a member of the Conference was pleased at the announcement of the arrival here of the Rev. M. Richey as a delegate from the British Conference, for the purpose of re-organizing the Wesleyans, and gathering them back to the ancient fold.

Every member of the Church of England who has resided any time in the British Isles, must be fully cognizant of the hearty good feeling, and in most cases, brotherly love, which prevails between the followers of their faith and the true Wesleyans; that at the annual meetings of the latter ministers of the former meet, and sometimes take an active part in the proceedings; that in some instances the Church of England Ritual is used in Wesleyan chapels; and that the utmost cordiality and harmony prevail between the Established Religion of the land, and the genuine followers of the venerated Wesley.

Feeling deeply interested in the success of Mr. Richey's mission, I attended the opening of the chapel in George St. last Sabbath. I rejoiced to behold it filled by a large majority of the respectability and intelligence of the Toronto Wesleyans. The building is small, and quite inadequate to the reception of the numbers that flocked to it. As a member of the Church of England, and I trust not an insincere one, I confess myself much pleased with the spirit that seemed to guide both the prayers and the eloquent discourse of Mr. Richey. I was struck with the delicacy and propriety with which he alluded to the unhappy difference that had occurred, and also with the deep expression of love and veneration for the Rulers and Institutions of the Empire, which in a congregation of Britons assembled for worship should never be forgotten.

Should success attend the labors of the Missionaries of the British Conference (and every thing seems to predict it), we may look forward with great pleasure to the rapid disappearance of every thing bordering on hostility or ill will between our Church and that respected body. Once freed from the trammels of sophistry and political agitation, those poisons of true religion, the descendants and friends of true Wesleyanism may live on in that harmony and affection with the Church which the founder of their system lost no opportunity of inculcating, and in pursuing which will best fulfil his earnest wishes as evidenced by the exhortations of his long and remarkable life, and sanctioned by the memory of his latest words on earth, when he affirmed that he "died in the bosom and in the faith of the Church of England."

I remain Sir,

Your obt. Servant,

Toronto, Oct. 8, 1840.

Civil Intelligence.

INTELLIGENCE BY THE GREAT WESTERN.

From the N. Y. Commercial Advertiser.

GREAT BRITAIN.

From the London Courier, Sep. 11, (evening.)

CITY, TWELVE O'CLOCK.—We understand that a packet is off Liverpool, with advices one day later from New York.

Our accounts from the continent are of a more pacific tenor than we have generally considered a man of considerable property, and having maintained his credit in the market unimpaired down to the very day when he stopped payment.

The recent news from China does not appear to have operated injuriously on the tea market, the public sales now in progress going off steadily, and at prices fully equal to those realized at the last auctions.

From the Manchester Guardian, Sep. 9.

Since Friday last much excitement has been caused upon Exchange, by the occurrence of three failures, one of which caused this morning generally considered a man of considerable property, and having maintained his credit in the market unimpaired down to the very day when he stopped payment. Owing to these failures it was fully expected that the market yesterday would have exhibited a very serious falling off in demand, and in prices, as compared with that of the preceding week. We are happy, however, to state that, although the influence of these untoward events was felt to some extent in the morning, the state of business in the afternoon was decidedly better than might have been reasonably expected, and upon the whole a fair business was done at previous prices—a fact which under the circumstances just mentioned shows great elasticity in the market.

We think it right to state (with the view of correcting some very erroneous statements, which have been made in the London newspapers and elsewhere) that the extent of the principal failure, Mr. Erskine, has been greatly exaggerated; instead of £400,000 or £250,000, both of which sums have been mentioned as the amount of his engagements, we are assured on the very best authority, that they will certainly not amount to £60,000, and will most probably not exceed £50,000.

The effect of this failure on the London Stock market (as we perceive in three London newspapers) has been great, to an extent which would be ridiculous were it not attended with severe loss to many parties.

With respect to the other two failures that have occurred, they are of minor consequence; the debts of one concern are said to amount to £25,000, and of the other to £5,000, but neither of them is likely to be productive of any serious consequences in the neighbourhood.

We think it right to add that several reports of further failures circulated yesterday, (and amongst them that of a foreign house here,) were altogether destitute of foundation.

Mr. Forth is a cloth-dealer and agent. One of the other failures alluded to, is that of Mr. Lavino. His balance sheet shows the sum of £11,000 in his favour. His creditors expect that they will receive the full amount of their claims.

FRANCE.

We had by the British Queen intelligence of popular commotions in Paris—more, however, in the nature of strikes for wages than of political movements—and these appear to have continued and augmented until they assumed a character somewhat alarming. The trades chiefly engaged were the tailors, carpenters and smiths, who all struck work at the same time, and appeared in masses on the boulevards and public streets. On the morning of September 2nd, an ordinance was published, prohibiting such meetings, and other precautions against disturbance were adopted. The ordinance appeared just in time to prevent a meeting of twenty thousand on the plains of Montecau, for which arrangements were in progress, and which would probably have been attended with grave consequences.

Subsequently the strike was joined by the masons, and became almost universal. The garrison was under arms in the barracks on the 2d and 3rd, and the *garde municipale* had orders to compel obedience to the ordinance against assembling, if necessary, at the point of the bayonet.

Reports of all kinds were in circulation in the French capital. According to one account, a plot was formed for delivering Louis NAPOLEON from the Conciergerie; another said that Russian agents were distributing gold for the purpose of creating a revolution; and a third declared that LORD PALMERSTON was engaged in the same laudable purpose, with the hope of embarrassing the Government, and turning its attention from the east. At one moment serious apprehensions were excited, as the stone masons and bakers struck, and large gangs carried off by force the men they attempted to form barricades, but were quickly dispersed by a squadron of the municipal guard. The national guard beat to arms, and the troops of the line were paraded on the boulevards. A regiment of cavalry and another of infantry were stationed near the Tuilleries, and pieces of cannon were planted on the quay.—The workmen assembled in the Faubourg St. Antoine had no weapons, not even sticks. No riot occurred, and by 8 o'clock in the evening, the crowds had peacefully dispersed. The following is the official account of the day's proceedings, from the *Moniteur Parisien*:—

"This day, Monday, a day ordinarily assigned to pleasure by the Parisians, operatives, the cessation of work continues; some streets of the Faubourg St. Antoine and of the Faubourg St. Marceau, were filled with masses of idle labourers, the meeting of whom excited the uneasiness of the population. Toward 1 o'clock it was said that a barricade had just been erected in the Faubourg St. Antoine; for a moment there was reason to believe that a Marshal collision was imminent. Immediately, on the orders of Marshal Gerard, and according to a previously-arranged plan, the city of Paris was covered with national guard, troops of the line, &c., the distribution of whom, carefully calculated, rendered any émeute impossible, at least, to insure its immediate suppression. No serious disorder has taken place. The barricades were destroyed without opposition. The Government has reason to believe that order will not be disturbed. The groups which attempted to raise the barricade, and which did not seem to belong to the operatives, took the direction, after having been dispersed, of St. Marle and Vincennes. Strong detachments of military followed them.

At the date of the latest advices the assemblages of workmen had ceased, and tranquillity was restored. The movements do not appear to have had any political motive or tendency. Many of the workmen had returned to their duty.

SPAIN.

Intelligence was received at Paris on the 5th of September, that an insurrection had broken out at Madrid, consequent upon the formation of a new ministry, as follows:— M. Cortazar, Minister of Justice and President of the Council; General Xavier Aspiroz, Minister of War; Antonio Y. Zavala, Foreign Affairs; Firmin Artaud, Minister of the Interior; Armen, Minister of Marine; Sereales, Minister of Finance *ad interim*.

On the arrival at Madrid of the royal decree constituting this ministry, the municipality declared itself in permanence, and the national militia took up arms. The captain-general, Aldama, was fired at, his horse killed and his aid wounded.

It was expected that the Queen Regent would leave Valencia for the capital on the 5th instant, accompanied by two strong divisions under O'Donnell and Diego Leon. The municipal government of Madrid was in open rebellion against the royal authority. The municipality of Barcelona left Madrid on the 2nd, for Alella. The Queen had appointed Diego Leon to succeed him. The provincial government had had for its president a member of the ministry, and Rollé for its captain general. All was tranquil at the capital on the 4th, the provincial government maintaining its authority.

PORTUGAL.

Advices from Lisbon of August 31st state that another émeute, or attempt at insurrection, had broken out at Castello Branco, where the 6th regiment of infantry have revolted and proclaimed the constitution of 1822. Troops that could be depended on were immediately despatched to the place. It was reported that the 9th and 13th regiments also had revolted, and that disaffection prevailed among the troops generally.

The treaty of commerce between Portugal and the United States had at length been officially concluded, but was yet to be laid before the Cortes.

CHINA AND INDIA.

The overland mail from India reached London on the 8th inst.—The Bombay dates are to July 23d—Canton May 12.

Sixteen transports, with the *Wellesley*, *Cruiser*, *Algerine* and the steamer *Atlanta*, left Singapore on the 30th of May, and were soon after followed by the *Conway* and three more transports. Up to the 9th of June, the admiral had not arrived at Singapore, and it was believed that he was proceeding direct for Canton, where he expected to arrive about the 10th of July.

The Bombay correspondent of the London Herald says— It is the general opinion amongst those whose opportunities and experience eminently qualify them to judge correctly, that, under the most favourable circumstances, at least one year more must elapse before there is any chance of the renewal of the trade, and this from no apprehension of our expedition suffering any defeat, but from the very nature of the service—the peculiar genius of the Chinese Government and people; as even the utter battering down of Canton, the occupation of any of the islands on the coast, or the destruction of several of the seaboard cities, would have no influence whatever on the emperor. It is only by entering directly on negotiations at Peking that any good can be expected to result; and this, even supposing every thing were to go on as prosperously as could be desired, must be the work of time; meanwhile the most protracted interruption of trade must be productive of the most injurious effects both to India and England. Already is the market at Canton swept of all its teas, which were being bought up at most exorbitant prices, and the deficiency in the English revenue from the short supply of the present, and the entire stoppage of the next year, will be severely felt in England.

Our protégé, the Shah Soojah, continues his career of luxury, sensuality, and dissipation, undeterred by the estrangement or contempt of his own subjects—unpersuaded by the hints of the English exactions. The time in fact seems fast approaching when the Shah's extortion from the people to be wasted in sensual or in childish extravagancies will be borne by them no longer; and already the question becomes an urgent one of how long we should waste the strength of the army and the resources of the exchequer in supporting or countenancing a heathen despot, with whom the moment's connection exposes our characters to native scorn from the vices he reflects on us.



