

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.

COBOURG, UPPER CANADA, SATURDAY, MARCH 14, 1840.

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VOLUME III.]

Original Poetry.

For the Church.

THE MARTIAL MUSIC OF ENGLAND.

"Perpetually encircling the habitable globe with an unbroken succession of the martial airs of England."—J. QUINCY ADAMS.

The martial notes of England By mountain, vale and river, O'er wild and deep thro' the broad world sweep,— Bold Freedom's music ever.

"T'is morn on green Australia's woods— The broad Pacific's kindling floods, Flushed with warm sunlight glow; A trumpet sleeps the silent dawn, A war-drum swells its summons on,— Far, far the glad sounds flow.

Awake! pale giant of the Cape— The sunlight gilds thy phantom shape! Wake 'Mount of Lions' stern and hoar, 'Tis morn on Africa's golden shore, Then the bold echoes ring:

The martial notes of England! They have a nobler tale Than the charging word, the flashing sword, Or the foeman's cloven mail:

BETHEL, OR THE CHURCH OF OUR FOREFATHERS.

BY THE REV. H. T. DAY, B.D., VICAR OF MENDLESHAM.

"And he called the name of that place Bethel." (Genesis xxvii. 19.)

Summer and Winter, Spring and Autumn, refreshing showers and fruitful seasons, publish to every realm, and unfold to every eye the paternal providence of heaven. It is written in the skies, it whispers in the gale, and every flower and tree, from the cedar to the lily, and all things in which is the breath of life, the tame and the wild, the bird and the insect; all, all remind us of the mercy, all hymn the praise of Him who formed and bade them exist.

infidel, and the hatred of the sectarian, assault the Bethel of our forefathers; and if malevolence and bitterness may effect the purposes of evil, soon will the land be shorn of her brightest beams, and the sorrow of the good be the only monument of her desecrated and prostrate temples.

But we have submitted to aggression; the Roman and the infidel have entered into our councils, and who shall say whether the lukewarmness of ourselves and the treachery of our pretended friends, shall not even yet be expiated in the blood of martyrs? Awake then, oh awake, for the foe is at our gates!

Banished from home and all its endearments, fleeing from the wrath of his brothers, worn out with travail, and feeble and faint, forgetful, perchance, of the Church of his fathers, the patriarch reclined his weary frame and humbled soul,—and "God found him."

If there be any single-minded, honest seeker after happiness, let his heart answer whether this be not the House of God, whether this be not Bethel? In this place hath not God found him? Hath not the Almighty here found him a wanderer, spent with toil, and overcome by the burthen of his sins? Here hath not God renewed his mercies to him, and here comforted him in his distress?

The noble towers and goodly fabrics of some of our churches remind us of the God of Bethel and of our engagements with him. For this purpose, our pious ancestors built and endowed them. Here we meet the God who found us wanderers, stricken and weary. Here we have drunk of the fountain of living waters, and eaten of the bread which came down from heaven.

"will refresh you." Return to Bethel, and think of the God of Bethel, his mercies and his promises. On the verge of despair, perhaps, He hath found us, or his Minister hath suggested "a word in season."

But without the Spirit of Christ, resolution is vain, and purpose idle: pray then, dear brethren, for the strength and the grace which it is the Spirit's prerogative alone to afford: pray that the high trust with which God has honoured us may be kept with a surer word and sterner care: pray that the Lord may enlarge the place of his tent and stretch forth the curtains of his habitation.

AN APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION:

CHAPTER VII. EPISCOPIACY—ECCLESIASTICAL ANTIQUITY.

Ecclesiastical testimony in support of Episcopacy—Universal consent of the Christian world for 1500 years—Clement of Rome—Ignatius—Irenæus—Clement of Alexandria—Tertullian—Origen—Cyprian—Firmilian—Clausus a Muscula—Ante-Nicene Code—Catholic Code.

I proceed, therefore, to cite the witnesses from Scripture and ecclesiastical antiquity in support of the Episcopal scheme; that is, that our Lord Jesus Christ, before His bodily departure from the world, and from the Church which he had chosen out of it, did, for the well-being and good government of this His spiritual kingdom, and for the work of the Ministry, grant a commission of regency, which he placed in the hands of one class of His ministers, the Chief Pastors of His Church, designating it to be a perpetual commission until His own return.

In the first place, then, I would call my reader's attention to the following fact, which Dr. Jablonsky has clearly stated in these words: "It is very remarkable that there is no doctrine or tenet of the Christian religion, in which all Christians, in general, have for the space of 1500 years so unanimously agreed as in this of Episcopacy." In all ages and times down from the Apostles, and in all places, through Europe, Asia, and Africa, wherever there were Christians there were also Bishops, and even where Christians differed in other points of doctrine or custom, and made schisms and divisions in the Church, yet did they all remain unanimous in this, in retaining their Bishops.

Let this fact be weighed, and it will amount to this, as before stated, namely, that for 1500 years no Christians dared to trust their salvation to any but an Episcopal ministry. The correctness of this fact we have seen negatively proved, in the complete failure of the Presbyterians to make out on single instance of Presbyterial government during the time abovementioned.

For positive proof of the same, let the following extracts suffice; a few out of the many with which it would be easy to crowd these pages, if it were desirable to make a display.

CLEMENT, as before cited, Bishop of Rome, A. D. 100, the companion of St. Paul, and whose "name" declared in the Scripture to be "in the Book of Life." Phil. iv. iii.—"It will behoove us (Christians,) looking into the depths of the Divine knowledge, to do all things in order, whatsoever our Lord has commanded us to do. He has ordained, by His supreme will and authority, both where and by what persons they [the sacred services and oblations] are to be performed. For the Chief Priest has his proper services, and to the Priests their proper place is appointed; and the layman is confined within the bounds of what is commanded to laymen."—Epistle to the Church of Corinth.

IGNATIUS, the friend and disciple of St. John, Bishop of Antioch, A. D. 107.—"The Bishops appointed to the utmost bounds of the earth are the mind of Jesus Christ." "I think you happy who are so joined to your Bishop as the Church is to Jesus Christ, and Jesus Christ to the Father; that so all things may agree in unity."—Epistle to the Church at Ephesus.

"I exhort you, that ye study to do all things in a Divine concord. Your Bishop presiding in the place of God; your Presbyters in the place of the Council of the Apostles; and your Deacons, most dear to me, being instructed with the ministry of Jesus Christ." "Do nothing without your Bishops and Presbyters."—Epistle to the Church at Magnesia.

think, imitations of the angelic glory."—Strumata, book vi. TERTULLIAN, supposed by many to have been a layman of the Church of Carthage, in Africa, A. D. 200.—"Let the heretics set forth the origin of their Churches; let them turn over the order of their Bishops, so descending by succession from the beginning, that he who was the first Bishop, had one of the Apostles, or of the Apostolical men who was in full communion with the Apostles, for his author and predecessor. For in this manner the Apostolical Churches bring down their registers; as the Church of Smyrna had Polycarp placed over them by John; as the Church of Rome had Clement ordained by Peter; as the other Churches also set forth those who were made Bishops over them by the Apostles."—Of Heretical Prescriptions, c. 32.

ORIGEN, Catechist of the Church of Alexandria, in Egypt, A. D. 230. "Shall I not be subject to my Bishop, who is ordained of God to be my Father? Shall I not be subject to the Presbyter, who, by the Divine condescension, is placed over me?"—20th Homily on St. Matthew.

CYPRIAN, Bishop of Carthage, A. D. 250.—"This, Brother, is and ought to be our principal labor and study, to the utmost of our power to take care that that unity may still obtain which was delivered by our Lord and by His Apostles to us, their successors."—Epistle to Cornelius Bishop of Rome.

"From thence [from our Lord's appointment of St. Peter] through the course of times and successions, the ordination of Bishops, and the frame of the Church, is transmitted so that the Church is built upon the Bishops, and all her affairs are ordered by the chief rulers; and, therefore, seeing this is God's appointment, I must needs wonder at the audacious daring of some who have chosen to vote to me as if in the name of a Church, whereas a Church is only constituted in the Bishop, Clergy, and faithful Christians."—Epistle to the Laeod.

FIRMILIAN, Bishop of Caesarea, in Cappadocia, A. D. 250.—"The power of remitting sins was given to the Apostles, and to Churches which they founded, and to the Bishops who succeeded to the Apostles by a vicarious ordination."—Epistle to Cyprian, Bishop of Carthage.

CLAUDIUS A MUSCULA, Bishop in the province of Carthage, A. D. 250.—"The sentence of our Lord Jesus Christ is manifest, sending His Apostles, and to them alone committing the power given Him by His Father; to whom we [Bishops] have succeeded, governing the Church of our Lord with the same power."—In the Council of Carthage.

I will not tire my reader's patience by pursuing the list of individual witnesses. I will only desire him to observe, that, among the few I have cited, we have witnesses not from one Church or one country only, but from Europe, Asia, and Africa, the only quarters of the globe then known;—from France, from Italy, from Cappadocia, from Asia Minor, from Egypt, from Carthage; witnesses not of that one only order, to the Divine institution of which as paramount in the Church, and essential to the constitution of a Church, they bore their testimony; but of the inferior order also, Presbyters, Catechists, and one, as is generally supposed, a layman; witnesses, not of dubious character, nor unknown persons, but the companions of the Apostles; themselves Martyrs, and Confessors to the Christian Faith; not men living in a corrupt age, or corrupted by the supposed evil effect of a civil establishment, but living in the purest ages of the Church, under the storms of persecution, and who had all passed off the stage of human life before the Christian Church received what is called an establishment.

I will add the collective testimony of the Christians of those days set forth in the canons called Apostolical, which obtained throughout the world, in the same pure era.

Canon 1. "Let a Bishop be ordained by two or three Bishops; a Presbyter, by one Bishop, and so likewise a Deacon, and the rest of the Clergy."

Canon 24. "If a Presbyter, despising his Bishop, gather a separate congregation, and erect another altar, being not able to convert his Bishop of any thing contrary to godliness and righteousness, [if he could do this, redress was open in the Provincial Synod; and, therefore, his disorderly conduct inexcusable,] let him, and the clergymen that conspire with him, be deposed, and the laymen be suspended from communion, after a third admonition from the Bishop."

Canon 32. "Let the Priests and Deacons do nothing without the knowledge and consent of the Bishop; for with him the people of God are intrusted, and of him an account of their souls will be demanded."

Canon 47. "If any clergyman do unjustly calumniate a Bishop, let him be deposed; if to it is written, 'Thou shalt not speak evil of the RULER OF THY PEOPLE.'"

I will add, lastly, the testimony of the Catholic Code of Canons received throughout Christendom, beginning with the Nicene Council, which universally treats of Bishops, and Bishops only, as having power to ordain.

LIVES OF THE FATHERS. No. V. JUSTIN MARTYR. In the pages of Scripture we are presented with instances of men converted from heathenism to the Gospel of Christ, but we know scarcely more of them than this single fact. We are informed, for example, of the conversion of Dionysius the Areopagite; but neither Scripture nor Ecclesiastical history tell us more than that this was effected by the preaching of St. Paul at Athens, and that he afterwards became bishop there. We may indeed, from his rank, from the state of the times, and of his country, and of other collateral incidents, go some way in reasonable and instructive speculation upon his thoughts and feelings; but as these were common to others also, we can contemplate him only as representative of a class. The individual is wanting until the present period, whose steps we can trace from heathenism in tracks of light, from the beginning to the end of his race, along the paths of the Church of God. To this remarkable character the whole system of heathenism was familiar, in its depth and height, in its mythological superstition, and in its refined and lofty speculations; for he was both a scholar and philosopher. From his writings we gain a considerable insight into the form and position of the Church in his day; and he concluded his course with a martyrdom, the particulars of which are not left to conjecture.

—thus elevating man at God's expense, the Stoic gave himself little trouble about the deep and hidden things of one whom he had so nearly reduced to his own level. Finding that, in this school, he made no advance towards the knowledge of God, Justin quitted it and joined himself to the Peripatetics; but becoming speedily dissatisfied with the instructor he had selected from amongst them, he had recourse to a celebrated Pythagorean, in order to procure from him, if possible, the peculiar and excellent gift which philosophy promises. Here, however, Justin found himself unequalled at the outset. He had not brought with him that knowledge of music, astronomy, and geometry, which this singular system, professing to be built upon the properties of numbers, considered as fundamental. A fourth time, therefore, he had to seek a master; and accordingly he attached himself to a Platonic philosopher of celebrity, who had lately taken up his abode in the town. To his instruction he gave himself up with entire devotion, and found himself making daily progress. He was amingly taken, he says, with the intellectual discernment of incorporeal things, and the contemplation of the Platonic ideas gave wings to his mind; so that he reckoned upon shortly becoming truly wise, and flattered himself with a speedy attainment of the end of this system, which is the sight of God. He had indeed some solid reason for his satisfaction, because he had certainly advanced much nearer to the true principle of natural religion. But he was not necessarily nearer to the discovery of revealed. It was on the very same ground to which he had now mounted, that the most inveterate enemies of Christianity, the new Platonists, erected their hostile engines. In fact, Justin was now at the very verge of his everlasting interests, and to all human appearance, a mere accident might have turned him in an instant to the choice of life or of death. (A. D. 132.) He had now attained the prime of life, being about the age of thirty, when a series of incidents took place, which would co-operate to make him favourable to the Christian cause.

He beheld their persecutions during the rebellion raised by the impostor Barcochebas, or Son of the Star; and when he saw them fearless against death and all other terrors, he felt it to be impossible for that they could lead a vicious and sensual life. For, as he himself argued, what man that was a lover of pleasure, licentious, and a feeder on human flesh, would welcome death, so as to be deprived of his enjoyments? Enwrapped in the contemplations into which the Platonic philosophy had led him, and wishing to indulge them undisturbed, he retired to a spot not far from the sea at Caesarea. Here his solitude was interrupted by the presence of a venerable old man, of meek, but dignified deportment. A conversation commenced, at the opening of which Justin displayed the selfish and worthless spirit which ever inspires wisdom merely human. From the height of his vain philosophy the old man soon plucks him down by a few questions, through which he leads him to give up the Platonic notion of arriving at the sight of God, and to ask for other instructors than the philosophers. The old man refers him to the Jewish prophets, and Christ and his apostles; and having recommended him to pray, above all, that the gates of life may be opened to him, for that those things which they taught could neither be conceived, nor understood, unless God and His Christ should grant the power, he left him, never to be seen by him again.

At that moment Justin felt a fire kindled in his soul; and a love of the prophets, and of those men who were beloved of Christ, took possession of him. On further revolving in his mind the words of the old man, he found that the philosophy which he had preached was the only sound and useful system. This, therefore, he henceforward adopted: thus at length he chose his school, and Christ for his schoolmaster, nor ever had to seek again. The vague and broken visions in which his unlighted mind had formerly taken such delight, gave way to definite conceptions; ill-founded and fond conjectures, to sure and certain hope; the vain desire of seeing God, to the satisfactory consciousness of knowing all that could be known of him in this life, and the assurance of knowing him even as he should be known in the life to come. The hourly thought, the daily occupation at home and conversation abroad, his affections, his deportment, his friends, and his companions, were all changed; life, both within and without, wore quite a new aspect. What a strange and joyful feeling must have accompanied the sense of such a change! Let the Christian, who can remember one fit of perplexity dispersed, one proud or angry feeling softened, one stain of conscience removed, one sorrow comforted by the Word of God, and bears in remembrance too the exceeding joy which accompanied the change,—let him try to conceive the overpowering feeling of heavenly joy which came upon the heathen when all things, both of heaven and earth, were changed to him,—and darkness became light, guilt innocence, ignorance knowledge. For the dreams of the philosophers, he now took up the prophets; and the sights passing before his eyes even at Caesarea, would be a living commentary upon their text. The predictions of them and of Christ were fulfilling: the land streamed with the blood of the denounced people, and the streets of the seaports would be crowded with the interminable processions of slaves, who were to be shipped off from their country to a distant land of rigorous servitude. With his attention thus forcibly called to prophecy, he no longer wonders that he should have poured forth such a store in his Dialogue with Trypho.

But his diligence must have been amazing, and could only have been set and maintained in motion by the high principles of the Gospel, and by the grace of the Holy Spirit. He had now to learn a system so totally new, that all previous acquisitions, instead of being a help and introduction, were a hindrance. He had now to bid an eternal farewell to the long-continued frame of mind which had been the growth of years, the result of anxious study. A book was laid before him, wherein was the truth indeed, and sublime and beautiful beyond the reach of human conception. Through the grace of God he was enabled to despise the vain trickery of language, to detect the frauds of sophistry; and that which to the worldly spirit had ever seemed foolishness, was found by him to be wisdom and truth indeed.

Received into the bosom of the Christian Church, this distinguished convert was not slow in exhibiting the fruits of his instruction, nor did he long lie hidden in provincial obscurity. We have to follow him to the capital of the empire, where he arrived, clad still in his philosopher's garb, which he retained to the last: considering himself still a philosopher, but of the only true philosophy, and professing himself a teacher not of human wisdom, but of the divine word. Here he gave his labour to the Church, and took his post in giving oral instruction. But his services were soon required in writing. The capital was, of course, the general receptacle of the provinces, and while Asiatic rites found their way into her temples, Asiatic heresies would also endeavour to enter her churches. Simon Magus, the first heretic, had early imported his pernicious doctrines, and had made such an impression, that Justin tells us he saw with his own eyes a statue raised to him with the inscription, "To Simon, holy God." The venom which he introduced was now working with augmented deadliness under Marcion, who was at the very height of his fatal reputation there. Him, therefore, he resolved to oppose with all the arms which God had given him; and they were sharp and weighty. Marcion received from him a severe blow; and the whole body of heretics were assailed by him at one general assault, in a work which he composed during this visit. (A. D. 148.) On his arrival at Rome, he had found the Church enjoying comparative peace, under the mild government

* Abridged from the Rev. R. W. Evans.

* Justin, Apol. i. 26.

of the first Antonine. But even under such an emperor this did not last long. Persecution and famine began to desolate the empire; and the people, with their priests and philosophers at their head, discovered the cause in the anger of the gods at the toleration of such enemies to them as the Christians. They were sedulously charged with the most horrid crimes, and, thus branded, were persecuted both by the sentences of the magistrates, and by the riots of the multitude. At a time when the blows of persecution were becoming intolerably heavy, Justin boldly stepped forward to arrest the hand of the smiter. He presented to the emperor an Apology for the Christians. It was a step of great personal danger, inasmuch as he thus professed himself a Christian to the emperor's face; and the law of Trajan was still in force, which, though it forbade the Christians to be purposely sought after, yet inexorably adjudged them to death when they allowed themselves to be such. He was not, however, the first who had braved this danger. Both Quadratus and Aristides had exposed themselves to it, in presenting Apologies to Adrian. The title itself is one of strong and melancholy expression. An apology means the defence made by the accused before his judges. If we take a sorrowful pleasure in reading the defence of an innocent man,—if, amid the works of Plato, we turn over, with deep interest, the defence of Socrates, what should be our feeling in perusing these defences made by our spiritual forefathers against the calumnies of the unbelieving world? Serving their God with all devotion, even to the loss of life—maintaining the strictest purity, no less in thought than in word and deed, in love and charity with all mankind, so as even to pray for their persecutors, they were accused, by men whose character was the contrary to all this, of holding no God, of deeds of revolting impurity in their assemblies, of murder, witchcraft, and every thing denounced by law both human and divine. Under these circumstances Justin came forward, and addressed his work to the Emperor Antoninus Pius, and his partners Marcus Aurelius and Lucius Verus, and to the senate and people of Rome. He begins with claiming from them common justice, and then proceeds to disprove the charges so falsely brought against them, as of atheism, impurity, disaffection, and to show that some of their real doctrines, as—the future state, the worship of the Son of God, the future conflagration—and others, so far from containing any thing abhorrent to reason or natural feeling, had all of them their parallels among the heathen poets and philosophers. He then proceeds to declare the nature of Christ,—sets forth the Jewish prophecies concerning him,—and concludes with giving an account of their initiation of converts, and the rites and forms of their assemblies,—all of which had been misrepresented by the most shocking calumnies. The earnest strain of truth and innocence pervades this treatise, and it discloses an honest and uncompromising spirit, which does not fear to contradict the Stoic prejudices of Marcus; and to tell the potentates whom he is addressing, that they will not escape the future judgment of God, if they abide in injustice.

Of its success with the high powers to whom it was addressed, we are ignorant. But we cannot but suppose that it had great though gradual effect among the heathen in general, and served also to confirm many wavering on the brink of passing over to the Church. Justin would scarcely have ventured on a second treatise of the same kind, had he not seen good fruit arise from the first.

After a considerable stay at the capital, he returned to the provinces; and at Ephesus, after his successful contests with the heathen and the heretic, he found him entering the lists against the Jew. Here he held his celebrated dialogue with Trypho, a most learned man of that nation. This dialogue, in imitation of those of Plato, is furnished with an agreeable introductory scene. He describes himself as encountering in his morning walk, the Jew Trypho. His philosopher's habit occasions a remark which leads to speak of philosophy, and this brings Justin on the subject of his conversion to Christianity. Trypho in reply advises him to come over to Judaism from Christianity, as he has done to Christianity from philosophy; and here the dispute commences. Justin first of all proves against Trypho the abrogation of the Law of Moses, and justification through Christ only; and shows how the Law in its ordinances prefigured the Gospel, which was its end and object. His argument leads him on to demonstrate the divine pre-existence of Christ, maintaining that it was he who appeared under the old covenant to Abraham, the Patriarchs, and Moses. He then proves from prophecy his incarnation, passion and resurrection, and the conversion of the Gentiles. In the course of his argument he solves certain objections, by maintaining two advents of Christ, the last of which was yet to come, and to introduce the millennium, after which was to follow the judgment.

After this conference with Trypho, Justin is supposed to sail from Ephesus. How long he abode in the provinces does not appear. But he had the privilege of resembling St. Paul in two visits to Rome; in the first to preach and depart, in the second to preach and die. On this last occasion he found Marcus Aurelius on the throne; and although a reign had never occurred so uniformly hostile to the cause of Christianity, he boldly put himself once more in the front of the danger and presented a second Apology. The blood of three martyrs, put to death together merely because they confessed themselves Christians, was fresh when he presented it. It is a mournful document. The sword and rack of persecution come before our eyes as we read it, and, like St. Paul's last letter, it contains a melancholy foreboding of his fast-approaching death. His notorious exertions in teaching, and the fame of his writings, had marked him out. But, above all, his having quitted the ranks of the philosophers, roused the vengeance of that malignant and unprincipled class of men.

(A.D. 168.) He was brought, in company with five others, before the tribunal of Rusticus, the Pretorian Prefect. On being commanded, in the usual form, to worship the gods and obey the emperors, he answered with a distinct profession of Christianity, which the interrogatories of the magistrate only caused him to repeat in greater detail. His companions were next questioned, and they made the same bold profession. The Prefect then turned to Justin and said, "Hark, thou that hast the reputation of eloquence, and thinkest that thou holdest the truth: if thou shalt be scourged and beheaded, art thou persuaded that thou wilt go up into heaven?" Justin answered, "I hope, if I undergo this, to possess its gifts. For I am well assured that the divine gift abides with all who live thus, until the end of the world." "Do you conceive then," said Rusticus, "that you will go up into heaven and receive a reward?" "I not only conceive, but know, and am fully assured," replied Justin. On this the Prefect said, "Nothing remains for us but to come immediately to the point.—Sacrifice with one consent to the gods." Justin answered, "No one in his proper senses falls from piety to impiety." To the last threat of the Prefect, that he would put him to a cruel death, Justin answered, "It is through a cruel death that we hope and pray to be saved, for the sake of our Lord Jesus Christ; since this will be our salvation and means of confidence before the most terrible and universal tribunal of our Lord and Saviour." To the same purpose was the answer of the rest of the martyrs, "Do what you will, for we are Christians, and do not sacrifice to idols."

On this Rusticus pronounced sentence, ordering that those who will not sacrifice to the gods, nor obey the decree of the emperor, be punished by scourging and beheading as the laws direct. The blessed company of faithful witnesses was then led off to the place of execution, and received the crown of martyrdom. Some of the brethren privily obtained their bodies, and buried them in a suitable spot.

Thus Justin obtained that title which has ever since been so honourably affixed to his name. He exchanged the appellation of philosopher for that of MARTYR.

ON THE FREQUENT PARTICIPATION OF THE SACRAMENT.

Some religious persons have moved a question, Whether it be better to communicate often, or seldom? some thinking it more reverence to these holy mysteries to come but seldom: while others say it is greater religion to come frequently. But I suppose this question does not differ much from a dispute, whether it is better

to pray often or pray seldom; for whatsoever is pretended against a frequent communion, may, in its proportion, object against a solemn prayer. But the question is, what is frequently? How many times in the course of the year will constitute the word frequently; what rule shall be laid down to regulate our attendance? The Church has already laid down a rule, if we must needs have a rule; but the warm and devotional feelings of the true Christian will go far beyond this, which was given rather as the extreme of necessary attendance, than any suggestion as to propriety.—Unless any very urgent reasons prevail to the contrary, the Christian ought NEVER to turn his back upon the holy table. It is not a question whether three or four times, ten or twenty times be sufficient. Can we do sufficient to please God? The same rule that St. Paul gives for prayer, the Christian should take to himself for the Eucharist: "Be instant" in the Eucharist, and remember the Lord Jesus Christ "without ceasing." The oftener you present yourself at the altar, the more you will desire to come again; the oftener you hold communion with the body and blood of Christ, and the less frequently will you hold communion with the world; and therefore let your rule be this:—Whenever I behold the holy table prepared—whenever I hear the joyful invitation given: "Come, for all things are now ready," I will straightway go in search for my wedding garment, I will take my place at the feast, I will be found kneeling at the steps of the altar, hungry for the bread of life, and thirsty for the well living water.—Rev. W. Bennett.

Jeremy Taylor.
The rubric at the end of the service.

THE CHURCH.

COBOURG, SATURDAY, MARCH 14, 1840.

The Editor of the Chronicle & Gazette of Kingston, is entitled to our best thanks for the courtesy and kindness with which he has expressed himself in relation to this journal and its conductor; and we beg to assure him that these are sentiments cordially reciprocated by ourselves. We meant not, in our late animadversions, to impugn the consistency of our respected contemporary on the questions either of the Union or of the Clergy Reserves; but our complaint was directed against what we deemed an unfair reflection upon the sentiments and conduct of those individuals who, in regard to both those measures, adhered conscientiously to their former objections. It struck us that a rebuke was meant to be conveyed against those who, notwithstanding that these questions have been disposed of by our Legislature, still think, and are open and honest in the expression of their conviction, that both are open to the severest scanning of public opinion,—the more so, because although thus disposed of by our Provincial Parliament, they have neither of them as yet become the law of the land; and because every British subject has a constitutional right, until they do become the law of the land, to adopt every proper and peaceable means of either nullifying those measures altogether, or of having them so modified as will best conduce to the public peace and the general good. It were competent for the people of Upper Canada to petition, if they like, against the Union of the Provinces, unless upon terms which will secure British supremacy, and the proper influence of our endangered Protestantism; and it is equally the right of the members of the Church of England who dissent, as vast majority of them strongly do, from the justice and the expediency of the measure which has been adopted for the disposal of the Clergy Reserves, to petition the Imperial Legislature for such a modification of that Bill as will best comport with the principles of our venerated Constitution, and most effectually promote the interests of true religion. The former the people of the Province have not thought it necessary to do, because an Address was passed by a large majority in the Assembly, which embodied substantially their wishes upon that question: the latter the members of the Church of England have thought it proper to adopt, and they should neither be reviled nor blamed for the exercise of what all must concede to be a constitutional right. Did they, in the performance of this duty, resort to the methods so frequently employed in similar cases, of exciting the minds of the people by calling public meetings, addressing to them inflammatory speeches, or distributing inflammatory placards, the authors of such conduct would justly expose themselves to the utmost severity of rebuke. But no such course has been adopted; such a system of agitation the leading members of the Church of England feel it a religious duty to discountenance. In the present instance, the clergy of the different parishes throughout the country have undertaken the direction of this matter: it is simply a business betwixt them and their flocks; and though the avowal may prove as mortifying to the opponents of sound constitutional principles as it will be gratifying to their consistent supporters, we are enabled to announce, from all that has come to our knowledge, that the petitions against the late Spoilation Bill have met with the most signal success. We know that in the township in which we ourselves reside, more than 300 signatures have been attached to it, and in the neighbouring one of Hope, 200; representing a portion of the community which, for their intelligence, wealth, loyalty and numbers, deserve that their honest remonstrances should be patiently and respectfully considered.

It would be, we can assure our respected contemporary, a source to us of unfeigned gratification, could we conscientiously yield to the present Governor General of British North America the same meed of our humble support which was tendered to his excellent predecessor, or which, as a general rule, we felt justified in affording to those who have held the office of Lieutenant Governor of the Province, since the time that we commenced our editorial career. For such of the acts of the Governor General as may bear upon the face of them the evidence of a desire to promote the public good, he shall receive our most hearty commendation; but when we discern amongst the measures which he recommends and which he exerts all his influence to carry, such as obviously compromise the spirit of our glorious Constitution, and are designed to upset the fabric of the National Religion,—when we see apparent a determination to frown down the most loyal supporters of the Altar and the Throne, and to exalt their rebellious opponents, we feel ourselves compelled, on every principle of common honesty in the discharge of a public trust, to raise our voices in firm, yet respectful protest.

In regard to the manner in which the leading and most important measures of the late Session have been carried, our contemporary must excuse us if we differ from or offend him in the unhesitating avowal of our own conviction, that it has been any thing but honourable to the parties by whose influence they were rendered successful, or flattering to the consistency and independence of many public men by whose agency they were helped to maturity. We have seen, what our loyal contemporary cannot fail to have observed with pain, a melancholy descent of public virtue from that proud eminence on which we had fondly believed it to have been immovably fixed, and a grievous development of paltry intriguing which ought to have no place in the private dealings of honourable men—much less in the exercise of a public trust by a faithful and high-minded servant of the Crown. If we cannot contemplate the specimens of the latter degradation, lately so manifest to all the world, without a virtuous indignation, we have no severer feeling for the former than an unfeigned compassion and regret. As we have already taken occasion to explain, society in the Colonies is not so constituted, and public

men are not so circumstanced, as to permit them, in the face of intimidation, to maintain their public integrity without a corresponding sacrifice of private duty. It needs no lengthened argument to shew which of the two in such a position of things, should be yielded; but, as we have already said, we have no severer feeling than pity for those who have been placed in the distressing dilemma.

We have more to say upon these topics; but we gladly leave a subject so little calculated to beget feelings of pleasure or refreshment, and we leave it with renewed assurances to our contemporary of the Chronicle & Gazette of our cordial regard and good-will.

It is with the highest gratification we learn, as well from the public papers as from private advices, that the return of Henry Sherwood Esq. for the loyal and conservative city of Toronto has, by the result of the recent canvass, been placed beyond a doubt,—that not only is his election certain, but that he will absolutely distance his Radical opponent. It is with the political opinions alone of that opponent that we have any quarrel: we respect, as sincerely as his best friends can do, the personal good qualities which, it is conceded on all hands, he possesses; and as a public man, he cannot but experience the most unqualified opposition of every honest conservator of his country's honour and welfare. That gentleman, in his Address to the Electors of Toronto, and in some other published documents, intimates with sufficient plainness that he adheres to that theory of Responsible Government which was so distinctly repudiated by Lord Melbourne, Lord John Russell, and the Marquis of Normanby; so that we are to infer, either that the Government at home, with no unusual vacillation, have changed their opinions upon this question, or that at the very outset of his public career this champion of all that is "liberal" is acting in direct opposition to principles of policy which that Government has avowed! But perhaps it will be asserted that he is the servant of "the people" and not the spokesman of the Government: if this be so, his defeat at Toronto—which may be calculated upon as certain—should, according to his own principles, induce him, so soon as least as that defeat becomes matter of history, to resign his office of Solicitor General.

We are quite at a loss to understand by what perversion of words, the Editor of the Christian Guardian can make it out that our late brief notice of the secession of Mr. Mulkins from the Methodist connexion, contained or implied an "attack" upon that body; and we are equally at a loss to understand how any previous notice in our columns of similar secessions from that communion, can with any propriety or justice be termed "offensive and discreditably observations." In the case of Mr. Mulkins, we contented ourselves with a simple announcement of the fact with a remark that we might hereafter offer some observations upon the subject: the only notice we can recollect publishing of similar facts previously, was taken from the Quebec Mercury, in an account of an Ordination held by the Bishop of Montreal in October last; and although we had it in our power to make some accompanying observations as flattering to the principles which from conviction we uphold, as they would have been discreditably individually to the Editor of the Guardian, we cannot recollect that such were ever made. When the particular remark which is deemed "offensive and discreditably" is pointed out, we may either defend ourselves or make reparation, as circumstances may seem to require.

It strikes us, however, that in the notice of these facts contained in the Guardian of the 4th instant, the opportunity was eagerly seized of convincing the world, if possible, that the Methodist communion would be great gainers and the Church of England great losers by the secession in the one case, and in the accession in the other, of those far individuals. A few lines from us, making no reflection upon any body or any party, are eagerly seized as pretext for an attack upon the character of those individuals,—the justice of which, until we see it supported by some less exceptionable testimony, we must take leave to doubt. We shall not, by any means, accuse or suspect the editor of the Guardian of asserting a wilful untruth; but he has been in the habit, from whatever cause, of wandering so much in his accounts of men and things from the exact facts of the case,—in matters upon which our own explanations of the whole truth have in more than one instance wrung from him the reluctant penance of a cautious silence,—that it must not surprise him if we are not a little incredulous as to the justice of the accusations which, in the present case, he has thought it proper to make. We have no doubt that the individuals assailed will, if admitted into Holy Orders in the Church of England, previously furnish such explanations of the charges made against them, as will satisfy those whose office it is to admit them to the ministry; and probably those very individuals, as much as the friends of the Church in general, will thank the editor of the Guardian for an opportunity of openly refuting accusations which might hereafter be employed, for purposes of injury, by secret and intangible insinuation.

We observe in the St. John's (N.B.) Courier of Feb. 22, a very interesting account of the operations of the "Church Society" of that Province, as developed at their Anniversary meeting held at Fredericton on the 12th of that month. Several clergymen, besides the Archdeacon, were present; and many of the most respectable and influential laymen of the Province. We perceive that £100 was placed at the disposal of the Executive Committee for "Missionary Visits to neglected places," and the further sum of £150 for "aid to the building and enlarging of Churches and Chapels". Of the value and importance of such a Society, there cannot, we should suppose, a doubt exist; but it would appear from the Address of the Venerable the Archdeacon, that the general co-operation of Churchmen in the Province had not yet been obtained, in consequence of a scruple in some quarters as to the propriety of the Constitution and proceedings of the Society. This difficulty, however, it is judiciously proposed to remedy by an appeal to their Diocesan, and the submission to him of such points as have been thought liable to objection.

We have great pleasure in publishing the communication of Mr. J. Vansittart, on the subject of the interesting and important Letters lately read by the Hon. Mr. De Blaquiere in the Legislative Council. The explanation he furnishes of the manner in which those Letters were procured, will, we are sure, prove as gratifying to our readers in general as it has been to ourselves.

We are not able to reply satisfactorily to the inquiry of our clever correspondent Z.; though we apprehend the able author of that valuable little treatise, "First Sundays at Church," was not conscious of the literary theft perpetrated upon good George Herbert, in the lines to which the name of Bishop Horne is, we think erroneously, affixed. But perhaps the imitation, by whomsoever made, had been acknowledged by the writer, and the fact of its being an imitation inadvertently omitted in the treatise where it appears.

COMMUNICATIONS.

To the Editor of The Church.

Westridge, Woodstock, March 2, 1840.

REV. SIR,—In your paper of the 22d ultimo, I observe an article upon the letters read by the Hon. Mr. De Blaquiere in the Legislative Council, during the discussion on the Clergy Reserve question, and feeling sure that whatever is brought before the public in its true light, I do not hesitate to beg insertion for a few particulars on the subject.

True it is, "they are of immense value, and have made a very great impression," and equally true, that very great credit is due to the individual through whose instrumentality they have been brought to light; but as from the substance of the article the public are led to conclude that Mr. De Blaquiere is this individual, and as I am persuaded he would be the last person to wear laurels not his own, I beg leave to bring before you a true statement of the facts; and this I do by no means in disparagement of Mr. De Blaquiere—a gentleman whose principles and abilities I highly respect, whom I have learned to esteem in private life, and greatly to admire and value in a public capacity,—and surely every friend to our national Church must acknowledge a lasting debt of gratitude to him for the mastery use he made of those documents when placed in his hands; and I have reason to believe that the name of the gentleman who did procure them would have been given with the Letters by Mr. De B., had he not expressed a wish to the contrary. I feel, therefore, that in correcting this erroneous impression, while I perform an act of justice to my friend, I am also doing what must be most grateful to the generous mind of Mr. De Blaquiere.

To our worthy and highly valued Rector, the Rev. Mr. Bettridge, and to him alone, is the credit due for searching out these Letters, and bringing them before the public from an obscurity of nearly half a century, and where they would have reposed unnoticed and unknown, until time and mildew had consumed them, but for his indefatigable exertions; and permit me, Sir, to add, that this is but one of the very many and important services which, under the blessing of God, he has been enabled to render our beloved Church while on his mission in England.

While in Devonshire, Mr. Bettridge was invited by the widow of the late General Simcoe to spend a week with her. This his numerous engagements at the time would not permit, but a day was named to breakfast at her house; and ever mindful of the great object in view, he lost not the opportunity to enquire if she had any recollection of the General's leading measures in his administration of the Government of Upper Canada, particularly as regarded the Church, and the settlement of the Clergy Reserves. She replied that she remembered them most distinctly,—which led to further enquiry, and resulted in the discovery that she had in her possession many original letters and documents connected with the subject. After a diligent and fatiguing search among several old dust-covered chests piled up in the Library, and which had not been disturbed for many years, Mr. Bettridge, assisted by the daughters of Mrs. Simcoe, was enabled to select those Letters, which he transmitted to the Hon. Mr. De Blaquiere but a week before they appeared.

Such is a simple statement of the facts; and as "nil falli antequam, nil veri non antequam dicere," is a principle which, I am sure, you will heartily respond to, I have no doubt of your giving a place to this communication in your excellent journal.

I have the honour to be, Rev. Sir,
Your obedient Servant,

JOHN G. VANSITTART.

To the Editor of The Church.

SIR,—Will you permit me to notice a strange mistake in the quotation of some verses in that excellent article, "First Sundays at Church," in your last paper. They are there attributed to Bishop Horne. Let me call attention to the following beautiful lines of Herbert, or the "Devine Herbert," as he was once called, and tell me if, in the sweet and most quaintly musical flow of their old English, any one could recognize the pretty little stanzas so neatly dressed up by Bishop Horne:—

I.
Sweet Day! so cool, so calm, so bright,
The Bride of the earth and sky,
Sweet dew shall weep thy fall to night,
For thou must die!

II.
Sweet Rose! whose hue, angry and brave,
Bids the rash gazer wipe his eye—
Thy root is ever in its grave,
For thou must die!

III.
Sweet Spring! full of sweet days and roses,
A box where sweets compacted lie,
My music shows you have your closes,
And all must die!

IV.
Only a sweet and virtuous soul,
Like season'd timber, never gives;
But when the whole world turns to coal,
Then chiefly lives!

These lines can be found either in the large editions of the British Poets, or in a little work called "Religious Poetry of the 17th Century." I trust the worthy Bishop Horne was not the remodeller of poor Herbert, Sternhold, Hopkins, or Blackmore, would have been more merciful to Milton's "Lycidas," had any of them undertaken to trick him out in ideas borrowed from the wardrobe of their imaginations.

Will you notice this act of poetical piracy, and oblige, Z.

CHURCH STATISTICS.

RECTORY OF WELLINGTON SQUARE.

Incumbent, the Rev. Thos. Greene.

Shortly after Wellington Square was constituted a Rectory, a neat Church was erected principally at the expense of Wm. Johnson Kerr, Esq., who hoped that, upon its completion, the usual stipend for a Clergyman would be extended to this as well as other Missions; but in such an expectation he has hitherto been disappointed. The first Missionary nominated to the pastoral charge of this place was the Rev. T. Mack, who laboured with acceptance here for nearly a year. After his departure, the Rev. J. G. Geddes kindly afforded his gratuitous services; but as his own immediate engagements at Hamilton and Barton occupied the earlier hours of the Sabbath, his attendance at the Square was necessarily so late, that the distant members of the Congregation could not avail themselves of his valued ministrations. In the July of 1838, the present Incumbent entered upon the charge of the Mission (a weak state of health rendering him unequal to the laborious duties of Travelling Missionary in which he had been engaged for two and a half years previously), and had the satisfaction of finding many in the various parts of the township rejoicing in the prospect of having Gospel privileges once more within their reach. His two first congregations were in the Square and on Dundas Street. In the latter place, being much inconvenienced by the want of a suitable house of worship, the members of the Church decided on erecting one; and this they have lately carried into effect. There we have now a very neat and commodious building.

For the site of this Church and burial-ground we are indebted to the prompt liberality of Thos. Atkinson, Esq., who decided the necessary quantity of land for the purpose to the Bishop and his successors. The funds requisite for the erection of the Church were supplied by the subscriptions of the neighbourhood and the donations of the Lord Bishop of Montreal, and also to the indefatigable friend of the Church in Canada, the Rev. W. J. D. Waddlove. Whilst the zeal of every member of the Building Committee deserves much praise, that of Joseph Ireland and Wm. McCay, Esquires, especially entitles them to the sincere thanks of the Congregation. At present three services are held by the Incumbent each Sabbath; at Wellington Square, Dundas Street, and on the Lake Shore; and he has weekly appoint-

ments in the township of Nasagweya, and Oakville, Trafalgar, and also, as circumstances permit, in three other stations. The number of children receiving scriptural instruction may be computed at 75. Several little girls receive gratuitous instruction in needle-work every Saturday.

The Novitia Parochialis for the year ending July, 1839, is as follows:—Baptisms, 61; Burials, 6; Marriages, 1. The number of Communicants within the range of his labours may amount to 100.

ADDRESS FROM THE MIDLAND CLERICAL ASSOCIATION TO THE LORD BISHOP OF TORONTO.

May it please your Lordship:

We, the Midland Clerical Association, beg to express the unfeigned gratification which the opportunity of our first Meeting since the return of your Lordship to this Province, affords us of congratulating you upon your elevation to an office which the spiritual wants of this rising country rendered so necessary, and to which your Lordship's long and zealous services in the cause of Christ and his Church gave you so pre-eminent a claim.

More than thirty years have elapsed since your Lordship entered upon the ministry in this portion of the vineyard of our Divine Master; and the changes in the spiritual condition of the country during that interval, while they afford cause for such thankfulness and joy, cannot but awaken at the same time sentiments of regret and melancholy. There is reason for abundant satisfaction and gratitude that, in the space of thirty years, the shepherds of the flocks of our Zion have increased from three to eighty; and that the whole number of communicants then in the Province scarcely reached to one half of the amount of those who are now accustomed to gather round the altar of that Church which has so long enjoyed, and continues still to receive the benefit of your Lordship's pastoral care. But we cannot look round without sorrow of heart and many anxious forebodings upon the waste places in our vineyard,—upon the hundreds of scattered families of our communion who seldom hear the voice of an accredited ambassador of the Lord,—upon the numerous townships, earnestly contended and died for the faith, without the means of access, except in cases rare and few, to those ministrations to which in their father-land they had become accustomed, and which, in this country of their adoption, they had fondly hoped were secured to them. We view their destitute condition with sentiments of the deepest depression, when we contemplate the effort which has recently been made to deprive the children of the Church of that patrimony which a religious King had conferred, and which the Constitution guaranteed to them. But amidst the lukewarmness of friends and the violence of opponents, we cannot refrain from thanking your Lordship for the zeal and Christian determination with which, aided by a few faithful friends in the Legislature, you have resisted those aggressions upon the acknowledged rights of the Church. These are efforts which, when the clamour of faction shall have died away, will be viewed by a Christian public with the approbation they deserve; and in the dying hour they will afford to your Lordship a satisfaction which no attempt at effecting an unstable peace at the expense of principle could ever yield.

That the Great Head of the Church may continue to "cast upon it His bright beams of light," and that He may long preserve your Lordship in health and strength, and vouchsafe to you an increasing measure of His grace and Holy Spirit, that your oversight of this Diocese may be blessed to the glory of God and to the salvation of souls, is the fervent and constant prayer of your Lordship's faithful and affectionate servants.

On behalf of the Association,
(Signed) CHAS. T. WADE, Chairman.
A. F. ATKINSON, Secretary.

Port Hope, Feb. 6th, 1840.

REPLY.

MY REVEREND BRETHREN:

I feel much encouraged by your reasonable and affectionate address on my appointment to the episcopal superintendency of this new and important diocese; in which the spiritual wants of the inhabitants are so great and pressing.

Amidst many difficulties which the branch of the united Church of England and Ireland has had to encounter and surmount in this portion of Her Majesty's dominions, there is nevertheless, as you justly observe, great cause of consolation in the gradual but steady amelioration of our religious destitution. As the Clergy have increased in number, so have our communicants in a still greater proportion. It is, indeed, delightful to me to state, that in all places, as well as in Toronto, where the ministrations of our Apostolic Church have been regular, there has been a like increase among her members. And in regard to those who are so anxious to diminish our numbers, we appeal with confidence from their misstatements to the public return of population; which, notwithstanding its acknowledged imperfection, proves us to be far more numerous than any other denomination in the colony.

But though much has been done, through the power of God accompanying our weak endeavors, the harvest is still great, and the labourers few; and most deeply do I deplore with you, the many waste places in our Vineyard, and the hundreds of scattered families of our communion, who seldom hear the voice of an accredited Ambassador of the Lord. Yet even here, we must not give way to despondency. Our brethren in England are becoming more and more aware of our spiritual wants, and more and more ready to hold out the generous hand of cordial assistance.

The Venerable Society for the Propagation of the Gospel in foreign parts, ever awake to the religious necessities of the Colonies, and to which, under God, North America owes the foundation of our beloved Church, has resolved to grant us twenty additional Missionaries; the sister Society for Promoting Christian Knowledge has very lately bestowed a donation of two thousand pounds sterling, to be expended for the benefit of the Church in this diocese, and stands ready to confer new favours.

Among ourselves, also, indications of a liberality worthy of the primitive age begin to appear. Col. Burwell, so long a distinguished member of the Legislature, and honored for his firm and disinterested support of our holy Catholic Church, has lately built an excellent Church, and substantial Parsonage House, with an endowment of six hundred acres of good land,—and constituted the whole a Rectory, under the name and appellation of two "Port Burwell Rectory;" and he promises the erection of two more Rectories, equally well endowed, in a short time. It cannot be, but that such a meritorious example will call forth many imitators.

In lamenting with you the reckless effort recently made to deprive the Church of the patrimony which a religious King had conferred, and which the Constitution of the Province guarantees, we are not without hope of its coming to naught; for it is happily one of those measures which, before it can receive the Royal assent, must be laid before the Imperial Parliament, and thus an opportunity will be afforded of arresting its progress, and of substituting in its stead such an arrangement, as may accord with justice, and the principles of a Christian government.

Whatever may be the final result, our duty shall have been discharged when we have respectfully petitioned against the measure; and having so done, it then becomes our privilege to bow with submission to the decision of the supreme Legislature.

In striving by peaceable and lawful means to preserve the patrimony of the Church, we are discharging an imperative duty; not only to give it up so long as it can be innocently retained, would not only be to abuse a talent, but to incur a judgment. Yet, should the day ever arrive, when the question shall lie between the retention of that patrimony on the one hand, and the breach of God's commands on the other, we shall, I am confident, reject it with abhorrence, and despising worldly considerations on such terms, persevere in contending for the Faith, as it was once delivered unto the Saints.

I thank you for your prayers on my behalf, of which I stand so greatly in need in the performance of my arduous duties; and when I behold the zeal of my Clergy for the honour of God, and the good of their fellow-creatures, evinced by continual ex-

erions, and attested by corresponding results throughout the province...

JOHN TORONTO.

Toronto, 22d February, 1840.

ECCLIASTICAL INTELLIGENCE.

LONDON ORDINATION.

Sunday the Lord Bishop of London, assisted by several clergymen, held an ordination at the Church of St. James's, Piccadilly...

The Lord Bishop ascended the pulpit, and preached to the candidates. His text was the 4th chapter of the Second Epistle of Paul to Timothy...

We are happy to learn that Dr. Borward, the highly respected Bishop of Sodor and Man, has accepted the Bishopric of Lichfield...

DEATH OF THE REV. R. WOOD, D.D.—The death of this highly talented and respected minister of the Established Church...

LIVING IN ROCHE DALE.—This valuable piece of Church preferment has been given by Lord Holland to the Rev. Mr. Bayley...

It is currently reported that Dr. James, the Vicar of St. John the Baptist, Peterborough, is about to resign the living...

NUMBER OF CLERGYMEN.—There are, it is stated, about 16,000 clergymen in the order of the Established Church.

At a meeting of the General Committee of the Birmingham Ten Churches' Fund, on Friday last, the Rev. John Garbett...

Mr. C. R. Colville has presented a magnificent service of communion plate to Biddorth Church.

His Grace the Archbishop of York has given the munificent donation of £200 to the York Central Diocesan Society...

W. Watts, Esq., of Hanslope, has built and endowed at his sole expense a school in that parish for the education of the poor children...

T. N. S. Sotheron, Esq. M.P., has most generously offered the sum of £500 towards the erection of a church at Gooles.

GLASSBORO' CHURCH.—The Earl of Balcarres has kindly given a donation of £20 towards the building. The Christian Knowledge Society has presented the church with a handsome service of books complete.

BETHNAL-GREEN CHURCH.—Sunday two sermons were preached before the Lord Mayor and Sheriffs, in behalf of the fund for the erection of new churches in the above extensive district...

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excess on both occasions. The rev. gentlemen delivered most impressive discourses, and stated that there were 70,000 souls in the parish of Bethnal-green...

GRAND PROTESTANT DEMONSTRATION IN YORK.—On Wednesday evening, the 4th of December, a most important meeting was held in this ancient city.

CONDEMNED SERMON AT NEWGATE.

In consequence of the approaching execution of William Lees for the murder of his wife, the Sheriff, Wharton and Evans, with their Under Sheriffs and a few select friends, made their appearance on Sunday in the chapel of Newgate at the morning hour of Divine Service.

During the week the convict was visited several times by his sister and brother-in-law, who are by repute pious people. They were extremely anxious to prepare the mind of their relative to meet his fate with resignation and penitence...

Civil Intelligence.

The ministerial papers have been for some days occupied with articles depreciating or denouncing the measures anticipated from Sir Robert Peel, upon his succeeding Lord Melbourne.

There can be no question that, whenever a Conservative administration shall give its services to the Queen and country, Sir Robert Peel will stand at the head of that administration.

But though Sir Robert Peel's title to the first place in the government is so clear, it is not yet manifest that he may think the present the best time for asserting it.

Here is no vulgar party race, Jostling by dark intrigue for place; Not even the less dishonourable warfare of ambition, which contends openly in party contest for the possession of office.

And for what must Sir Robert change this so enviable position? The profits of office and patronage are happily far beneath his regard, and to him the duties of office were toil indeed.

Whoever can recalc the labours, official and parliamentary, of the right honourable baronet in that session, will look upon these labours as little less than a miracle; they comprise within a few months more than can be traced in the whole lives of many even eminent statesmen.

What temptation, then, can Sir Robert find in personal motives to change that learned leisure, and that domestic happiness, for the enjoyment of both of which his high accomplishments and his affectionate disposition so well fit him, and which he does enjoy in complete perfection, for a renewal of all but deadly labours?

Nothing but the call of his country can summon a man so circumstanced, and so disposed, to surrender his ease and happiness for office. Sir Robert has shown that he will answer his country's call; but we may be sure that he will not precipitate or even invite it, and that he will even wait until his obedience shall, to his own sound judgment, appear best for his country's advantage.

Our present business is, however, with the remarkable confession of the weakness of the ministerial party, made in the anticipation that Sir Robert Peel must forthwith take office, whatever may be the inclination of his own mind, and the acknowledgment that what the parties fear is a faithful administration of the constitution established by law, involved in their remonstrance against the expectant measures of a statesman, whom no one has ever charged with violent temper or extreme views...

Two days later from Europe. The New Orleans papers of the 20th of February contain London dates of the 4th of January, and Havre of the 10th, received at that port by arrivals from England and France.

It appears that the Russians have an army of 40,000 men concentrated at Odessa, with ships enough ready to transport the whole to Constantinople, should the Paacha of Egypt reject the last conditions of peace offered him by the allied powers in favour of that of Russia.

Louis Philippe, on the 5th January, published an ordinance for the admission of the children of slaves, about four years old, into the free schools of the French Colonies.

Five French ships had been engaged as packets to keep up the communications between Havre and Vera Cruz. The five great powers were perfectly agreed as to the conditions of the peace to be dictated to the Sultan of Constantinople, and the peace of Egypt.

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London, January 6.—It is said that at the Queen's marriage four of the ministers will be elevated in or to the peerage. They are Lord Melbourne, Lord Palmerston, the Marquis of Lansdowne and Sir John Hobhouse.

The Globe says "Saturday, the 4th instant, was looked for with much anxiety by the merchants and capitalists, but we hear with pleasure that payments were made with wonted punctuality."

By the arrival of the ship Talbot, Captain Story, from Canton, whence he sailed on the 6th of November, late and important intelligence is received. Captain Story reports that, in the difficulty between the British and Chinese was thought to have been settled, and that two British merchant ships had gone to Whampoa, and were informed by the Chinese Governor that he wished all the British vessels to come up and trade as they had done before, but a man must be given up for a Chinese killed in a village, some time since, by an English sailor.

Capt. E. sent a letter on shore to the Cumshai, which was returned unopened. Shortly after the Chinese gun and fire boats, to the number of three hundred, came around the ship, and it was thought with the intention of an attack.

There seems no good reason to doubt this account, although it does not come in the most authentic form, and although from almost any other man than Captain Elliott such a violent proceeding would appear incredible.

The above particulars Capt. Story learned from an American and an English captain, at Macao, who said they were eye-witnesses to the affair.

The high commissioner and the governor of these provinces having this day violated their engagements, made under their signets, to conduct the trade outside the port of Canton, having peremptorily demanded the surrender of Lin Wei-te, and the entrance of the ships by the command of Canton, with the signature of a bond of consent to be capital, or the departure of the ships from the coast in three days, the whole merchantmen of destruction, the chief superintendent has now to require all commanders of British ships to send this paper to their crews, and forthwith to prepare for sea and proceed to Poongkoong bay; the anchorage at Hongkong being liable to surprise by fire ships and war boats.

Given under my hand at Macao, this 26th day of October, in the year 1839. CHARLES ELLIOTT, Chief Superintendent.

MASSACHUSETTS.—On Sunday evening, 15th of September, a young English lad, servant to the chief officer of the Mermaid, went among the Chinese boats lying in shore in Hongkong bay, and was not seen or heard of till three or four days afterwards, when the corpse was picked up floating about the bay.

The beautiful palace chapel (at Coblenz) of the Archbishop has recently been conceded, in a most liberal spirit, to the use of the English Protestant residents and visitors to the Rhine, and our church service is regularly performed in it by the Rev. Dr. Locke, a clergyman of the Church of England.

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MAJOR GENERAL POWERS.—We understand Major General Bowen intends to throw up his command at Barraquepore, and proceed to England, owing to the delicate state of his health.

THE VACANCY IN THE OFFICE OF DEPUTY INSPECTOR GENERAL OF THE IRISH CONSULARY has been filled up by the appointment of Major Galway, one of the four provincial inspectors appointed on the re-organization of the force under Colonel Shaw Kennedy, in 1836.

DEATH OF LADY WARREN.—We regret to announce the demise of Lady Warren, widow of Admiral the Right Hon. Sir Boscawen Warren, G.C.B., on Saturday last, at Stapleford Hall, near Nottingham.

THE O'CONNELL TRIBUTE HAS BEEN A FAILURE in the county Carlow; no collection at all in some chapels.

GLORIOUS TRIUMPH FOR THE CHURCH AND CONSERVATIVES AT LEEDS.—The election of a physician for the Infirmary has just been concluded. Mr. Baines and the Whig faction determined to make this election a party affair; and they were met at once by the Church and Conservatives. The Whig candidate was Dr. Chadwick, the Conservative Dr. Wilson.

Only two guinea subscribers could vote. When will the working classes be quite convinced that their only real friends are the rich?

On the Conservative prospects in Dublin, the following statistics, which can be relied on, may prove interesting.

From the election in 1837 to the end of the last August registry the Conservatives had a clear majority over the registers of 300

At the election in 1837 O'Connell's majority was 95, the assessor having rejected 92 freemen registered within six months, which are now available. The majority of new voters for the above period was 893

Present available majority for Conservatives on new voters alone 892

On Thursday, the 12th instant, by the Rev. A. N. Bethune, Robert David Rogers, Esq., second son of the late David Mcgregor Rogers, Esq. of Haldimand, Newcastle District, to Elizabeth, eldest daughter of Richard Birdsall, Esq., of the township of Dundas.

At Dundas, Upper Canada, on Thursday morning, 13th February last, the lady of George Rolph, Esq., Barrister at law, of a son.

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ment; not that he hopes that such a course will improve his condition, for he well knows that it will give a large majority to his opponents; but by this coup de main he will prevent his successors from dissolving and thus deprive them of the influence which a government must always possess on such occasions.

The Court of Session in Scotland have granted an "interdict," on the application of the Rev. J. Craik, Minister and six other ministers, members of the Strathgibbie Presbytery, "suspended" by the Commission of the General Assembly of the Church of Scotland.

An attempt was made on Sunday week to execute the sentence of suspension pronounced by the Commission of the General Assembly against two members of the Strathgibbie Presbytery, the ministers of Mortlach and Keith.

His own remarks, after so long a silence, showed that it was a service he would very gladly have passed into other hands; but he said he was obliged to perform his duty for of a much more severe sentence being passed against him than what he had delivered, "a sentence," he said, "of complete and final deposition from the work of the holy ministry."

The church at Keith was also barred and guarded, and Mr. McKay of Rafford, the minister appointed by the Commission to perform that duty, intimated "the finding of the Commission" to a small congregation at the church gate.

VERY EXTENSIVE STOCK OF SPRING DRY GOODS. THE Subscribers beg to intimate to the Trade, that they are now opening out a more extensive and general assortment of SPRING AND SUMMER GOODS, Than they ever before imported.

THIS stock was laid in during the autumn, a period of the year when goods not suitable to the coming Winter Trade can generally be picked up much lower from the English manufacturers than in spring, when such fabrics are in active demand; and last year, the extremely depressed state of the Home markets offered unusual inducements to purchasers, able to lay in stocks nine months in anticipation, and having a trade to justify their buying large lots.

The subscribers have been determined by the heaviness of the operation, and by the present prospects of the country, To offer the greatest inducement to small as well as large cash buyers, appearing in Toronto with the opening of the navigation, to avail of the advantage now for the first time secured to the trade of Upper Canada, of being able to procure stocks of Spring and Summer Goods

AT THE COMMENCEMENT OF THE SEASON, instead of after the proper time for sales is more than half over. ISAAC BUCHANAN & CO. N.B.—I. B. & Co. will also receive an assortment by the Spring ships, containing the newest styles in FANCY GOODS.

PRIVATE TUITION. AN ENGLISH LADY without family (the wife of a medical practitioner) is anxious to receive into her family two young Ladies, whose studies will be conducted on the most approved system of Private Tuition.—They would be instructed in every branch of a sound English education, based on a strictly religious foundation, together with French, Music, and Latin, if required. Terms are moderate. The most respectable references can be given, and will be required. For further particulars, apply to the Rev. R. D. Cartwright, Kingston.

THE undersigned hereby gives public notice to all persons indebted to the Estate of the late Doctor Carlile, that payments are to be made to her alone as there is no other person empowered by her to receive them. ELIZABETH CARLILE, Administratrix. Haldimand, Feb. 10th, 1840. 3w24

BIRTH. At Dundas, Upper Canada, on Thursday morning, 13th February last, the lady of George Rolph, Esq., Barrister at law, of a son.

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Youth's Department.

THE YOUNG CHURCHMAN'S CATECHISM. PART III. OF THE GENERAL FRAME AND CONSTITUTION OF THE CHURCH OF ENGLAND.

Q. 100. Is the devoting a tenth to God a matter which we have more than a human direction for? A. This was practised before the law by Abraham...

poor, in the world's eyes—if gentle and prudent she walks among all acceptably, unflattered by the attentions of the noble, yet not ungrateful; and, visiting the poor, is yet uninjured by contact with the lowly.

so multifarious, that they are too apt to forget "what the end may be," the sickness and the sorrow, the mourning congregation, the eyes of many tears...

NEWCASTLE DISTRICT SCHOOL. THE Public are respectfully informed that this Institution will be re-opened on the 6th of January next...

CHINA, EARTHENWARE AND GLASS. THE Subscribers have recently received, direct from the first manufacturers in England, a very extensive assortment of China, Earthenware and Glass.