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NUMBER XI.

Poetry.

A BALLAD "FOR THE TIMES." THE STORY OF SOME RUINS.

The abbeys and the arches, the old cathedral piles, Oh, weep to see the ivy and the grass in all their aisles; The vaulted roof is fallen, and the bat and owl repose, Where once the people knelt them, and the high TE DEUM rose.

Oh, were they not JEHOVAH'S! Was not his honor there! Or hath the Lord deserted his holy house of prayer?
Time was when they were holy as the place of Jacob's rest, And their altars all unspotted as the virgin mother's breast.

Oh, wo the hour that brought him the Roman and his reign,-To shed o'er all our temples the scarlet hue and stain!
Till the mitre and the crosier were dizen'd o'er with gems,

But still our Father loved us, and the holy place had still Its beauty, and its glory, on its old eternal hill!

His heritage they trampled—those men of iron rod!
But still it tower'd in honor, the temple of our God.

MARTYRS REFORM THE CHURCH. Ye abbeys and ye arches, ye old cathedral piles, The martyrs' noble army are in your hallowed aisles.

And the bishop and the baron have knelt together there, And breathed a vow to heaven in agony of prayer.

nd to chase away the tyrant from England's happy hon Like their fathers have they risen 'gainst the cruel hosts of Rome;
And martyr-fires are lighted to purify the sod, Where the man of sin was seated, and showed himself as GoD!

Ye abbeys and ye arches, ye old cathedral piles, Again a holy incense is in your vaulted airles!

Again in noble English the Christian anthems swell, And out the organ pleadeth over stream and stilly dell.

And the bishop, and the deacon, and the presbyter are there, In pure and stainless raiment, at eucharist and prayer;
And the bells swing free and merry, and a nation shouteth round,
For the LORD himself harn triumphed, and his voice is in the

BUT REGICIDES FOUND DISSENT. Ye abbeys and ye arches, ye old cathedrals bless'd!
Be strong against the earthquake, and the days of your unrest;
For not the haughty Roman could make old England bow,
But the children of her bosom are the foes that trouble now.

A gleam is in the abbey, and a sound ariseth there! Tis not the light of worship, 'tis not the voice of prayer— Their hands are red with murder, and a prince's fall they sing! They would kill the Lord of glory, should be come again

And a lawless soldier tramples where the holy loved to kneel, And he spurns a bishop's ashes with his ruffian hoof of steel!

Aye, horses have they stabled where the blessed martyrs knelt, That neigh where rose the anthem, and the psalm that made us

here, once a glorious window shed down a flood of rays, With rainbow hues and holy, and colors all ablaze!

Its pictured panes are broken, our fathers' tombs profaned, And the font where we were christen'd with the blood of brothers

AND FULFIL THE SEVENTY-FOURTH PSALM.

Ye abbeys and ye arches, ye old cathedrals dear! The hearts that love you tremble, and your enemies have cheer; But the prayers ye heard are breathing, and your litanies they sing, There are holy men in England that are praying for their king.

The noble in the cottage, while the hind is in his hall, Still kneels, as if he heard them, when your chimes were wont to

And at morning, and at evening, there are high-born hearts and

In the lowliest huts of England, that will bless the king, and you.

And bishops in their prison will still the lessons read, How the good are often troubled, while the vilest men succeed; How Goo's own heart may honor whom the people oft disown, And

And how the royal David was driven from his throne. And their Psalter mourneth with them, o'er the carvings and the

Which the axe and hammer ruin, in the fair and holy place; O'er the havor they are making in all the land abroad, And the banners of the cruel in the dwelling-house of God.

BUT GOD IS WITH US TO THE END. Ye abbeys and ye arches, how few and far between! A thousand fanes are fallen, and the bat and owl repos Where once the people knelt them, and the high TE DEUM rose.

But their dust and stones are precious in the eyes of pious men, And the baron hath his manor, and the king his own again! And again the bells are ringing with a free and happy sound, And again the property of the sound of the And again TE DEUM riseth in all the churches round.

Now pray ye for our mother, that England long may be, The holy, and the happy, and the gloriously free! Who blesseth her, is bless'd! so peace be in her walls; And joy in all her palaces, her cottages and halls!

All ye, who pray in English, pray God for England, pray! And chiefly, thou, my country, in thy young glory's day!
Pray God, these times return not, 'tis England's hour of need!
Pray for thy mother—daughter,—Plead God, for England-

New York Churchman.

THE STUDY OF CHURCH HISTORY.*

If at any time, or if in any particular instance, the authority of the ancient church is to be urged upon the modern church, then surely there is a pertinence in turning to the apostolic prophecies of perversions, corruptions, apostacies, quickly to spring up within the sacred enclosure itself, which meet us at the threshold, and seem to bring us under a most solemn obligation to look to it, lest, amid the fervours of an indiscriminate reverence, we seize for imitation the very things which the apostles foresaw and forewarned the church of, as fatal errors!

No practical caution, as it seems to me, can be much more clear, as to its propriety, or important in itself, than the one I now insist upon. Say, we are about to open the original and authentic records of ancient christianity, and in doing so, have a specific intention to compare our modern christianity therewith, and to redress it, if necessary, in accordance with the pristine model. But at this moment, the apostolic predictions, like a handwriting on the wall, brighten before our eyes, in characters of terror. We are entering a wide field, upon the skirts of which a friendly hand has posted the "Beware of pits and swamps, even on the beaten paths of this sacred To addict oneself to the study of ancient christianity, with a credulous, antiquarian veneration, regardless of the apostolic predictions, is to lay oneself down to sleep upon the campagna, after having been told to told that the whole region exhales a malignant miasma: the fate of one so infatuated, would not be more sure, than merited.

Nevertheless these cautions, which common discretion not less than piety suggest and confirm, are misunderstood if they are used to discourage any researches which Our extant materials afford the means of prosecuting. The scoffer and sceptic, casting a hasty glance upon

6 From Ancient Christianity by the author of Spiritual Despo-

church history, and looking, by instinct of his personal as they are, and peculiar, as having been uttered at the respect of persons, from the sovereign, on the throne, history, if he looks into it at all, what revolts his feelings, to look into church history for their verification. clasps his bible to his bosom, with a renewed affection, advised zeal that would disturb such a resolution.

Meantime, christians of cultivated minds, and peculiarly all who stand forward as the teachers of christianity, owe it to themselves, and to others, to free themselves from the many perils of ignorance, on this particular ignorant or to be imperfectly informed. It is a happy information lately attaching to all but here and there a persed; so that on all sides, those who addict themselves to theological studies, whether exegetical, dogmatic, or divine presence from age to age? ecclesiastical, are turning, with an animated and sedulous zeal, to the remains of ancient christian literature .-Some, perhaps with an overweening reverence, and others with a predetermined contempt; but more than a few, are, with a well directed and intelligent curiosity, turning over the long neglected tomes that embody the history of our religion: and it is a remarkable fact that, at this moment, these laborious inquiries, set on foot by peculiar circumstances, in each instance, are pursued in Germany, in France, and in England. The combined result (for the several results must meet at length in one issue) cannot but effect some momentous changes in each of posed to trample on every obstacle which intervened bethese countries; nor is it easy to exclude the expectation of consequences which must affect the religious condition of Europe, and of the world.

Among ourselves, however, there are too many who, whether from motives of indolence, which one must be reluctant to impute, or from a dim forethought of some probable and undesired consequences, hold back from the studies which other's are so honourably prosecuting. Looking at the christian world at large, it is my full conviction, that there is just now a far more urgent need of persuasives to the study of christian history and literature, than of cautions against the abuse of such studies. Too many feel and speak as if they thought there were no continuity in their religion; or as if there were no universal church; or as if the individual christian, with his pocket bible in his hand, need fix his eyes upon nothing, but the little eddy of his personal emotions; or as if christianity were not what it is its glory and its characteristic to be-a religion of history.

Christianity, the pledge to man of eternity, is the occupant of all time; and not merely was it, itself, the ripening of the dispensations that had gone before it, but it was to be the home companion of the successive generations of man, until the consummation of all things .-Not to know christianity as the religion of all ages-as that which grasps and interprets the cycles of time, is to be in a condition like that of the man whose gloomy of which he was long the head. On the contrary, his chamber admits only a single pencil of the universal radiance of noon.

The eager, forward-looking temper of these stirring times, has withdrawn christians, far too much, from the quieting recollection that they themselves are members of a series, and portions of a mass; nor do we, so much the ranks with others, who, vhile they were less sincere of God's truth in the world. Is there no irreligion, no few months, or years, we are to be thrown?

Our christianity is not a system of philosophy, or abstract principles, broached, no one cares when, and having no visible attachments to place, time, or persons, and which, as it is pregnant with no hopes, is rich with no records. Again, it stands vividly contrasted with false religions of all names, which, contradicted as they are by throughout every year and century of their continuance, more and more belied by the course of events; and are, as time runs on, loosening their precarious hold of the convictions of their adherents, by illuding, more and more, their expectations. Christianity is the reverse of all this, in its form, and in the mode of its conveyance. and in the sentiments which it generates. Its own constant tendency is to gather, not to scatter; and not merely does it, or would it, bind its true adherents, of each age, in a visible communion; but it knits together, in one, by a retrospective and anticipative feeling, the children of God, who are dispersed through all periods of

Because it is of the very essence of TRUTH IN RELIGION, to blend itself with a certain series of events, and to mix itself with history, example, more than precept, biography more than abstract doctrine, are made to convey to us, in the scriptures, the various elements of piety.-Truth in religion, is something that has been acted and transacted; it is something that has been embodied in persons and societies; and so intimately does this condition of CONTINUITY attach to the gospel scheme, that the inspired narrative of the past, runs on, without a break, into the announcement of the future; so as that the entire destinies of the human family-a part narrated, and a part foretold, a part brought under the direct beams of history, and a part dimly adumbrated in prophecy, are grasped by it, and claimed as its possession.

One must be really perplexed when one sees the christian, with an historic bible in his hand, and who, by its aid, commands a prospect over all the fields of time, and far into the regions of eternity, yet thinking that certain intermediate periods of the great cycle of God's dispensations are nothing to him; or that he may as well be utterly ignorant of large tracts of this extensive course, as know them. The forming an acquaintance, so far as and fellow citizens, and precursors, in the christian commonwealth, we owe to their virtues and sufferings; and themselves, we may be sure, could now send us a message of love, it would relate much rather to the errors against which we should be cautioned, than to the virtues of which we may find brighter examples in scripture itself.

But there is even a more serious, and pointed motive, arging upon the ministers of religion, especially, a devout and careful study of church history; and it is a motive which has a very particular bearing upon the difficult inquiries we have now in view. What then is church history (and especially what would it be, if our materials

and resolves to know nothing else: and it may be an ill benefits it may teem, was not given without a clear pre- to lay on their undiscerning heads. science of the very things that most offend and perplex

JOHN KNOX.*

stitutions which were established under his auspices. the views and interests of others; who had the most en- | self; and doth not behave itself unseemly.* tire confidence in his own judgment; and who was distween him and the full a complishment of his purposes. That he was vain and ambitious is proved by many incidents in his life, especially h; his per nal message to the Queen Regent, at a time on her Majesty was scarcely aware of his existence. His success to the same Princess. too, breathes the bitterest spirit of offended dignity.-Conscious of great vigour and no ordinary talent, he rejoiced in bearing alone the burden of the reformed cause, and in contemplating his vocation as the chosen champion of the true faith.

Though the Scottish Reformer may be justly charged with vanity and ambition, there yet remains much in his character, viewed as a man struggling for the interests of truth, which merits the highest approbation. As the most exquisite music results from a happy combination of discords, so the minds which exert the greatest influence on society are not unusually composed of qualities, that, if taken singly, are both hateful and pernicious.— No one ever became great or useful, without being stirvoice is constantly heard, either demanding the patrimony which he had conquered fron the Roman Catholics, or pouring out anathemas against those by whom it was seized. He was not inclined to see the Reformed Church go on a warfare at her own darges. But he fought in

and entirely destitute of that sympathy, which shrinks and renew a right spirit within you. sport; and when David Rizzio was poignarded in the before they are hid from your eyes." chamber of his sovereign, he consented that the assassins should be prayed for, as men who were suffering banishment in a righteous cause. But the savage rage that he fostered against the unhappy Mary, and the eagerness with which he thirsted for her blood, are still more revolting in a character, whose pretensions to the purest spirit of the Gospel were so loud and constant. In a prayer which he used after the death of the Regent Murray, he thus expressed himself: "O Lord, if thy mercy prevent us not, we cannot escape just condemnation, for that Scotland hath spared, and England hath maintained, the life of that most wicked woman. Oppose thy power, O Lord, to the pride of that cruel murderer of her own husband; confound her faction, and their subtile enterprises, of what state and condition soever they be; and let them and the world know, that thou art a God who you be brought to know that the "hoary head is a crown of glory" can deprehend the wicked in their own wisdom, and the only "when it is found in the way of righteousness!" proud in the imagination of their wicked hearts, to their everlasting confusion.+"

from his literary productions, especially from his History of the Reformation in Scotland. It is indeed doubtful under his name, as it is admitted on all hands, that the you would venture to dispute. volume contains many interpolations, introduced by the persons who prepared it for the public eye. But judging of its merits by a reference even to the purest editions, it will be found to present numerous examples of coarseness, scurrility, passion, and vindictive malice, as little consistent with good taste as with christian feeling.we possess the means of opening it, with our brethren, Glowing with zeal, and animated with the most inflexible determination, he gave an unrestrained utterance to every sentiment that rose in his heart. Impartial in his wrath, we owe it also to their errors and illusions; and if they he attacked with equal fury all classes of men, who were either indifferent to the new light of truth, or devoted to the darkness of ancient error. His vituperation had no

ticipation in the murder of her husband is a matter of indifference to me, excepting that for the sake of terminating a controversy tory (and especially what would it be, if our materials were more ample) but a running commentary upon our Lord's most solemn promise, to be with his servants always, even to the end of the world? These words, sacred ways, even to the end of the world? These words, sacred where so much a toriorn island in public, in his word or at his table, will be the looked for, anticipations of an intercourse which shall never that the unremitting exertions of two centuries have been unable to fix the unremitting exertions of two centuries have been unable to fix the crime upon her."—Preface, p. xiv.

Is to mankind, condemned for their crimes to a foriorn island in public, in his word or at his table, will be the looked for, anticipations of an intercourse which shall never that the unremitting exertions of two centuries have been unable to fix the crime upon her."—Preface, p. xiv.

If there could be conceived one situation more desolate than another, when the appearance and presence of his beloved Lord,

tastes, to the scum and the froth, turns away in arrogant | most remarkable moment of all time (if only that of the | whom he described as a "child of Satan" and the victim disgust: but the christian may not do the same. On second advent be excepted) can have no meaning, or none of wilful blindness, down to the "rascal multitude," the other side, the unlearned believer, finding, in church that can render them important to ourselves, if we are not who, on some occasions, proved rather too officious in reducing his principles to practice, and who were made to This promise, so emphatically uttered, with whatever | bear the blame which he found it convenient, for a time,

Unchecked by the ordinary considerations which dicus in the records of christianity. Not a heresy that has tate mildness to those who undertake the delicate task of the property of the Church is the property of the people of Engtroubled the church, not any outburst of pride and pas- withdrawing weak but conscientious minds from the do- land, and that the poorest person in the land who can send his sion among divines, that has disgraced it, no illusion that minion of prejudice, he demanded an instant relinquishhas seduced the few, and none that has infatuated the ment of all former belief, though rooted in the affections education may be acquired, is entitled to hope for a share of that ground;—and on no ground is it more dangerous to be many, or even the church at large, throughout the lapse by the tenderest associations, and an immediate adoption property, and to anticipate the possibility that his own old age of ages, was unforeseen by him who thus formally enga- of the tenets which he himself was pleased to propound; may be relieved or benefitted by the success of his child. All omen of the present times, that this ignorance, or slender ged to be with and near his ministers, in the long succes- thundering forth, in case of refusal, all the curses which, the landed property of the country, by a fiction of our ancient sion of their office, until he comes again. How is it pos- in the Divine law, are pointed against those who worship law, belonged to the King, that is to the State. The King and solitary and secluded antiquary, is now being rapidly dis- sible to think less than this? Or how, if we think it, can idols, and deny God in their hearts. In short, inspect- the State have ordered that the greater portion of that property we be incurious concerning the actual indications of that ing, without the slightest bias, the lineaments of his pub- should be appropriated to various individual noblemen or gentlelic character, as exhibited in his own writings, we see the men, and that it may pass from one person to another either by picture of a bold unyielding man; possessing qualities descent, by will, or by purchase. Another large portion of the well fitted to raise him to eminence in a time of civil and landed property is permitted by the State to be functionary* proreligious commotion; displaying the powers of a popu- perty, to pass from one person to another, neither by descent, by The character of Knox has already appeared in his actions, not less than in the spirit of those laws and infesting, on all occasions, a degree of hardihood, which imidividuals who, by their education, their character, their virtue, pressed his friends with awe, and his adversaries with their wisdom, their perseverance, or their clerical qualifications, On every occasion, he presented himself as a bold un- terror. But we look in vain for any tokens of that cha- generally considered, may be deemed worthy of possessing it, compromising person, who had formed his resolutions rity which thinketh no evil; which beareth all things; Such is the Church property of which we are speaking, and one with the utmost determination; who esteemed lightly which suffereth long and is kind; which vaunteth not it- great benefit of this tenure of a large mass of landed property is

> it becomes us to insert his own defence, said to have been pronounced by him on his death-bed: "I am not ignorant that many have blamed, and yet do blame, my too great anger and severity, but God knows that I never in my heart hated those against whom I thundered God's judgments; I did only hate their sins, and lapart for that purpose. I again, therefore, say to the people oured with all my power to bring them to Christ. That I spared one, even in the most exalted condition, arose from the fear of my God, who had placed me in the ministry, and who, I knew, sharing in the common good. Let the poor man who has a large would bring me to an account."—Calderwood, p. 59. Bannatyne's family of sons, and who, in the declining of commerce or the Journal, p. 427. Cook, vol. i. p. 200.

Perhaps it may be asserted, that a more amiable, modest, and as the wisdom of the man.

AN EXHORTATION TO THE LORD'S TABLE.

praise, and you are invited to draw still nearer to Him at that al- no knowledge, no political, no religious merit can by any possibitar which commemorates the dying love of the Redeemer, and lity give his child a share of the magnificent inheritance. It is presents to us his body broken and his blood poured forth for man. the property of another, and God grant that the laws of property red, in some degree, by that generous and expansive sel- Here then is another command, which, as Christians, you cannot may long continue undisturbed, and that the Earl of Durham, fishness, which derives its gratification from the applause doubt, and yet of which, alas! so many are neglectful. Why, his family, and his brothers, may receive no interruption to their of the world; and the history of the Church affords let me ask, are any of a Christian congregation, except those lawful and honourable possessions. Let the same poor man, abundant proof, that even the sacred enclosure of reli- whose professional duties oblige them, absent when we assemble when he turns away in the midst of his admiration, with a sight gion does not exclude the operation of a principle so ac- round the altar of Christ? Do we not all acknowledge, and ought of regret that he is not so wealthy as his noble neighbour, come tive in all the other departments of human pursuit. Nor we not all to love the same Saviour? Ought we not all to be to Durham, and climb the tower of our splendid cathedral, and does Knox at any time affectan utter disregard to secu- looking to the same blood to cleanse, the same righteousness to there gaze upon a domain quite as lovely and more extensive than lar concerns, especially the wealth and power of the body clothe, and the same Spirit to sanctify us? Should we not all the domain of Lambton; and then let him think, and reason, table hereafter? Why do we then make a separation here?

false and unholy shame at being seen to be so engaged? We wide-spreading property may be his. My son may take his porhonor the scruples of a tender conscience, however mistaken; but tion, and contribute to the support, and bless the old age of his we are afraid that too many have no better and no wiser reason father." And, is it nothing, my lords and gentlemen, is it not a or so often as might be well, entertain the solemn mediin their professions of evangelical zeal, darted towards than false shame, for absenting themselves from a duty equally real blessing to the nation that hope should thus animate the breasts tation, that we, individually, are hastening to join the the prize with a steadier eye and a stronger hand. At binding upon all. When the "Canaanite was in the land" then, of the poor, and that some prizes should exist, whatever be the general assembly of those who, from age to age, have length his proud spirit was broken by the indifference stood where we now stand, as the holders and professors and contempt with which his remonstrances were received; and his last efforts were spent in warning his then can you hope to be among his people when they rejoice in the thus refer to one portion of the blessis want of faith and fervour, indicated by a voluntary and brethren against the merciless devourers of the Church, day of his great and final victory, "as men rejoice when they diutter ignorance of those into whose company, within a and in depicting the doom which awaited the aristo- vide the spoil." Or must we attribute your absence to another monerally permitted that we should speak of ourselves in meetings. cratical robbers, for their deseit, obstinacy, and sacrilege. tive? Is it because the licentiousness of your habits in private of this nature. I am sure, however, that I shall be pardoned for To assert that Knox was intolerant, is only to ascribe tells you too plainly and too truly, that while you thus live, the so doing on this occasion. The humble individual, then, who to him a property, which, in his days, was common to all altar of the Lord is no place for you? O, if it be so, pray, addresses you, is a proof of the accuracy of his statements. The denominations of Christians. But he was also stern, carnestly, faithfully pray, that God may grant you a clean heart, descendant of a reduced family, and the son of a gentleman

from deep suffering, and more particularly from the shed- Young women: why do you absent yourselves from the table of hope, or friends, or prospects. Preferment, however, in this ding of blood. His counsel was always in favour of se- the Lord? Is it because you have suffered the trifles, the worthless country, my lords and gentlemen, is like a pyramid. It may genuine history, in what concerns their origin, are, genuine history, in what concerns their origin, are, were measures. Whether in church or in synod, he was trifles of the world, vanity, pleasure, dress, so to occupy your sometimes happen that great talent, like an eagle, may soar urgent in his demands to have the penal laws rigidly en- thoughts and hearts, that you have no real feelings for these high to the top; it may be that an obscure and unknown individual, forced against the [Roman] Catholics; to have them and heavenly ordinances, no heartfelt love for Him who appointed like a silent snail, may creep to the top; but it is always in the spoiled of their goods, driven from their country, or de- them? If it be so, may be whom you have forgotten, "open your power of fair and honourable industry to climb to the top, and prived of their lives. When Cardinal Beaton sunk un- hearts," by the gentle influences of his grace, as he did the heart therefore it is in the power of the poorest to hope for success, and der the hands of murderers, he turned the details into of Lydia of old, to "attend to things belonging to your peace, I do not, and will not, hesitate to say, that I for one will openly

> which you are engaged, that you have never yet so far reflected | should be a traitor if I refused, and a coward if I hesitated, to upon the purpose for which you were sent into the world, as to feel that you are sinners, and to fly to the Saviour for relief? May it please God to write these solemn words upon your consciences-"What shall it profit a man if he gain the whole change for his soul?

PERSONS ADVANCED IN LIFE: Why are you absent? Is it because you have so long neglected this ordinance or the Saviour who instituted it, that you cannot rouse yourselves from your lethargy, though the opening grave be yawning at your feet? May

in bitterness of spirit, but with a single, heartfelt desire for you aged father, and begged his father's blessing in their presence, and The reputation of Knox has derived no advantage and for your salvation. I would, if your time would permit, address you thus separately and individually, and would ask you all could welcome his parent in the splendour of his prosperity, and and each, why you thus trifle with a positive command of your to what extent he is responsible for the work which passes dying Lord, the obligation of which I am certain not one among his father in looking upon and blessing his successful son.

But it is enough. I will not urge you to that as a mere command, which you cannot perform acceptably and profitably unless you regard it as one of your highest privileges, and choicest blessings. Once obtain, by the prayerful application of God's good Spirit, a real abhorrence of sin, a sincere love for the Saviour, a disregard for the opinions, and a disrelish for the sinful pleasures of the world, and there will be no need to urge, to expostulate, or to entreat. Like Abram, you will never pitch your tent without erecting your altar, and offering up your sacrifices of praise and prayer in the midst of your assembled households; you will never hear the invitations to the table of the Lord, without rejoicing in the opportunity it affords you of drawing still * From Bishop Russell's "History of the Church in Scotland." nearer to the God of all your mercies. You will look forward to + M'Crie's Knox, vol. ii. p. 398. It may be observed, that the day of the Lord, and the house of the Lord, and the supper **M'Che's Khox, vol. R. p. 398. It may be observed, that Knox takes the guilt of Queen Mary for granted, and calls her "that cruel murderer of her own husband." We may reply in the words used by the editor of Bannatyne's Journal:—"Mary's parwords green and tranquil resting-places in your weary journey, where dible, in a most glorified form, and speaking the very same words you may "with joy draw water out of the wells of salvation:" as when he appeared transfigured on the mount. and to you, communion with your Redeemer, whether in private or where so much acrimony has been displayed, I could wish her guilt in public, in his word or at his table, will be the looked for, lest of mankind, condemned for their crimes to a forlorn Island in

ON THE INTEREST OF ALL RANKS IN THE PROPERTY OF THE CHURCH.

I do not, my lords and gentlemen, speak at this moment so

From a Speech delivered at a public meeting in Durham, by the Rev. G. Townsend.

much to you as I speak to those among us who may be the poorest in purse and lowest in rank. I boldly declare to them that son to the lowest and to the cheapest school, where a competent to maintain among the people the hope, the happy, the endcaring hope, that their families may obtain a portion of this property, * Having hazarded these observations on the character of Knox, and while their sons are useful to their country by the right discharge of the duties of an honourable station, they shall not be apart for that purpose. I again, therefore, say to the peoplefailing of agriculture, sees but the small prospect of success to temperate person, would have proved less suitable for the office which he undertook to fill. He lived in a storm, and therefore rered the wings of the eagle, and the courage of the lion, as well which the gentleman (Lord Durham) who insults the church of Durham was an inhabitant-let the poor man go to Lambton' Castle, and there let him gaze at the rich woods and the pleasant valleys-let him mark the lovely landscape of that enchanting spot, with all its wide-spreading variety of field, of water, and You have assembled this day in God's house of prayer and garden, and then let him remember that no virtue, no wisdom, equally tremble at the thought of being excluded from the same and say, "Oh, if I give to the child of my love a learned and a Christian education; if I so train up my son that he become a Young MEN: is it because you possess some feelings of a useful and good man, it is possible that one share at least of this es of the nest I sneak whose resources were consequently limited, he began life without rejoice, and boast of and defend, those institutions which may MEN OF BUSINESS AND OCCUPATION: why do you absent still give to others what they have given to me-the power of asyourselves from the table of the Lord? Is it because your whole sisting aged parents, and of benefitting the poor of my neightime and thoughts are so engrossed by the perishing things in bourhood. What has occurred to me may occur to others; and I come forward and to declare my opinion. I should detain you too long if I confirmed this view of the subject of the usefulness of Cathedral preferments, by any anecdotes illustrative of their value, by encouraging the hopes of parents, that their sons might world, and lose his own soul; or what shall a man give in extion that instance which is recorded of one of our Archbishops of Canterbury? He was the son of a poor farmer in Oxfordshire. On one of his public days, when many noblemen and gentlemen of high rank were at his table, his servant came to inform him, that a venerable-looking man was inquiring for him, and who insisted on seeing John Potter. The Archbishop, on further inquiry, ordered a chair to be placed at his right hand, and that the old man should be brought in. He was so, and the Archbishop My beloved brethren, I do not, God knows, say these things of Canterbury introduced to the assembled noblemen his own declared to them all the double delight which he felt when he remember the humilities of home, and think of the happiness of

* Attached to certain officers.

THE TARRYING OF ST. JOHN. From the Rev. W. Bowles's Discourses on the Cartoons of Raphael.

JESUS SAITH UNTO HIM [PETER], IF I WILL THAT HE [JOHN] TARRY TILL I COME, WHAT IS THAT TO THEE?

Follow thou ME. - St. John, xxi. 22. It is generally understood that this "tarrying" was till the time of the destruction of Jerusalem, when Christ may be said to have COME, as the Jewish polity was destroyed. Such is the general interpretation; but St. John "tarried" THIRTY YEARS after the destruction of Jerusalem-he "tarried" till he was upwards of an hundred years old-he "tarried" till Christ "DID COME," not indeed in the flesh, but illustriously visible and distinctly au-

This last surviving disciple was now an outcast amongst the vi-

time. Hear this disciple's own words :-

Revelations, c. i. v. 9 .- "I, John, who also am your brother and of God and the TESTIMONY of Jesus Christ."

The crime objected to in this innocent old man was, doubtless, his having refused to worship "AS A GoD," Cæsar, the Emperor, who had commanded that himself should be so worshipped through the world, though the most degraded of mankind.

No situation, therefore, could be conceived so forlorn, as that of living alone; many years had passed over the earth since he heard ing his extreme age, and the age of his persecutor, he could scarce hope, according to human calculation, to be restored to liberty; and all those were gone with whom he once held "sweet communion." If, looking back on his past life, he may have often thought of the last words of his beloved Lord, he might at times have given way to despondency-when lo! that very Lord "did come" did stand over him-"did lay his right hand on him"-as glorious as described in the opening of the mysterious apocalypse-(1st chapter of Revelations, verse 14) - "His eyes were as a flame of fire, and his voice as the sound of many waters, and his counof his remembered voice; all that had passed, and in particular ner. The person who writes the editorial articles is ex-

Thus CHRIST DID COME! The record is left to us. This aged and last disciple "DID TARRY TILL HE CAME, according to what had been foretold at the time when these awful words were spoken. He "tarried" till Seven Christian Churches had stumbled upon anything at once so furious and so frothy, been established in Asia, he himself being the Bishop or Angel so reckless and so ridiculous, as an article in the Inquirer, at Ephesus, of the most illustrious of these Churches!-for he lived to be restored, and closed his eyes in peace.

I confess, if I felt the most distant hesitation as to my belief in the evidence of the Gospel, this circumstance alone would confirm my faith in its veracity.

* Domitian, who issued this decree in the year of Christ 95the date of his persecution of the Christians—was murdered in the following year, when John was liberated and restored to Ephesus

MR. RAIKES, THE FOUNDER OF SUNDAY SCHOOLS. To the Editor of the Dorset County Chronicle, and

Somersetshire Gazette. HAWKCHURCH RECTORY, Sept. 22, 1838. Sir,-I was not aware, until I read the article in your paper of this week concerning the late Mr. Raikes, of Gloucester, that he had ever been represented as a Dissenter, and that the Dissenters had advanced the claim of having been the originators of those invaluable Institutions, the Sunday Schools. There is not the slightest authority for either of these statements. I had the happiness, at a very early period of my life, to be acquainted with the late Mr. Raikes, from whom I have received various tokens of civility and friendship. I resided in the same parish, and attended at the same Church, St. Mary de Crypt, and I have still a distinct recollection that he was as regular as clock-work at the morning and afternoon services on a Sunday; and what his nephew states as to his attendance at the early prayers (6 o'clock) in the Cathedral of Gloucester on week days I am enabled to corroborate; and perhaps there are yet existing several persons by whom a similar testimony could be borne; by one, in particular, if indeed he be still living, an excellent and learned friend of mine, Mr. Counsel. The present Bishop of Exeter, also, who received his classical education at Gloucester, I doubt not, must well remember Mr. Raikes, and could add the weight of his testimony to the fact I have mentioned. The late Mrs. Hannah More, I well know, thing, what would be termed in our days rather too ultra in his could be more expressive in that letter of the warmth of his at- Upper Canada are, tachment, as well as of the liberality of his views. The impression upon my own mind therefore, is, that the Church of Englar never possessed a stauncher friend, and a more consistent member, than the late Mr. Raikes. I hold his memory in the utmost veneration and gratitude, not only for the particular good, of which he was the original author and projector, aided by another amiable inhabitant and kindred spirit of Gloucester, the Rev. Mr. Stock, but also for his unvaried condescension and kindness towards myself, when a very young man, particularly on one occasion upon which I was a successful candidate for a scholarship at the University of Oxford. On my election, and before I proceeded to college, he made me a valuable present of books, as a token of his regard. Mr. Raikes had been the printer and editor of a provincial paper, called the Gloucester Journal, yet I believe in existence, from the publication of which he realised a handsome fortune, with which he retired into private life, and distinguished the evening of his days by acts of the most enlarged and discriminating beneficence to the poor and destitute of the place. Mr. Raikes died in the year 1811, leaving two sons, I believe, of whom one was in the church, and the other in the army, and daughters, one of whom was married to the late Sir T. B. Thompson, who so gallantly distinguished himself in the Leander, at the battle of the Nile .-Mr. Raikes lived in a venerable looking mansion, opposite to the school in which I received my classical education, formerly belonging to Mr. Justice Powell; and my uncle, Archdeacon Rudge, the Inquirer: in noting this fact in his "History and Antiquities of Gloucester," bears this testimony to Mr. Raikes-"he was a character justly

> I am, Sir, your obedient Servant, JAMES RUDGE, D. D.

INDEPENDENCE OF THE CHURCH.

esteemed for the philanthropy and zeal with which he brought for-

ward and fostered the plan of Sunday Schools for the education of

It is from our attachment to a Church establishment that the English nation did not think it wise to intrust that great fundamental interest of the whole to what they trust no part of their civil or military service—that is, to the unsteady and precarious contribution of individuals. They go further. They certainly never have suffered, and never will suffer, the fixed estate of the Church to be converted into a pension-to depend upon the treasury, and to be delayed, withheld, or perhaps to be extinguished, by fiscal difficulties, which difficulties may sometimes be pretended for political purposes, and are, in fact, often brought on by the extravagance and negligence and rapacity of politicians. The peonle of England think that they have constitutional motives, as well as religious, against any projects of turning their independent clergy into ecclesiastical pensioners of state. They tremble for their liberty, from the influence of a clergy dependent upon the erown; they tremble for the public tranquillity, from the disorders of a factious clergy, if it were made to depend on any other than the crown. They therefore made their Church, like their king and their nobility, independent.-Burke.

THE POLITICAL DISSENTER.

The political Dissenter is one who, whatever may be the sect to which he belongs, or the religious opinions which he holds, quarrels not with the Church on Spiritual but on temporal grounds .-He cares not for her forms of faith or modes of doctrine, except in so far as he may faney them to interfere with his acquisition of certain privileges. His hostility is directed against the honours which the dignitaries of the Church enjoy, against the revenues which her ministers possess, against the rank held by her clergy, that THERE ARE UPWARDS OF 7,000 PER- in these repeated avowals, both by word and deed, of his bers of this present volume are now exhausted, and any of mitive Christianity.

and support of an aged disciple—it would be in this place, at this He quarrels with her, because the universities of the land require of their members belief in her doctrines, and conformity to her government and discipline; and, moreover, because those same mem-COMPANION in tribulation, and in the kingdom and patience of bers share amongst themselves certain offices and situations which Jesus Christ, was in the isle that is called Patmos, for the wond he imagines would be very desirable for himself. He quarrels with her, because she is the established religion of the country, and for the grace which her alliance with the state confers upon her .-He quarrels with her because the best, the noblest, the richest, and the most learned of the land are enrolled beneath her banners and think it a proud and honourable privilege to bear the name of churchmen; because the sovereign, the nobles, the gentry, the this aged and persecuted disciple when his Lord "did come." All independent yeomanry, the honest peasantry of England, attend the companions of his early life were dead; he was left among the upon her services and worship at her altars. And, lastly, he quarrels with her, because she is interwoven so closely with every the words: "What, if he TARRY till I come." He was cut off from institution of the country, because in the existence of the Church every one who in the same faith had rejoiced with him; consider- is bound up that of the monarchy, the peerage, and the whole constitution of England .- Church of England Quarterly Review

THE CHURCES.

COBOURG, SATURDAY, SEPTEMBER 14, 1839.

A new paper called the Canada Inquirer has lately made its appearance in the town of London in this Province; and, judging by the contents of the first number only, for we have declined taking the subsequent ones tenance as the sun shining in his strength." The aged disciple sank from the Post, it inculcates the same political principles with awe at the feet of his recognized Master; he heard the tones as the defunct Constitution, and its successor, the Exami-

what his kind Master had said respecting his "tarrying," doubtless actly fitted for a democratic incendiary. He is in such rushed into his memory, when he saw this glorious apparition, and a hurry to give vent to his agrarian doctrines, and sectaheard the words, now doubly felt in his desolation upon earth, rian fury, that he sets the rules of grammar at nought, which said, as on the mount of vision, "FEAR NOT." "I am and heaping abuse upon abuse, and tearing his very passion to tatters, overleaps common sense, moderation, and truth, and foams, at the pen, as if in the worst stage of hydrophobia. We have read many effusions of Dissenting and Republican rancour in our day, but we never under the head of "Proceedings connected with the Clergy Reserves." The feelings that evidently actuated the writer, are we regret to say but too common in this Province; but still we rarely ever saw them before exhibited in such naked and frightful undisguise; and we can only account for their manifestation, by supposing that the Editor of the Canada Inquirer, hopes to force his paper into circulation among the thirty thousand inhabitants of Upper Canada, who are not ashamed to own that they elong to no Religious Profession. His own District of London will furnish him with seven thousand individuals of this class, and he could not, in his opening number, have hit upon a subject more likely to be palatable and attractive to such, than gross abuse and still grosser misrepresentation of the Church of England.

It is not our purpose, however, to enter into controersy with a newspaper of this description, and we solely allude to it with a view to expose a very material misstatement which it has put forth, and then, so far as we are concerned, to leave it to find its due place in the estimation of the loval public.

"A Fraction of the community" has long been a very avourite phrase among the disaffected and revolutionary, when speaking of the numbers of the Church of England this Province. We have over and over again exposed its fallacy, and did really hope that but a very common regard for truth would have prevented its repetition, and pared us the task of reiterated refutation. But one ould suppose that the antagonists of our church used old and blunted weapons on purpose, as deeming them capable of inflicting a more dangerous and jagged wound than a new and well-polished blade, acting on the principle that the older and staler the falsehood, the more likely it is to take effect, and to pass uncontradicted by Churchmen wearied with an incessant and fruitless denial of it. bighly appreciated Mr. Raikes's worth, but thought him, if any We express ourselves on this occasion with deliberate severity, and we are sure that every lover of justice will views respecting the Church; and if I could lay my hand on a hold us fully warranted in so doing, when we state that letter which he wrote to me on my ordination in 1808, the point our censures are called forth by the Inquirer's venturing as to his orthodoxy would at once be set at rest, for no sentiments to assert that the members of the Church of England in

"Much the smallest fraction of the population."

only escape being charged with wilful misrepresentation, by pleading gross ignorance; and if the Editor of a public Journal, on a subject so long and fully agitated as the Clergy Reserves, admits the justice of such an imputation as this,—he at once acknowledges his total unfitness and incapacity to discuss any political question, or to be a director of public opinion.

The religious statistics of several Districts, derived from official sources, have already been made public through the Provincial newspapers, and so far as they have gone, they give a majority of the population to the Church of England. It was the duty of the Inquirer to know this. At all events, he might have been expected to know the result of the Religious Census in his own District, and that,-if anything,-would have perhaps saved him from bearing false witness against the Established Religion. The members of our Church, as the following list will show, are in a large majority in the London District, and this fact alone, too obvious as it must be to need demonstration on paper to any man of common observation, resident in that part of the Province,-adds a local aggravation to the mis-statement of

RELIGIOUS CENSUS OF THE LONDON DISTRICT.

1.	Church of England	1	-		-	9,18
2.	Church of Scotland					4,67
3.	Methodists, British	Con	nexion		-	3,44
	Under the general te			yterian	18,)	2,97
	without reference			-	1	2,01
5.	Baptists, close Com	munio	n		-	2,85
	Methodists, Episcop		-	-	-	2,19
7.	Church of Rome	•	-	-	-	1,86
8.	Methodists, Canadia	an We	sleyan			1,83
9.	Baptists, open Com	nunio	n		-	1,25
	Quakers -					1,11
11.	Baptists, Free Will		-	-		68
12.	Seceders from the	Churc	ch of S	cotlan	d	62
13.	Congregationalists		-		-	. 27
14.	Independents		•	-	-	25
15.	Menonists -					17
16.	Universalists	-	-			
17.	Tunkers -		-		-	1
18.	Liberators -					
19.	Free Thinkers		-	-		
20.	Christ-ians -					5
21.	Lutherans -					
22.	Restorationalists			-		

Will the Inquirer now venture to assert that our Church 'is the smallest fraction of the population', when we tell him that not only in the London District is it in a large majority, but that it very greatly exceeds any other denomination in the Province, -and when we make this assertion not at random, or because it chimes in with our old Samuel Wesley's touching application of Scripture wishes, but from authentic documents lying on our table. on a somewhat similar occasion; —"With desire have I

7,336

23. Mormons

No religious Profession

not however refrain from remarking on the frightful fact that THERE ARE UPWARDS OF 7000 PER in these remarks and our spare numbers of this present religion among these properties. Of a truth, there is the true religion among these properties to supply the deficiency. But almost all our spare numbers of this present religion among these properties. Of a truth, there is the true religion among these properties are properties. With this we dismiss the Canada Inquirer. We can- desired to eat this last passover with you before I die."

WARDS OF 34,000 IN TIE WHOLE PROVINCE, OF NO RELIGIOUS PROFESSION. This single circumstance alone accounts for the disaffected character of several parts of the Londol District, and is at the same time an irresistible argumentagainst the Voluntary system, and in favour of an Estiblished Church.

Before closing this article t may be well to remark on the unsatisfactory manner inwhich the Religious census, prescribed by Act of ?arliament, has been taken. The Statute, requiring it, should have contained a Schedule, furnishing the assessor with a list of the various religious denominations, so fir as they are known, and designated by the titles which they themselves adopt .-As it is, there is a great varance in the form of return adopted in the various Districts; and parliamentary interference will be required, before the census can be accurately taken. All parties complain of the manner in which it has now been done for the first time; and the Church of England we believe will be found the greatest loser by the frauds and irregularities that, in too many cases, have prevailed.

Census of that District. We are quite able, at this present moment, satisfactorily to rebut so groundless and njurious a charge, -but we wait for some information that will enable us to do so in the fullest and most convincing manner.

While the accredited organ of the Wesleyan Methodist Conference in Upper Canada is heaping weekly calumnies on the Bishop and Clergy of our Provincial Church,—deriding the divine origin of its Episcopacy, -and charging it with corruption, -it may not be amiss to condemn the evil-speaker out of the mouth of one of the brightest graments of Methodism, and indubitably the most learned of that denomination, the late venerable DR. ADAM CLARKE. Our contributor Alan Fairford. in his article on The Church and the Wesleyans, had given us reason to hope that he would perform the task of showing at large the friendly feelings of Dr. Clarke towards the Established Church, and the reverence with which he regarded her ecclesiastical polity, her doctrines, her liturgy, and her manifold practical excellences .-Circumstances, however, have prevented him from fulfilling his expressed ention; and we therefore avail ourselves of the following information furnished by a most

nion,-merely adding to it a few extracts from Dr.

omplished member of our own commu

Clarke's Commentary on the New Testament. If we look to the followers of John Wesley, Dr. Adam Clarke is most conspicuous for learning, talent, zeal, and piet combined. The Wesleyans are proud of the lustre which his attainments cast upon their body. He always considered himself a Churchman; early in life he was opposed to the use of the Liturgy in the Methodist chapels; but it was because he desired, as Wesley had done, that the service of the Church should be attended by the Methodists, withn the walls of the Church; and because he believed that to open the meeting-house at the same hour, and with the same form of prayer, would be to encourage separation from the Church: he afterwards thought otherwise, and adopted the practice. In a letter to the Bishop of London he says: - "The talis cum sis with which your Lordship dismissed me, has done me indeed great honour-I hope the omnino in the remainder part of the quotation, which I told your Lordship had been sent in a letter to me by the worthy Archdeacon of Cleveland neither refers to my creed, nor to my essential membershipin the Church, but only in reference to my being destitute of its orders. Whatever evil may be in this, I believe your Lordship already knows, lies at the door of he res angusta domi, (want of means); it was neither ny fault nor my folly. I have never been a secret enemy nor a silent friend. What I feel towards it, the angels are welcome to ponder; and what I have spoken, or written concerning it, and in its favour, I believe I shall never be even tempted to retract. Being bred up in its boson, I largely drank in its salutary doctrines and spirit. I never had anything to unlearn, when, with a heart open to conviction, I read in parallel the New Testament and the Liturgy of the Church." A person, making such a statement as this, can In a letter, which he sent vith his Notes on Genesis to Mr. Speaker Abbott, he thus writes: - "The Notes, I hope, contain nothing convary to good common sense; and I am sure they are is perfect accordance with the doctrines of the Church of England, and the Constitution of Great Britain; the first of which I most conscientiously acknowledge as constituting the true Christian creed; and the second, as comprehending a code of the wisest, most just, and impartial laws which man ever received, or by which any nation has ever been governed." And again to the same personage he declares, - " As the people with whom I am religiously connected are not only very numerous, but of considerable weight in the land, I have not hesitated to show them that those sacred oracles from which they derive the principles of their faith and practice, are in perfect consonance with the principles of the British Constitution, and the doctrines of the Established Church; not that I doubt their loyalty or attachment to the State or the Church, but to manifest to men of these, and future generations, the absolute necessity of holding fast that form of sound words which distinguishes our national Church, and ever connects the fear of God with honouring the King." To Lord Sidmouth, on the subject of a loyal Address which the Methodist ministers proposed to send to King George IV. on his accession, he 34 says:-"As they find that a deputation from the three 74 denominations of Dissenters had been condescendingly 15 received by His Majesty, these Ministers, as not ranking 79 under any of those denominations,—standing nearer to the Established Church than any of the others,—holding, 1 without exception, all her doctrines, venerating her autho-75 rity, and using her religious service,—and consequently,

in their own apprehension, not justly denominated Dis-39 senters, in any legal sense of the term,—humbly wished to be received by deputation." With respect to his own practice, Dr. Adam Clarke admitted candidates to the ministry, according to the form of the Church in ordaining priests. When he administered the sacrament of baptism, it was always more ecclesia Anglicana, after the manner of the Church of England; and when he buried the dead, it was apparently after her form too. He himself received Confirmation at the hands of Bishop Bagot, after he had become a preacher, and he encouraged his people to resort to the Church for the same rite. He was most anxious that a new edition of the Polyglott Bible should be undertaken, but he wants the Bishops to stir in it, "his heart's desire being that the honour should be with the British speak with certainty as to No. 10) of "The Church." Church". He is found a hearer in a Church; nay, in a cathedral; and partakes of the sacrament of the Lord's Supper at its altar. He is solicitous to gather his children together once more, and, in company with them, to make a solemn covenant with God, cum Deo inire fædus; by repairing to the Church, and there getting the clergyman to administer to them the communion, one and all adding, as he imparts the proposal to "his dear lads,"

With regard to our form of Church Government, Dr. Clarke has delivered himself, in several parts of his Commentary on the New Testament, in the most favourable and approving terms. In his annotations on St. Paul's First Epistle to Timothy, the following passages occur:

"Episcopacy in the church of God, is of Divine appointment; and should be maintained and respected. Under God, there should be supreme governors in the church, as well as in the state. The state has its monarch: the church has its bishop: one should govern according to the laws of the land: the other, according to the word of God." - Clarke's Commentary, 1 Tim. chap. iii. v. 1.

"In former times, bishops wrote much, and preached much; and their labours were greatly owned of God .-No church, since the Apostle's days, has been more ho noured in this way, than the British Church. And although bishops are here, as elsewhere, appointed by the state; yet we cannot help adoring the good providence of God, that, taken as a body, they have been an honour We have been charged by he Bathurst Courier, in no to their function. And, since the reformation of religion neasured terms, with having "garbled" the Religious in these lands, the bishops have in general been men of great learning and probity; and the ablest advocates of the Christian system, both as to its authenticity, and the purity and excellence of its doctrines and morality."-1 Tim. c. iii. v. 2.

"Presbyters or elders were generally appointed to have the oversight of the rest; and hence presbyter and bishop seem to have been two names for the same office; yet all presbyters or elders certainly were not bishops." chap, iii, v. 6.

"Deacon, presbyter, and bishop, existed in the apostolic church; and may therefore be considered of Divine origin." 1 Tim. chap. iii. v. 13.

And in his observations on the third chapter of the first Epistle to Timothy, he has moreover this additional remark: "Not only the offices which are of Divine appointment, such as bishop, presbyter, and deacon, should be most religiously preserved in the church; but that they may have their full effect, the persons exercising them, should be such as the apostle prescribes."

These were the sentiments of Adam Clarke, a man in sident, without an instant's pause. whom Wesley had such confidence that he made him one of seven trustees of all his literary property, and, as it thereby turned out, one of the executors of his will! While the most excellent men that have ever belonged to the Methodist body, bear honourable testimony to the apostolical character and pure practice of our Church, we can pity and forgive those self-deluded, ambitious, and turbulent religionists, who, bearing the name of Methodists, bring a reproach on their own denomination, and do serious discredit to the Christianity they so Pharisaically profess, by reviling the Episcopacy, bishops, and clergy of that "British Church," of which Adam Clarke was proud to call himself a member.

It has been a subject of regret to us, to perceive from the public prints, that the drawing of LOTTERIES is gaining ground amongst us. England, a few years ago, freed herself from the disgrace of legalizing this source of depravity and national corruption; and an attempt to raise funds for the improvement of Toronto, by a similar plan, was very wisely defeated in an early session of our present Provincial Parliament. The drawing of a Lottery in this Province is not only to be deprecated as a breach of morals, and the parent of gambling, but it should at the ame time be punished as a violation of the law. In the advertising columns of that talented and excellent Journal the Niagara Chronicle, we perceive that one has been very lately drawn in the town of Niagara, and we beg to call the attention of Her Majesty's Attorney General to this important subject.

The original Poetry, so frequently occurring in the olumns of the New York Churchman, is almost invariably of a very high order. The Ballad for the Times. which appears on our first page to-day, is an old and familiar historic story beautifully told in animated verse. and carries us rapidly through the most eventful periods of our Ecclesiastical annals, kindling our sympathies for the martyrs, the old cavaliers, and their unfortunate moarch of sainted memory. We have ventured to interfere a little with the metre, and, for the sake of room, to put two lines into one: but this is a liberty which, we think, does not in the slightest degree mar the beauty of the poem, and which we hope the author will readily forgive us for taking.

The advertisement of Mr. Hudspeth, on our last page, relating to Education, has, owing to a press of Editorial matter, too long remained unnoticed by us. We have now, however, the greatest pleasure in bearing our testimony to Mr. Hudspeth's merits, and can safely recommend him as a gentleman well qualified,—from his experience, industry, conscientiousness, and British feeling,to train up youth in a sound, virtuous, and loyal Educa-

We have been favoured with a copy of the First An- I have felt and spoken too strongly. nual Report of the Montreal Temporal and Pastoral Aid Society, and we shall take an early opportunity of review-

The 1st, 2nd, and 5th numbers of the Tracts for the Times have reached us from New York, but Nos. 3 and fied at the hiatus being supplied. The second number stops short in the midst of our friend Richard Nelson's story, and we are by no means willing that our first interview with him, in the American edition, should terminate

The Belleville Intelligencer has lately been re-issued; and we rejoice to add that it maintains its old Conservative principles, and enrols itself amongst the opponents of Responsible Government.

We must tender our apologies to the Editor of The Canada Museum, for not having sooner replied to his inquiry relative to the Memoirs of Bishop Stewart. The Book to which he alludes has been published some time ago, under the title of "The Stewart Missions," -and it is very probable that a copy of it may be procured at Mr. Stanton's, or Mr. Rowsell's, in Toronto.

We have been very much annoyed and surprised to learn from the editorial columns of the Statesman, as well as from a Reverend friend at Brockville, that our subscribers in that town have not received Nos. 8 and 9, (we cannot

In our own behalf we can distinctly state, after having made strict inquiry in our own office and from the Post- gion. Mr. Deerr did what he could, but said little to any onemaster of Cobourg, that the packages, containing the missing numbers, were regularly mailed. These packages may have miscarried, or have been mislaid: and we shall feel and the way in which he proposes it should be done is, greatly obliged to all Postmasters in the two Provinces to cause a search to be instituted for them, and, should they able in the whole occurrence.

ing numbers, we shall feel it our duty to make every exertion cares. Of a truth, there is the true religion among these pe

from his throne of glory, would be necessary for the encouragement and the consideration and respect accorded to them in society.— SONS IN THE LONDON DISTRICT, AND UP- attachment to the Establishment, he brings up one of his our friends will be rendering us a service by sending such sons at Cambridge, and leads him to take orders in the to us, should they have it in their power to do so, without breaking their own files.

ECCLESIASTICAL INTELLIGENCE.

THE BISHOP OF CALCUTTA'S LETTER TO THE EARL OF CHI-CHESTER, PRESIDENT OF THE CHURCH MISSIONARY SO-CIETY, ON THE RELIGIOUS AWARENING IN BENGAL.

"I have this morning promised the gentlemen of the Church Missionary Calcutta Committee, that I would represent to your lordship the urgent need of additional European m the station of Kishnaghur, which has been created by the extraordinary promises of success which the goodness and grace of God have been lately opening to the pious subscribers of the great Society over which your lordship presides, in that particular field of missionary exertion. I fulfil my promise at the instant, lest the pressure of incessant duties, which, wave after wave, roll over me, should defeat my purpose.

"It was just before Christmas last, that the Rev. W. J. Deerr, hearing that I had returned from the first division of my second visitation, sent down a Catechist, to entreat me to come up to Kishnaghur, and advise him how he might best proceed with the large and increasing number of candidates for baptism who had applied to him from all the villages around. He described himself as quite overwhelmed. I wrote to him a few lines instantly, to comfort him concerning his faith;" and promised him to visit his station the moment I could get away from Calcutta. I begged him to answer me, in the meantime, eight or ten questions also, that I might judge the better of the blessed appearances which he spoke of. On the receipt of his reply, I was struck with amazement and admiration of the grace of God-I could scarcely believe the accounts for joy. There seemed to be hundreds being "born at once." Finding that I was unable, however, to leave home from an unexpected crowd of duties, I begged of the Archdeacon to go down without delay, and bring up a full statement of the position of things, that I might submit it to the Church Missionary Corresponding Committee, and advise with them how to meet the rising demand for help. The Archdeacon is just returned; and the meeting of the Committee took place, as I have intimated, this morning; and I am now redeeming the pledge which I made of communicating with your Society, through its honoured Pre-

"It appears that between fifty-five and sixty villages are thirsting for the waters of life, in a greater or less degree: they stretch to the north and north-east of Kishnaghur, on the Jelingha, to the distance of forty or fifty miles, and to the south-west fifteen or twenty. The numbers described as prepared for holy baptismin various measures, of course-are between 3,000 and 3,500. The Archdeacon assisted himself at the reception of about 500 souls, including women and children, into the Christian church; and there seems the fairest prospect, if we can but enter at the wide and effectual door in time, that not only these 3,000 or 4,000, but the whole population of the fifty or sixty villages, may receive the Christian faith, and resemble our Christian villages in the times of our Anglo-Saxon forefathers in the sixth and seventh centuries. Such a glorious scene has never yet been presented to our longing eyes in Bengal. And after making all deductions for over-statements, sanguine hopes, the existence of secular motives, and the instability of large numbers; nay, after allowing for the influence of the temporal relief, which was exhibited to the sufferers, Christian and heathen, by one of those inundations to which the sandy banks of the Jelingha are peculiarly liable, and which occurred during the progress of this religious awakening, and which excited a natural admiration, as it ought to do, in the neighbourhood, and contributed to augment the number of our inquirers-admitting all this, and as much more as the most timid observer can require, it still appears that a mighty work of Divine grace is begun -a work wide and permanent, as we trust -a work marking the finger of God-a work which will demand, and warrant, and repay, all our pastoral care, anxiety, and labour; a work for which our fathers in India, Brown, Buchanan, Martyn, Thonason, and Bishops Corrie, Middleton, and Heber, would have blessed and praised God, in the loudest strains of gratitude and

"I am the more struck with this great event because somewhat imilar ones, though on a far smaller scale, have been taking place n the Missions of the Incorporated Society for propagating the Gospel, around Janjera and Barripore. I suppose like hopeful appearances more than once blessed the labours of Swartz. The early tidings of Tinnevelly were not very different, also, as I imagine. We have reason, therefore, to be doubly grateful for every ecurrence of these harbingers of the day; and, at the sa to be doubly watchful in guarding and training these tender plants, lest they should be nipped by Satan's temptations, or pine away for want of moisture. The fearful relapses of native converts and whole flocks, when destitute of adequate instructors, in all parts of India, and after the lapse of a very few years, is a sufficient indication to us of that wonderful connexion in the system of means which we all acknowledge in theory, but which is no where so prominent as in our labours in a heathen and Mahomedan land. Every thing depends, under God, upon incessant culture-and culture by European missionaries-at least in the actual state of things around us in this heathen and prostrate coun-

"But this leads me to present to the Society a sketch of some of the facts which have occurred, and which will enable them to judge for themselves of the accuracy of my own impressions. Possibly

"About four years since, the Rev. W. J. Deerr, missionary at Kishnagere or Kishnaghur, ("the town of Brishna" no longer trust; but rather Anunda Bas, "the village of joy," according to the name of the first spot where the blessed baptisms took place,) having heard that there was a body of persons, partly of Hindoo 4 have never come to hand. We shall be much grati- and Mussulman origin, who profess to worship the one true God, and who were exposed to persecution on that account, went to their principal village and spoke to them of the Gospel, but apparently with little impression : he left copies, however, of the New Testament behind, as silent missionaries, and promised to see

them again. "Five heads of families were baptised by Mr. Deerr, at his visit the following winter, 1837. A fierce persecution had bro ken out : their wives and children were forcibly torn from theur and only restored by the interference of the Magistrate. From this date, however, numbers began to flock around the new Chris tians—the tidings spread—the young converts became each of them missionaries—one told his brother, another his mother and sister, like the primitive disciples, "We have found the Saviour Thus the information reached to the extremities of the connexion for the whole body or sect are connected by intermarriages.

"In 1838, the leading men in ten villages, including, with their families, probably 400 or 500 souls, embraced openly the doctrine of Christ; and, after some months' further instruction were baptised; these began from that time to celebrate the Christian worship among themselves, and keep holy the Lord's day. keener curiosity was thus excited among the connected family tribe, and more rigid persecution followed. But the flame was so far from being extinguished, that it burned only the brightes, and spread with more rapidity; whole neighborhoods came over to the Christian fold, and prayed for instruction in the new reli-

"In the present winter, 1839, a devastating inundation plunged the whole agricultural population, in a moment, into the most profound distress. Christianity, feeble as it was, produced its immediate fruit; help was afforded; Mr. Deerr stripped himsel even of the little fund indispensable for his own necessities and those of his own children, to administer to the sufferers. must confess that there is something strange and unaccountsee how their brethren did. The neighbors said, "There, see how If our subscribers in Brockville do not recover the missexciting lack of "T villages body of have be

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"The Archdeacon Dealtry cheerfully went, and supplied my the Rev. J. J. Weitbrecht and the Rev. T. Sandys of Burdwan to which we have referred. and Mirzapore, who had been attracted by the tidings, and came, without concert, to give what aid they could to such a work, at such a moment.

"The Archdeacon informed himself, before he proceeded to the villages, of the origin and history of the sect from which the chief body of inquirers and Christians sprung. It appears that they have been about sixty years settled on the banks of the Jelingha. They call themselves " Kurta Bhoja," Worshippers of the Creator. They had some connexion with the sect of the Durbeshas, or Dervishes, supposed to abound in Persia. They had a firm notion of one Supreme Being; they rejected, with abhorrence, all idolatry; they held very slightly, if at all, by casts; they considered the test of proselytism, not eating, but uniting in prayer to the one true God. They thought, also, that the Deity was to appear, or had appeared, in human form. The persecution which they endured seemed to argue the importance which they attached to their creed, and their sincerity in following it. Mr. Deerr thinks it will be found that some early Christian missienary had visited them, the tradition of whose instructions had come down to the present generation. More light will be cast on their history, doubtless, by further inquiry. To the grace of God only must we ascribe the faith which receives Christianity aright; as is evident from the bitterness of Islamism, with all its fine theory of the Unity of the Divine Being.

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"On reaching the first field of labor, the Archdeacon, assisted by his brethren, proceeded to examine the candidates for baptism about 160 were placed in rows—at the village of Anunda Bas. Their replies were most affecting. They evidently showed an acquaintance generally with the lost estate and sinful nature of man; with the incarnation and holy life of our Lord Jesus Christ; with His atonement; with the doctrines of justification and sanctification, in their substantial import; and with the necessity and duty of following His example. Jesus Christ was the beginning and end of their religion. Prayer to him was the test of disciple ship. The moment any one fell down and called on the name of the Lord Jesus-the Society will recognise again the Apostolic faith—he was gathered into their number. They appeared, in short, so far as could be judged, under the influence of the grace of God. They had learned the Ten Commandments, the Lora's Prayer, and the Creed, together with Dr. Watts's First Catechism. They knew that the Son of God appeared in human form, and died to save them; that there is salvation in Him, and in no other, that to believe in Him is the way to obtain this salvation: that nothing can be done without the Holy Spirit's influence; that there will be a resurrection of the dead, a final judgment day, a reward for the righteous, and punishments for the wicked. It appeared further, so far as could be ascertained, that they were willing to forsake all for Christ, and endure whatever persecutions might come upon them; nor could the Archdeacon and our friends discover that they were influenced by temporal motives, except so far as godliness, having the promise of this life, inseparably brings them with it. The inundation may have given an impulse to some; and time will show further to what extent this has gone; but the greater part had professed to be inquirers after Christianity, and numbers of them had been baptised in 1837 and 1838, a year or two before the inundation

"The result was, that the Archdeacon said to the Rev. missionaries, Can any forbid water, that these should not be baptised, who have received the Holy Ghost, in his sanctifying influences, as well as we? And, upon their unanimous opinion, holy baptism was administered according to the forms of our Church; first to the 160 then assembled; and then, at three other villages, after like examinations, to about 380 or 400 more. These, ogether with the little companies which had been received into the church in 1837 and 1838, may amount, including children, to nearly 1,000. About 1,500 or 2,000 more lay so far distant, that it was impossible to visit them at that time. Messrs. Sandys, Weithrecht, and Mohana Banerjea, however, went to several villages; and found the same eagerness for instruction, but far less attainments in Christian knowledge—they were inquirers only. Those baptised were catechumens—most of them for more than a under the instruction of Mr. Deerr and his native catechists and assistants. The rest are in earlier stages.

"But enough, my lord, of these details, into which many errors may have crept. You shall have more accurate particulars, as soon as we can ascertain them. I am sure, however, that you will partake of the joy and gratitude to Almighty God, which filed every heart at the Corresponding Committee meeting at Calcutta, as the narrative was given, partly from Mr. Deerr's letter to myself, and partly from the notes made on the spot by the venerable Archdeacon. Solemn acts of praise were offered up; and it was determined to strain every nerve to meet the Divine goodness, and to cultivate the opening field of usefulness."-London Missionary Register.

Civil Antelligenie.

GREAT BRITAIN. SOCIALISM.

From the Bath Gazette. A late court circular contains the startling announcement, that at the last Levee there was presented to the Queen, by the Prime Minister of her Councils, "Robert Owen, from the Congress of Delegates of the Universal Community Society of Rational Religionists, soliciting the government to appoint parties to investigate measures which the Congress proposes to ameliorate the condition of Society"!! Lord Melbourne must be either ther acquainted with or ignorant of the principles of Socials. If he be ignorant of its principles, he is ighorant of an evil which, unhappily, is extending thro' the land, and the dupes of which have increased during that the last year, from 33 chartered branches to 61, having l paid and 14 unpaid missionaries in London alone. ould the Premier be unacquainted with the abominable formulas of socialism, and of its extensive diffusion in the in the country, he evinces an ignorance which, in one who occupies the post of Prime Minister, is criminally culpak. culpable; for of the leading points of Robert Owen's system, we should have thought that no person in the informati we should have thought that no person much informati information. But what shall be said of his Lordship's conduct if he knowingly introduced to our young Queen a man whose awful blasphemy againgt the Divine Being cannot be exceeded, and whose filthy principles should exclude be exceeded. sorry plea as it is, is the best which the Premier can put upon upon record before an indignant public.

In the number of the New Moral World published only five days before the levee, Mr. Owen uses the most We lately stated that a meeting in Birmingham, in beof that excellent institution, the Town Mission Society, was interrupted and broken up by a noisy and un-brincipled L. On the other side, next to the Duke of the Bishops of Canterbury was noticed with the most enthusi-setic cheering. Great appliance was also given to the Bishops of Ratherings, were determined that no meeting,—

a spectator say, "This ought to compensate the bishops for their recention eight or nine years ago." or any purpose whatsoever, should be held in the place.

Among the peers most applauded this gross whatsoever, should be held in the place.

Among the peers most applauded gross outrage, the founder of Socialism thus Among the peers most applauded were Lord Lyndhurst, Lord

"This was the occasion of Mr. Deerr sending down the Cate- cious rebels who laughed at him and his special servants chist to me at Christmas: the distress was so great, he was un- also. Surely, if ever proper opportunity offered itself able to relieve it; and the number of inquirers after Christanity, for his interposition, this was one." The disgusting a repetition of the unpleasant indications of unpopularity which and of candidates for baptism, was still more overwhelming and blasphemy and atheism of these two sentences renders them, we should hope, innocuous to all but those who lack of service, he took with him the Rev. Krishna Mohana such language serves more clearly to mark the character Banerjea-whom I ordained in June, 1837; and he found there of the man who was presented at Court on the occasion

> The above being a specimen of Robert Owen's atrocious ravings respecting the only All-wise, All-powerful and All-righteous Being-who, were his ways as the ways of man, would have swept the blasphemer from a world which, fallen as it is, he pollutes and disgracesit is but to be expected that the remainder of his principles are equally detestable. Such an expectation is completely borne out by fact. He contends that man is not accountable for his actions, how vile and infamous soever they may be; -that the present constitution of society and the rights of property should be overturned and abolished, in order to build on their ruins the "new moral world;"—that all existing laws and religions are the joint offspring of a principle, which is a "demon of ignorance," "the Devil of the Christians," and a "hydra of human ills;"-that the order of law-givers and magistrates is a "Satanic institution," courts of justice having "no other real object than that the few may rule over and plunder the many"-that christian ministers, without exception, are "hypocrites," a "bigotted," vicious," and "most degraded order of men," who, by the "absurdities," "insanities," "ceaseless irrational "gross deceptions," and "diabolical falsehoods," "which they have invented for their gain," have led mankind into all "evils, crimes and sufferings;"and, to mention but one more of his detestable dogmas, that the Christian law of marriage is "a Satanic institution," "an accursed thing." Well may the Rev. Eustace Giles, of Leeds, in his admirable lecture on the irrationality and absurdity of Socialism, remark that "the Socialist" (and if the Socialist, how much more the founder of Socialism!) "is a self-convicted infidel; not only an infidel, but a libertine; not only a libertine, but a scoffer-a scoffer, too, of the worst description, who avows for his object the sweeping away of all existing laws, religions and institutions from the world; that upon the broad, blank, and desolate platform, he may plant 'a new creation,' in which shall dwell, not 'righteousness,' but myriads of 'rational' beings, who are to ender themselves supremely happy by joining the blasphemy of the Atheist to the sensuality of the brute."

We are completely at fault when trying to understand the principle on which Lord Melbourne inflicted so gross and insulting an indignity upon the Queen and people of this Christian country, as to present at court such a man as Robert Owen, the hoary-headed advocate of crime, atheism and lust. And be it remembered that this profane railer against the deity was presented, not as a private individual, but as the head of a band or fraternity, to present an address from the Congress of Delegates of the Universal Community Society of Rational (!) Religionists, soliciting the government to appoint parties to 'investigate measures which the Congress proposes to ameliorate the condition of society!" Truly we live in perilous times! Not only does the Prime Minister of England present Robert Owen to the Queen of England for the above purpose, and as the principal of his "system," but that beau ideal of everything that is eccentric and incomprehensible, Lord Brougham and Vaux, lends his "buckles" to the founder of Socialism, in order that so worthy and so creditable an elève might not be expelled from the ante-room of the palace on account of his costume being not quite in keeping with court etiquette!! It would be difficuit to conceive a grosser insult to the religious feelings of the Kingdom, than is supplied by the entire affair. We hope some means will be devised to convey to all the parties concerned the light in which their conduct is viewed by a Christian people.

THE LORDS' PROCESSION TO THE PALACE WITH THE ADDRESS AGAINST THE MINISTERIAL PLAN OF EDUCATION.

From the London Morning Herald.

e presented on Thursday in St. James's Park Lords to address the Throne against its ministers is an event of might bring forward the subject of these petitions was distinctly very rare occurrence. But on the present occasion the historical and satisfactorily embraced, he should feel it his duty, at an early importance of the event derived a moral charm from the object in | period of the session, to call the attention of the house to the frighthanced the interest of the scene.

To the eye alone that scene was solemn and magnificent. The lengthened line of superb equipages, drawn by elegantly caparisoned | preceding petitions. steeds, slowly approaching the palace through the majestic avenue of ancient elms in their summer verdure, had a most imposing appearance. The beauty of the day greatly set off the richness of a spectacle which, for chaste brilliancy, could not be paralleled in any other part of Europe. A numerous and respectable assemblage were attracted to witness the procession, who manifested their feelings with the franknesss and fervour, but at the same time with the decent self-restraint, that, even in moments of high political excitement, characterize John Bull.

In the procession the greatest of England's peers, and "the foremost man of all the world," was at first looked for in vain; but just before the head of the cavalcade reached the Palace gates. the carriage of that great man-need we name the Duke of Welthe carriage of that great man—need we name the Duke of Wellington?—drove rapidly into the court-yard, and the moment his Grace was recognised, a burst of enthusiastic feeling welcomed the veteran warrior, whose name is identified with the glory of his country. Soon afterwards Lord John Russell was seen crouching. country. Soon afterwards Lord John Russell was seen crouching in a corner of his carriage; and the reception which the mover of the "money grant" met with, cannot be better described than by the exclamation of one of the crowd, who, as soon as his lordship country. Soon afterwards Lord John Russell was seen crouching had passed, cried out, "Well, I never heard so hearty a groaning as that in all my life. He'll remember that many a day." In fact, the groaning and hooting was like the blast of Fame's trumpet reversed. We can assure the Morning Chronicle that Lord John was not "mistaken for Sir Robert Peel." He ventured one peep from his carriage window, and looked far less like the great Conservative leader, than like Faust's friend Mephistophiles, very ill at ease. Lord Palmerston soon afterwards received a similar salute, in which the word "Cupid" was very audible. Lord Normanby passed without much observation; but the Lord Chancellor, we regretted to find, was strongly hissed as he passed in the procession in his state coach. This could have only happened to within the last two years, trials for treason have been but too within the last two years, trials for treason have been but too within the last two years, trials for treason have been but too within the last two years, trials for treason have been but too within the last two years, trials for treason have been but too that distinguished functionary as one of a government generally hated and despised; for, personally, the Lord Chancellor is a this District, and on that account I think it necessary to give a taclude him from all but the most abandoned and vicious et the reception which he encountered. We observed that in leaving gentleman—and, professionally, one deserving of public respect.

His Lordship looked very much displeased and rather disconcerted ful Sovereign; and can, therefore, be committed by those only who female society? The plea of ignorance in such a matter, the Palace he went away in a private carriage, leaving the state coach to his secretary and mace-bearer, or some of his train, who had to encounter the hisses of those, who did not know the Lord horrid and atheistical language respecting the Deity.—

Russell, Lord Howick was the minister who received the largest share of hearty public disapprobation.

principled band of Chartists, who, as they were preented from holding any more of their own dangerous astic cheering. Great appliause was also getter and, indeed, to all the bishops. We heard to some holding any more of their own dangerous astic cheering. Great appliause was also getter and, indeed, to all the bishops. We heard to some holding any more of their own dangerous as the cheering.

Among the peers most apparatus.

Canterbury, the Duke of Buckingham, the Marquis of London-The idol God whom the Society Canterbury, the Duke of Beaufort, the aged Lord Rolle, the Duke of Beaufort Rolle, the D he Baal of old, 'either asleep or gone on a long journey,' Newcastle, Lord Kenyon, and Lord Shaftesbury. The Irish Priho thunderbolts or judgments chastised the contumation. Lord John Beresford, was also warmly applauded.

At the departure from the Palace the ministers, who left the last, received-more especially Lord John Russell and Lord Howickthey had previously to encounter. Lord Melbourne, either possessing more cunning or less nerve than his colleagues, remained are infected with the principles of Socialism; though behind for some time, thinking the crowd would pass away, but seeing his carriage in the court yard they obstinately declined to move without rendering due honours to the chief of the bed-chamber ministry. Even the band and beef-eaters, and guard of honour, all moved off, but Lord Melbourne did not come. The crowd, however, would not stir, but at last the old fox was unearthed. The moment his carriage was seen leaving the palacegates, the groaning, hissing, and hooting conveyed to his ears the unwelcome tidings that even Lord John Russell was not the most unpopular man in England. The police kept close to his carriage, while he rapidly escaped from such unwelcome observation.

> From the New York Albion. THE ESTABLISHED CHURCH IN CANADA.

House of Commons, July 30. Mr. PAKINGTON rose to present the petitions of which he had given notice, and hoped for the attention of the house. He had no wish to break through the rule as to speaking on petitions; but as it was not a common thing for our fellow-subjects in distant colonies to come directly before this house as petitioners—consider ing also the peculiar state of Canada, and the important subject to which the petitions related—he hoped the house would at least allow him to state fully the object and the prayer of the petitioners. The petitions were from the following townships and districts:-Whithy, Etobicoke, Georgina, and Newmarket, in the Home District: Ameliasburgh, Marysburgh, and Hillier, in the Prince Edward District; Clarke, Darlington, Nelson, [?] Haldimand, Cavan. Hope, and Hamilton, in the Newcastle District; St. Thomas's Port Burwell, and Norwich, and Durham, [Qy. Dunwich,] in the London District; Elizabethtown in the Johnstown District; March, Huntley, in the Bathurst District: Camden, Ernest Town, and Amherst Island, Richmond, Fredericksburgh, and Adolphustown, in the Midland District; Woodhouse in the Talbot District; Colchester and Gosfield, in the Western District; Indians [near Grand River,] St. George and Paris, and Nelson, in the Gore District; and the township of Murray in the Northumberland District. The substance of the several petitions was, that the petitioners felt themselves entitled, as British emigrants resident in Upper Canada, to all the privileges of British subjects. They therefore considered that a suitable provision should be made for the maintenance of the church in Upper Canada. They declared that the provisions of the act passed in 1791, and termed the "Constitutional Act," had hitherto existed only in name. There was no provision for the church of Canada in the shape of tithes-nor did they desire any. (Hear, hear.) They went onto declare their attachment to the established church, whose maintenance had been promised to them by the most solemn pledges which the law of the land could give. They considered themselves entitled to the same protection of their religious institutions which the Roman Catholics of Lower Canada enjoyed. They therefore earnestly prayed that the provision which had been set apart for the maintenance of the Protestant religion in Upper Canada might not be diverted from its original purpose, but might be so applied that the necessary ministrations might be afforded without charge upon the inhabitants of any township in the Province, according to the spirit of the Constitutional Act. One of these petitions he must call particular attention to, as coming from a large number of the chiefs and warriors of the Tuscarora and Onandagua tribes of native Indians, who had been converted to the Christian faith by the active zeal of the missionaries of the church of England, and who joined in the prayer that proper provision may be made for the support of that church. (Hear.) The petitions were of various lengths, but many of them were very numerously and most respectably signed. The authenticity of the signatures was also certified in most of the petitions by the clergyman or missionary in the district. 'i he petitioners did not adopt the common mode of signature. But four columns were marked out, one of which contained the petitioners' names, the next their several professions and occupations, the third the places in which they resided, and the fourth the number of the families connected with the parties who signed. Having thus called attention to the importance and interesting nature of these petitions, he would not further encroach upon the rule of the house; but he hoped he might be allowed to add, that although he did not intend to found any motion upon these petitions in the present session, he wished to give notice that, unless her Majesty's Government showed more disposition to legislate for Canada in the next one indeed of peculiar and splendid interest. A procession of the session than they had done in this, and unless in any measure they view—the defence of the National Religion—which greatly en- ful religious destitution which has so long existed in the Canadian provinces. (Hear, hear.) The hon. gentleman concluded by presenting petitions from Devonshire in support of the prayer of the PROVINCIAL.

The Assizes for the Newcastle District commenced in this town (Cobourg) on Tuesday last, the 10th inst. MR. JUSTICE JONES, who on the preceding evening had been carried past into Presq' Isle by the violence of the gale, arrived, by road, in the forenoon of the following day, and, after opening the Court, delivered his charge to the Grand Jury, of which J. T. Williams, Esquire, is the Foreman. We are happy in being enabled to subjoin the most material and interesting portion of the Charge :-

Mr. Foreman and Gentlemen.

Through the blessing of Divine Providence, you are again

will be prepared by the Attorney General. You are too conversant with the duties of Grand Jurors to require to be reminded, that you should nevertheless be fully persuaded, on all occasions, of the truth of an indictment preferred, so far as your evidence goes, and that you are not to act upon mere surmises or probabilit

Since the last Court of Oyer and Terminer for this District, it appears, from the Calendar and the papers submitted for my inspection, that a most wicked and atrocious conspiracy has been formed, to murder and rob the Queen's subjects in this part of the country, in furtherance, it is alleged, of the wicked and rebellious attempts which have been made to subvert the Queen's Government in this Province. It is a subject which, in its investigation,

frequent in this Province. None, however, have taken place in owe allegiance to the Crown. This allegiance is either natural and perpetual, due at all times and under all circumstances from and perpetual and temporary, due from aliens residing in the country and within the Queen's protection, or who have resided in the country and have left it, their families and effects being still under the protection of the laws. And it is now held by that a subject of a foreign country at peace with Great Britain, coming into this Province in hostility, and committing thereby an act which in a subject would be treason, would be also guilty of

But it does not appear consistent with reason that he who does not, nor ever did, owe allegiance to Great Britain, and who comes in arms into this Province with an invading army, and levies war against the Crown, claiming no protection from the Government or laws, but with the open and avowed object of subvertng the Government and authority of the Queen by force, can be considered guilty of that crime, which is defined, and, in its very

considered guilty of that crime, which is defined, and, in name, imports, a betraying, treachery, or breach of faith.

All treasons are comprised under three heads:—

1. Compassing or imagining the Queen's death.

2. Levying war against the Queen.

3. Adhering to the Queen's enemies.

Compassing or imagining the Queen's death are synonymous

terms, and signify the purpose or design of the mind or will, and not the carrying such design into effect.

The death referred to, is the natural death of the Sovereign,

and any act which tends to such a result is an overt act of compassing the Queen's death.

Levying war, although a distinct branch of the law of treason, is an overt act of compassing the Queen's death, because the death of the Sovereign is supposed to be the natural consequence of the

A conspiracy against the natural life of the Queen, at this remote distance, could hardly occur, and could scarcely be conceived in any other way, than by procuring arms to be transported to England, to be there used to effect her death, or by inciting per-

In there to assassination, insurrection, or rebellion.

Levying war may be done, not only by taking arms avowedly to subvert the Government, but under pretence to reform Religion, or the laws, or to remove evil Councillors, or other grievances, whether real or pretended. So is an insurrection for any general purpose a levying of war; such as pulling down all brothels, or all inclosures; but a rising to effect some private or particular object, such as the destruction of a church, a pulling down a certain inclosure, would only amount to a riot, for there is a difference between a pretence that is public and general, and one that is private and particular.

A bare conspiracy to levy war is not an overtact of treason within this branch, in this Province, but is so in England by statute passed since the adoption of the laws of England here; and an act performed with an intent to subvert the Monarchy and depose the Queen, would be an overt act of compassing the Queen's

To constitute the third species of treason, for which a person would be amenable to trial, there must be an adherence to the Queen's enemies in this Province, by giving them information, aid, but Foreign Pirates or Robbers, who invade the country and levy war, are so considered, although their nation is not at war with

In any Indictment for compassing the Queen's death, levying war, or adhering to the Queen's enemies, an overt act must be stated and must be proved by two witnesses, or two overt acts of same species of treason must each be proved by one witness.

With respect to the persons returned upon the Calendar as com mitted for treason, or treasonable practices, if any indictment shall be prefered against them for compassing the Queen's death, or levying war against the Queen in this Province, you will ascertain whether, in the commission of the act charged as the overt act of treason, their design was to subvert the Government or to bring about any public change in our political institutions, or to effect any object of a general or public nature, by force, which would constitute the crime of treason as before explained; or whether their object was one of a private nature, such as plundering the Queen's loyal subjects to enrich themselves, or for murdering individuals for the purpose of gratifying their malice, in which latter case their offences would not amount to treason, but they would be subject to punishment for such felonies or misder as they may be found to have committed.

As it regards their political character, whether subjects or aliens, they will all stand in the same light; if, being aliens, they resided in the Province at the time the offence was committed, or having previously resided therein, they had moved from it, leaving their families or effects here, or came into the Province secretly, o covertly were in arms.

If the acts charged against the prisoners, being subjects, are such as made them guilty of treason, the aliens associated with them as well as they, would be liable to trial for felony before a Militia General Court Martial (as well as the subjects for treason, and the aliens for felony, before this Court) under an Act of the Provincial Legislature. This act was passed in 1837 to meet particular emergencies, and was not intended to dispense with the trial by Jury, when such trial could be conveniently had.

Should, however, the acts of the Prisoners particularly referred to not amount to treason in your judgments, it then becomes your duty to enquire whether they have been guilty of any other offence against the laws of the country; and the Court will dispose of such Indictments as you shall find, and which the Attorney General, in the discharge of his duty, shall think proper to

A combination by two or more persons to commit any offence

punishable by law, is indictable as a conspiracy.

To conspire to commit a felony or even a misdemeanor is indictable, and it is laid down that all confederacies whatever wrongfully to prejudice a third person are highly criminal at common and were formerly punishable in England by pillory, fine, and imprisonment. Pillory is now done away, but the offence is ishable here, as it formerly was there, and also, by a late Act of this Province, by imprisonment at hard labour in the Public Penitentiary. Not less than two are required to constitute the offence, but one may be indicted with others unknown. To conspire together to murder or rob, although only a misdemeanor in the guilty, is of that heinous description of crime, that a Court, before whom a person should be convicted of the offence, would feel compelled to award punishment to the utmost limit of the law. An actual conspiring need not be proved, but may be col-

cted from collateral circumstances.

As to the witnesses admitted to prove an offence, although an with suspicion, he is a competent witness, and has at all times been admitted from a principle of public policy and from necessity, as it is scarcely possible to detect conspiracies and many other crimes without their information.

IMPROVEMENTS IN UPPER CANADA.

Canada is a far better country than it ever got credit for. Those who sold out for a trifle and left us, would, on coming back, scarcely know the place of their former sorrows-the rueful face of the people now wear ruddy smiles—improvements are effected in every quarter—and the rising industry has cleared away the stumps on which they used to hang their heads to pour out the bitterness of their souls. In this town alone, the new buildings are so numerous that we cannot begin to count them-at least the task is so great that we durst not attempt it, and we are rather afraid if we should publish the fact we should not be believed at a stance and would only get a bad name for our pains. Every few rods a new house is completed or building; and you can scarcely move without encountering a carpenter, or breaking your portion of Dundas street, which formerly was nothing but a huge mud-hole, is now blocked up with stores and groceries—all of which are just receiving a finishing touch, or what the farmer calls a 'cap-sheaf,' by the erection of Mr. Jennings' large brick store on the corner, which stands above the rest, and seems to shed

lustre around it.

But the town of London is not alone in the march of improve ment—all the villages west of Hamilton (they have had a Durham meeting in that town) are daily raising in importance. Brantford and Paris, Beachville and Woodstock, Ingersoll and Embro, and so on west and north to St. Thomas, Goderich, Chatham, and Sandwich—all are on the qui vive, and contributing largely to provincial greatness. The backwoods are giving way and new clearings are every where appropriate in the late to the provincial greatness. clearings are every where surrounding us—in a late tour we counted fourteen of these new habitations adjoining each other where nothing but a forest was two years ago. These Districts are fast filling up, not only with people from disaffected sections of the province, but with thousands who are driven from the United States by the most cruel tyranny and oppression. The agent from the Ohio Emigrating Company, having finished his business in these Districts, has now returned to send on the settlers, and teams are employed to convey some scores of families to their future homes. There are also great numbers in Michigan their future homes. There are also great numbers in Michigan awaiting opportunities for disposing of their possessions for something better than wild-cat money, that they may come to a country where they can speak their minds without the fear of lynch-law and mob violence before their eyes.—London Gazette.

LORD DURHAM.

Durham, has been famous in its days for three things—viz: for the yellowest mustard, the shortest horned cattle—and the most ultra democrat-lord, who true to neither of his principles, first sought and obtained an Earldom, and now practically endeavors to level and destroy the order to which he has been elevated. This third production of Durham, this citizen Earl, combines in his own person all the evil qualities of the other two—to the vallowness and acrimony of the mustard, with none of its wholes. yellowness and acrimony of the mustard, with none of its wholesomeness, is added the obstinacy and indocility of the short-horns, without any of their usefulness. Durham and Responsi-bility!! such is the watchword of the man who a few short months ago, was parading like a king through the land he would now revolutionize; such is the rancorous legacy of this Judas-like destroyer, who came to save, and has betrayed us with a kiss.— Did the great potentate John George Lambton Earl of Durham, Lord High Commissioner, Captain General, and Vice Admiral advocate responsibility whilst he was himself the administrator of the government? Did he whose sacred majesty could not endure to breath the same air which was polluted by the presence of a to breath the same air which was polluted by the presence of a clergyman, or a letter bag—did he evince by any act during his short sojourn in the Canadas, a real respect for that hydra-headed monster miscalled 'the people;' which his incantations have again aroused from a disturbed slumber?—Did he not shrink from the real and constitutional responsibility to which he was answerable— and exhibit the silliness of his vexation in an insane, unstates manlike, unusal, and pettifogging appeal to "the people" on both sides of the Atlantic?—Did he not upon all public occasions shrink from contact with the rulgar, as if the very air they both sides of the Atlantic?—Did he not upon all public occasions shrink from contact with the vulgar, as if the very air they breathed carried contamination on its wings? He could parade his be-starred and be-ribboned person with the most perfect self-complacency through the broad limits of his government—he could listen to the roaring of unshotted cannon discharged in his

And all must be committed in this Province to subject the party own honor-he could open his ears to the voices of the multitude hymning his own sweet praises—he could suffer traitors and rebels to mingle in the secret councils of his servants—he could employ the misdirected talents of others to write for him a book, belving illustrious names, to which his own is but as a mushroom :on the first alarm of danger he ran from his post; on the first reproof, like a whipped school boy he absconded from his preceptor -like a kicked spaniel he ran whining beneath the pettico his mistress—like a trembling coward he deserted the vessel which he had piloted into a storm:—and he has become the scorn of his own order—and the watch-word of rebellion in Upper Canada.— Compare the acts of this man, with those of Sir Francis Head, and Sir John Colborne!!!- Hamilton Gazette.

The above paragraph is extracted from a powerful and brilliant article, of great length. The writer must be a man of wide range of thought, unusual fertility of illustration, and long familiarity with general literature. It is inspiriting to witness how vastly the political talent, called forth by Lord Durham's most mischievous Report, preponderates on the side of the Conservatives .- ED. CHURCH.]

MORE SYMPATHY.

On Friday night, an armed party of ruffians came to the house of a settler on Grenadier island and demanded admittance,-on being answered in the negative they threatened to break down the door. There was a mus ket in the house, which the owner got ready and fired several times through the dwelling, in the direction he heard voices outside. The party, after some time, went off. Next morning, a bayonet scabbard was found, and a considerable quantity of blood, near a post, on which it is supposed the wounded person supported himself. The person whose house was attacked is one from whom the mail-robbers bought cattle, and as the cattle was taken from them by our authorities, and the money returned the lawful owners, they have frequently since sent messages to the people on Grenadier Island, to say that they must have the money or the cattle back; it is therefore more than probable that this attack was made by the mail-robbers that were liberated from Watertown jail some time ago. - Kingston Chron.

LAUNCH, AT PRESCOTT.

The Brockville left this yesterday, crowded with passengers, to be present at the launch of Mr. Hamilton's new boat, the Ontario-many were from Toronto. The success of this boat is a matter of the greatest conseuence to this Province. If she answers the purpose she s intended for, of which there is every reasonable hope, the navigation of the St. Lawrence, with all its difficulties, will be complete, without the aid of any canal, and the Montreal market will be brought within the reach of our farmers,-when the prices answer their interest, they may leave Kingston in the evening of one day and be in Montreal the next, with a loaded wagon, and without any fatigue to their horses. The tonnage of the Ontario is so great as to give her ample accommodation for all the passengers that will travel this route for some years to come, and have room for a large quantity of goods,so that a merchant in Kingston may order goods from Montreal, and on the fourth day after he has ordered them may have received them and have them ready for sale in Kingston,-Ib.

On Friday evening last an unusual number of welldressed strangers began to collect about Prescott. On Saturday morning it was estimated that upwards of two thousand spectators were present, to witness the launch of the Hon. John Hamilton's new boat. At noon, every thing being ready, she glided rapidly and gracefully into her destined element, amidst the deafening plaudits of the assembled multitude. Nothing could excel the arrangements on this occasion. The boat is named the Ontario; she is 204 feet on deck, and is about 500 tons measurement. Her model is said, by good judges of naval architecture, to be beautiful and faultless in every respect; she is buoyant and stiff, and sits on the water "like a duck." Refreshments of every kind were prepared on board the steamer Brockville. The tables would not admit of more than 100 siting down at a time-parties of this number replaced each other in rapid succession, until all that were disposed had partaken of the owner's hospitality. The workmen, amounting to about accomplice in guilt with the prisoners at the baris usually regarded eighty, who had been employed in constructing the Ontario, were sumptuously regaled on shore. We are sure we will be cordially joined by our fellow subjects throughout the Province in wishing the spirited and enterprising owner of the Ontario the most complete success .- Ib.

The Jury, on the trial of Jalbert, the murderer of Lt. Weir, have not yet returned a verdict. They are divided in opinion, ten against two. Another trial, it is supposed, will be had.

STILL LATER .- The jury have been discharged without giving a verdict.

THE GALE.—It has blown a gale for the last 24 hours. The Hamilton was driven in here by stress of weather. We have heard of no serious accident. The American steamer St. Lawrence is hard aground near-Alexandria Bay.—Kingston Chronicle, 11th September.

CUTLERY, MILITARY & FANCY STORE. NO. 120, KING STREET, TORONTO.

HE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully in-forms them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of :-

Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Scales; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns, Light Infantry and Battalion Sashes; Gold and Silver Sword Knots; real Silver Epaulets; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemens' Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada.

N. B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good if not superior to any imported from Europe.

Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the best

SAMUEL SHAW. Toronto, Sept. 12th, 1839.

BIRTHS. Lately, at the Parsonage, Williamsburg, the Lady of the Rev.

B. Lindsay, of a son.

At the Seigniorial House, River David, Yamaska, on Sunday, the 1st instant, Mrs Jonathan Wurtele, of a daughter.

MARRIED, In Ernest Town, on the 26th August, Mr. John S. Shurtleff, to Eliza, daughter of the Rev. Stephen Miles, formerly of King-

At Quebec, on the 3d instant, by the Rev. George Mackie, Thomas Jackson, Esq., of that city, to Martha Eleanor young-est daughter of Henry O'Hara, Esq., of Gaspe. DIED.

At Kingston, on the 10th instant, Henry Cassady, Esq. B. rrister at Law, and Mayor of Kingston, aged 42,—universally and In Cobourg, on the 11th instant, of Scarlet fever, Elizabeth,

eldest child of Asa Burnham, Esq. agcd 6 years.
On the 15th July, in London, Wm. Praed, Esq., M. P. for Aylesbury, a talented Conservative, and a sweet Poet. LETTERS received to Friday, Sept. 13th :-

CHURCH CALENDAR.

Sept. 15 .- Sixteenth Sunday after Trinity. 18. Ember Day. 20. Ember Day.

21.) Ember Day, and St. Matthew. -Seventeenth Sunday after Trinity 29 .- Eighteenth Sunday after Trinity.

AN OLD CONVERT.*

Nor let the pastor's thankful eye, Their falt'ring tale disdain, As on their lowly couch they lie, Pris'ners of want and pain.

Keble's Christian Year.

Some years ago, we were surprised by noticing at the part of a glass-house, symptoms of building. persons who alone had any right to build on the ground we know were not likely to do it, neither were they to they had never had so much happiness as now. give leave to others; but it has ever been the fashion amongst our wild, gipsy-like people, to collect stone and ever, told us all we could ask. The four narrow walls right to bless him." rose, lit in front by something like a window and entered by a very low door, yet one that reached to the varied coloured tiling of the roof. There was also a chimney, and that was, in fact, the chief distinction between the human dwelling-place and the habitation that the owner the scanty fern and grass of the hill-side, and which often to those who seek it.

people to hear the new curate of the parish. It was not the Lord's Prayer. "That," replied the self-constituted that the doctrine he preached differed in any respect teacher, "is not praying at all; you must learn a better as there must be in every state composed of such vast from that which had all along sounded from our pulpit, way of praying than that:" and thus the mind of a humand had grown up amongst the people. He had never rassed and shaken needlessly, and that when he was even the time he had been brought amongst them as a delicate | Sir, I live in the very hot-bed of Dissent, yet have gone | saying, happy England, happy England!—the first counchild. Every one knew his destination, and every one far from my usual mode of touching on the subject, my felt that he was growing up to think it an honour to be motto, with regard to my own beloved Church, having even a doorkeeper in the house of his God. The day on long been, "Not drought upon others, but much dew stand on the basis of the cross—until she had stampedlooked forward to as an epoch of some importance, and kind, and would wish such charity to be exemplified in England, which has found out how to unite the majesty the desire to hear some new thing, though not a legiti- the life and writings of every member of the Church of of the sceptre with the liberty of the people! Happy mate Christian motive, may be, and sometimes is over- England; but I need not say to you, Sir, ours is a misre- England, first in the rank to abolish the trade in bloodruled for good. Amongst the crowded congregation who presented, perhaps a mistaken Church; once now and to break the fetters of the captive—to let the oppressed attended our church, on that interesting winter afternoon, we were surprised to see the architects of that had before so often asked in vain to come. Now how far the effort they had made was repaid, by what they could hear and understand the first time, I cannot tell, but the next Sunday, and the next, there they were again; week after week, they seemed to understand a little and a little more than the last, for the word was adapted to their dull understanding, by line upon line and precept him almost to a skeleton. At length the last interview upon precept. At first, I suppose, they saw that the that I had with him came. He was lying on his miseraministers were very serious and earnest: then they began ble pallet, opposite the door, in the one low unceiled to acknowledge a need of seriousness and earnestness .-It struck them as a new thought, that they were not to live in this world always; and if so, it was reasonable that one day out of seven should be devoted to preparation for another. Then there arose an interest in the clergyman and all his family. The old man, who used to be so rough, would watch for us now as we passed, to ask us in, and tell us that "we were welcome at his house at any time."

At this time the school-room was open from six to eight of a Thursday evening as an adult school. You would smile, Sir, if I gave you some anecdotes which would prove with how much truth some of the scholars changed its name unknowingly, and called it 'a dull school.'-Old Jack at this time had a great dread of being expected to learn, and at last opened his mind to us on the subject, and told us that his eyes were now too dim to make out the letters; indeed, he owned he never did take to book learning even in his youth. But if he might come in and hear the chapter and the sermon, so he called the few verses from the Bible, and the simple exposition that closed the evening, he should be thankful .-At his time of life it would indeed have been a pity to have deprived him of any means of grace-so this old man was admitted on his own terms. Every Sunday brought them regularly to their place in church, and some little outward improvement, as is almost always the case, was soon observable in them. The handkerchief was whole, or the cap or collar was cleaner, or the hair smoother. They never missed the Thursday school, but then they came, as all do, just as they can make it convenient from their work.

But the chief object of my writing is to show, that where the Spirit of the Lordi s, there is liberty; that if any be in Christ, how weak, how ignorant soever, he is in good truth a new creature. In this poor old man, the first observable change, as I have said before, was his growing regard to all whom he conceived servants of that God, without the knowledge of whom he had been content to live so many years. Then he learned to hate the sins, especially those of swearing and drunkenness, to which he had been so long a slave. Then came the struggle between old habits and new perceptions, between besetting sins and an awakened conscience. His minister told him that it was in vain to attend the worship of God on Sunday, and live in rebellion against him all the week; he knew it was, but vices of seventy years' standing are not easily overcome. Can the Ethiopian change his skin, or the le pard his spots? Oh, the mystery of that "clean water whose sprinkling maketh

100ted up, it was instantly met as an enemy, always re- essential, is not the only one which may be remarked in sober enquiry after truth, and a free discussion of the point in desisted, often overcome, and every fall was deeply la- the opinions of one of the strictest logicians who have bate; but there is nothing of that in it: He thinks of truth just mented. I can remember instances of the old man's ever existed. In his Critic of Pure Reason he refuses as a man doth of his enemy, with spite and anger, and a design watching for us to confess how he had fallen. It was all force to the physico-theological argument, for the only of finding out what may blast and expose it. This is a strange quite affecting to see so old a man so humbled; and he existence of God: the whole tendency of his system dewould send word to 'Master John,' such was the favour- manded this refusal from him. Yet, in conversation, he a good man to return the affronts done to piety and virtue by openite appellation by which our poorpeople were accustomed praised, in the highest terms, the teleological argument, ing the characters of those who do them; in which we should to designate their young minister, to implore, whilst tears and spoke freely of final causes and their utility in relistreamed abundantly down his rough and furrowed face, gion. One day he was heard suddenly to exclaim, There great and particular share. But some men who write pretended that he would not forsake him. No, poor, ignorant old is a God! and then forcibly develope the evidence of this histories of religion, are beholden to the real religion of others, man, there is One almighty to save. He willeth not truth which nature everywhere presents. On the 2d that their histories are not written.—Bishop Atterbury. the death of a sinner He shall strengthen thee; yea, June, 1803, a short time before his death, the celebrated he shall uphold thee with the right hand of his righteous- orientalist, J. G. Hasse, a man of talents, and his intimate end of the roughest and steepest lane in the parish, and ness. The neighbours soon perceived a great change in friend, asked him, what he promised himself with respect to joining to some ruined walls, which had formerly been his language and manners, and his wife had cause to ac- a future life; he appeared absorbed, and after reflecting, he knowledge that the fruits of the Spirit are joy and peace, answered: "Nothing certain." Sometime before, he was ever conducted into the field, and all the generals who conducted when she told us that all the years they had lived together, heard to reply to a similar question, by saying: "I have no them; in a word, all the men and women that shall have lived,

wife appeared at the holy sacrament, and it was a touch- said that enlightened reason is sufficient for all the wants of, great assize. High and low, rich and poor, learned and unlearned, ing thing to see the young man who had been made in- the upright man, who searches sincerely and ardently the of the manor's steward, or any one else to whom strumental in their improvement assisting to distribute truth on the grand problems of life, when we see the the right belonged, to call for the rent and get it if he the blessed emblems of the Redeemer's love to such very most profound thinker, of which the history of the hucould afterward. "Build yourself a place, Jack, nobo- aged persons, whose gray hairs, but for God's blessing man mind makes any mention, endowed with all the quady'll meddle with you," said some one, to whom the on his ministry, might have gone down to the grave in lities, and animated by all the sentiments which dispose old collier had told the tale of grievances which had shame and dishonour. The old man's strength now becaused him to quit his last habitation; so Jack and his gan to fail him. It became evident that the oppression having passed his life, and employed, in the calm of the or whom they have seduced into the ways of sin; and all those sturdy helpmate began to build. The situation was of his breath and the cough must very soon prevent his passions, and in the absence of all distraction, the re- who have directed and encouraged them, or whom they have dibeautiful, but they turned the back of the house to the climbing the hill to church. But he was in all the visi- sources of the most powerful genius, in searching for view, for the steep banks that rise on either side quite ter's districts, for his lane led to three or four different new supports for the doctrines of religion, hesitating, From the former they shall turn away with shame and fear; the shut out any front, the lane itself being, in the winter parts of the parish, so he had constant attention; "And contradictory, and vacillating, on the most important latter they shall behold with joy and rejoicing. There they shall season at least, but like the bed of a river. The ground there," said the old woman, "any body can read the subjects, in the confidential communications of friendon which the house was to stand was so uneven, and of word of God to us now, for there is a testament that he ship when the heart is most cordially disclosed?—Prosuch small dimensions, that we were puzzled to think of put there with his own dear hands. Master John gave fessor Stapfer's Life of Kant. what size the mansion was to be. A week or two, how- it to us, and we have a right to love him, and we have a

It was a great deprivation to the poor old man not to attend to the public worship of God on Sundays, and his spirits were sometimes much depressed when he looked back with sorrow and shame at the long list of wasted sabbaths, concerning which his conscience whispered .of it immediately provided for the couple of poor spare One circumstance occurred during the last few weeks of asses which he designed should procure their living among the poor man's life, of which I hope it will not be a breach of charity to inform you. As I have already observed, constituted nearly all his worldly wealth. Of course, we he had passed nearly the whole of a long life in ignorance very soon made acquaintance with our new neighbours; and sin. Was it to be expected that all the joy and peace but, except as their ingenuity amused, and their indus- in believing, which we should naturally look for, in the try pleased us, it was long before we found any thing experience of the happy man who had feared the Lord else to interest us. They were very often out when we from his youth, would be his? He had complained to passed, so we had little opportunity of speaking to them; his minister that he found difficulty in praying, that he and when they were at home the surliness of Jack's man- could only say the same words over and over again; and ner, (Joyce was always good tempered,) seemed to tell his kind friend after carefully explaining to him the real us that our visits were intrusive. It was vain to hope nature of prayer, as consisting not in words, but in the that they might meet with instruction at church. If they desire of the heart, proceeded, as he found that one form thought at all on the subject, they fancied they were too at least—the perfect form given by our Master to his folpoor to appear there, and too ignorant to profit if they lowers—was printed on this aged scholar's memory, to that day. The whole service in the afternoon was perdid: but these are vain excuses. He that runs may explain, sentence by sentence, at each of his visits, as read. The wayfaring man, though a fool, need not err fully as he could, the meaning of each petition. One in the simple doctrines of our Church; but there are day he found his old friend in great distress of mind .thousands who still, sabbath after sabbath, refuse to re- He had had a visit, it appeared from a stranger, a Disceive instruction. The days of these poor people were senting teacher, who had spoken lightly of the instrucdrawing to a close. Still they rose early, and late took tion he was receiving, and questioned very roughly his rest, and ate the bread of carefulness. Oh, let us grounds of hope. Amongst other things, he had touched praise his mercy, who provides the unperishing bread so on the subject that had before pained the weak old man, "Had he the gift of prayer?" He answered, that he At this time great interest was excited among our poor tried to pray as well as he could, and that he could say

> ceptably. There was a gradual, but still a very percepcould do nothing to please him, now he is so kind to me it is a blessing to be in the house with him." And patience had her perfect work. He never complained, py, happy England, "Esto perpetua!"—Missionary Rethough his cough became very distressing, and reduced gister. room, which was the whole of his house, his poor wife was gone to town with her herbs, to endeavour to procure for him the aid needed in his last extremity. Every comfort that this world can give was absent, but the dying man found the peace of God to pass all understanding. He was too weak to answer, so as to be audible, even the few simple inquiries that one makes at such a time, but it was evident he listened with deep and solemn interest to the passage I read from his Testament; and then, because I have often witnessed the charm that metre has on the dying ear, I repeated, scarcely knewing whether or not it would be understood, the hymn beginning, "Rock of ages, rent for me." He maketh wise the simple. The figure was clearly comprehended; with a dying effort, as I finished, the poor man replied to my inquiry, Do you understand? "Ay, I do; I hope he will be so well pleased, as to hide me in there." my intercourse with old John ended, and ended well .-The inhabitants of the rock shall sing!" "Oh that he may be so well pleased as to hide me there also!"

hen we need tell our own story.

KANT, THE GERMAN PHILOSOPHER, Or, the Insufficiency of Philosophy without Revelation.

When we reflect on the course of reasoning in his work on religion; his frequent assertions that reason alone can give us no certainty as to the severity or indulgence with which God will treat the violators of his law; that he could not conceive how man, without extraordinary divine assistance, can restore to the good principle, the ascendancy over his actions, and the exclusive authority which it has lost; that no one can prove, either the impossibility or improbability of a revelation: when we reflect on these opinions, so eminently favourable to the idea of the intervention of God, as directing and se- a point, and go through with it. He is never disinterested and Mr. H., if by letter, post paid. conding the moral education of man, we are astonished impartial; and, therefore, not capable of deliberating freely .and afflicted to find in certain parts of this work, and He is already under the dominion and power of his own lasts; and everywhere in the memories of his friends, his repug- perhaps likes to be so, and is very unwilling to shake off his chains. nance to admit the supernatural origin of Christianity. Now such a man, so qualified, is, no doubt, a very incompetent Mr. Borowski is positive as to this point, and yet it is to judge of divine truth, and very unfit to consider the pleas that are him Kant addressed a letter, in which, speaking of a brought for it. His search into these things is like to be with no parallel between his system of morals, which Mr. Bo- great evenness and fairness: How can it, when it comes with rowski was bold enough to make, in a work submitted to strong wishes that he may find it all a mistake? Indeed, when and Tracts, which they offer for sale, at reduced prices, ston; the Rev. H. J. Grasett, Asst. Minister of the Rev. H. J. Gr his inspection, before its publication, he expresses a kind a man allows himself in all sorts of impurities, and is determined of religious horror of the index himself in all sorts of impurities, and is determined of religious horror of the index himself in all sorts of impurities, and is determined of religious horror of the index himself in all sorts of impurities, and is determined of religious horror of the index himself in all sorts of impurities, and is determined of religious horror of the index himself in all sorts of impurities, and is determined of religious horror of the index himself in all sorts of impurities, and is determined of religious horror of the index himself in all sorts of impurities, and is determined of religious horror of the index himself in all sorts of impurities, and is determined of religious horror of the index himself in all sorts of impurities, and is determined of religious horror of the index himself in all sorts of impurities, and is determined of religious horror of the index himself in all sorts of impurities, and is determined in the index himself in all sorts of impurities, and is determined in the index himself in all sorts of impurities, and is determined in the index himself in all sorts of impurities, and is determined in the index himself in all sorts of impurities, and is determined in the index himself in all sorts of impurities, and is determined in the index himself in all sorts of impurities, and is determined in the index himself in all sorts of impurities, and is determined in the index himself in all sorts of impurities, and is determined in the index himself in all sorts of impurities, and in the index himself in all sorts of impurities, and in the index himself in all sorts of impurities, and in the index himself in all sorts of impurities, and in the index himself in all sorts of impurities, and in the index himself in the index h of religious horror at the sight of his name in connection to go on in them; and yet finds himself under the troublesome Cobourg. with that of Christ. He begged his friend not to pub- restraint of principles, and the dread of religion, which hangs lish this work, or if he did, he charged him not to let continually over him; the only way for him to pursue his enjoythat parallel remain—" one of those names (that before ments, and yet be easy, is, to set his face directly against the docwhich the heavens bow) is sacred, whilst the other is only trines of religion, that give him any check or disturbance, and re- T. Wade; in Cavan, from the Rev. S. Armour, and in addressed.

conception of a future state." Upon another occasion he de-At length after due consideration, poor Jack and his clared himself in favour of a metempsychosis. Will it still be

> HAPPY ENGLAND. From the Address of the Rt. Rev. Dr. Hopkins, Bishop of Vermont, before the Episcopal Jews' Society of England.

In the country to which I belong, the cause of the Horne. Jews has excited little or no interest. There are very few Jews in the United States. I heard there of some of the doings of this Society; and I could not but feel that no society was more deserving the efforts and symival in London, my first step was to present myself at the Jewish chapel, where I found myself, for the first time in my life, in a congregation consisting of converted Israelites and believing Gentiles. At the Hebrew ser- enjoined to give a portion of his day to the records of an earlier vice I saw an Israelitish minister taking on his lips the preach the glad tidings. I should in vain attempt to describe to you my impression of the solemn service of formed in Hebrew; and, with my imperfect knowledge of that language, I did what I could to unite in prayer and praise with the blessed and believing Jews. In the evening of the same day there was a Jew baptized; and I stood within a few feet of a converted sinner, over whom the angels of God were rejoicing.

My mind was naturally led to the contemplation of other countries, as contrasted with this, but I could not help thinking, looking to England's present condition and future history, that she had indeed a glorious destiny, and a high reward assigned to her. There are in Englandand complicated interests, and of so many mixed and or that his manner was more earnest, but he was young, ble and sincere, though very ignorant believer, was ha- various elements—many difficulties, many distractions, and many causes for dissensions, which retard her Chrisbeen long together absent from his father's flock, since trembling in the valley of the shadow of death. Now tian progress; yet in the midst of all, I could not help try which, having joined in the glorious bonds of the Reformation, did not stop till she had made the throne which he was to preach his first sermon was naturally on thee." I know that charity suffereth long, and is the Bible on the richest diadem of the crown! Happy go free! Happy England, which first found out the spi-Now we, who visited our poor friend constantly, had rit of genuine toleration! Happy England, which first strange habitation at the foot of the stony hill, whom we the best reason to believe that he did pray, and that ac-Jew, and first strove to give back the oracles of God to tible improvement in him. "Once," said his wife, "I his ancient people! And most heartily did I then unite, most heartily do I now, in those words, with regard to the glory, liberty, and constitution of this country, hap-

The Garner.

THE KNOWLEDGE OF JESUS CHRIST.

I do not deny but that the knowledge of other things is in many cases very useful: some to private persons, some to public societies, some to whole nations, some to mankind in general, some to the right understanding the Scriptures, and so to the knowledge of Christ himself; yea, there is scarce any kind of knowledge but some way or other helps towards the raising, the refining, and the enlarging our understandings, and so to the making us more capable of knowing him. But whatsoever it he at present, unless it tends to that end, at last, it will stand us in no stead; for what if I was skilled in all the arts and sciences that ever were invented, and could manage them to the best advantage? What if I had the whole system of logic in my head, and could argue with all the art and cunning that ever man had? What if I could dive into the depth of natural philosophy, and see the several springs and vements of all secondary causes? What if I had turned over all the records of the church, and the histories of all places and ages since the world began, and could reduce everything that ever happened to its proper time? What if I could "count the number of the stars, call them all by their names," and describe their motions to an hair's breadth? What if I understood all languages, and could discourse with people of all nations upon earth in their own mother tongue; what then? Notwithstanding all this, without the "knowledge of Jesus Christ" I should be lost and undone for ever. For "there is no name under Heaven whereby we can be saved, but the name of Christ;" neither is there any way possible to be saved by him, unless we know him. For unless we know him, we can do nothing that is required in order to our being saved by him .- Bishop Beveridge,

SENSUALITY THE GROUND OF UNBELIEF. Now the sensual man is, of all men living, the most improper for enquiries after truth, and the least at leisure for it. He is ne- in one or two respectable families in the village. ver sedate and cool; and therefore not able to fix his attention to that of a poor scholar, endeavouring to explain, to the solve to get rid of them as soon as he can. And he may put the Darlington, from the Rev. T. S. Kennedy. best of his abilities, the teachings of his master." The thoughts which arise in him upon this occasion together, and Cobourg, July 16, 1839.

tlean!" But though, as I said, the sin was not at once inconsequence into which Kint has fallen in a point so make a book of them if he pleases; and then tell us that this is a commonly find, that sensuality and looseness of life had a very

THE DAY OF JUDGMENT.

All the senates that ever were convened, and all the assemblies that ever met upon business or pleasure; all the armies that were pear together, and to take their respective trials at the day of the will then be distinguished only by their virtues and their vices; so dow, and the oppressed orphan, shall then see those, face to face, who have spoiled them of their innocence, their reputation or their rected and encouraged, to proceed in the paths of righteousness view the wisdom of religion in the persons of the righteous, and wonder why they did not see it before, and give themselves up to the study of it; there they shall clearly behold the folly of irreligion in the persons of the wicked, and be astonished at their insensibility in following so hard after it. Amidst all this unimaginable multitude, there shall not be one idle and unconcerned spectator; not one that shall have leisure to trouble himself with the affairs of his neighbour. Every man will have a cause to be heard, and how will he be straitened until it be determined !- Bishop

THE OLD TESTAMENT.

It is not as a subject of antiquarian curiosity; it is not as the earliest record of that picturesque and characteristic style of manpathies of all denominations of Christians. On my ar- ners for which the East is still renowned, of which the singularity arrests our attention, and the simplicity appears to denote the youth and freshness of society: it is not for their interesting pathos, or the glowing strains of their poetry, that the Christian is revelation. It is there that we should trace the wrath of God name of Jesus of Nazareth; reminding me, not inap- made manifest against a guilty world; yet arrested, yet disarmed, propriately, of the day in which Israel went forth to vet absolutely turned into blessing by the efficacy of the foreseen atonement. It is there that we should learn to appreciate the strength of human passions, and the weakness of human virtue, displayed in the melancholy story of the most favoured race of mankind, informed though they were by an unbroken line of prophets, and chastised or supported by a long succession of wonders and miracles. It is there that we should accustom ourselves to prize, as they deserve, our own advantages in Christ Jesus, when we compare the Israelite's hope of a contingent with our confidence in a complete redemption; and his condition, through symbols and shadows, with our almost plenary admission into the mysteries of the Kingdom of God.—Bishop Heber.

"BREAK UP YOUR FALLOW GROUND."

In general language we all know what is meant by fallow ground Fallow ground means ground out of culture, ground which yields no fruit, because no labour is bestowed upon it; and God says to us, Break up your fallow ground. And if you ask, where is that fallow ground, which we may break up; how, and in what sense does the phrase apply to us? I reply, Look around you, look within you, and see if there is nothing within your reach, nothing at your disposal, which might be bearing fruit to God, but which now, through your neglect and forgetfulness of his claims, lies idle and bears nothing. For example :- Is there no time? Time is a talent committed to our trust, and for the improvement of which we are accountable. Some of our time, a large portion. perhaps, of the time of most of us, has an occupation marked out for it already, and is passed in labours necessary for our maintenance. But much, unquestionably much, remains at the disposal even of those who seem the busiest, and is wasted in indo lence, in idle conversation, or unnecessary amusement .- Rev. Henry Raikes.

KEEPING THE SABBATH.

By keeping a Sabbath, we acknowledge a God, and declare that ve are not Atheists; by keeping one day in seven, we protest against idolatry; and acknowledge that God who in the beginning made the heavens and the earth; and by keeping our Sabbath on the first of the week, we protest against Judaism, and acknowledge that God who, having made the world, sent his only begotten Son to redeem mankind. The observation, therefore, of the Sunday in the Christian church, is a public weekly assertion of the two first articles in our creed,-the belief in God the Father Almighty, the Maker of heaven and earth; and in Jesus Christ, his only son, our Lord.—Bishop Horsley.

Advertisements.

RATES.—Six lines and under, 2s. 6d. first insertion, and $7\frac{1}{2}$ d each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line, each subsequent insertion.

paid,) inserted till forbid and charged accordingly.

From the extensive circulation of "The Church," in the Provinces of Upper and Lower Canada, as well as in Great Britain and Ireland, and other portions of Her Majesty's dominions, it will be found a profitable medium for the advertising of Real Estate, &c

The space allotted to advertisements will be limited to three

EDUCATION.

MR. HUDSPETH, Classical Teacher in the U. C. Academy, will, at the close of his engagement there on the 15th Oct. next, open classes in Cobourg, for the usual branches of a liberal Education.

In the mean time, Mr. H. will take a limited number of Boarders, and will be happy to meet with intending day-pupils, privately, mornings and evenings.

Board, exclusive of Washing, £30 per Academic year, for Young Gentle nen under 14 years of age, and £40 for those above that age. Book-Keeping, the Classics, Mathematics, and higher

branches charged extra. Students can also be accommodated with Board, &c.,

Further particulars may be known by application to Cobourg, 20th August, 1839.

SOCIETY FOR PROMOTING CHRISTIAN

KNOWLEDGE.

The Books of the Society will also be found for sale at may be addressed. Mr. Charles Hughes', Druggist, Port Hope; -and may

YOUNG LADIES' SEMINARY.

MRS. BROWN begs respectfully to acquaint her friends and the public, that she has removed from her former residence to that large and commodious house in the town of Cobourg, formerly occupied by the Bank of Upper Canada; where the business of her school will be conducted as usual, and two additional boarders can be accommodated.

The usual branches of a complete English education will be taught; and the accomplishments, where required, of French, Music, and Dancing.

Terms for Boarders, comprehending the ordinary branches of education, £40 per annum, exclusive of washing. Bedding and towels to be furnished by the pupils. Terms for Day Scholars, in the ordinary branches of an English Education, - - £1 5 0 pr. Qr.

do. to pupils learning music, 1 0 0 do. Music, with use of piano, extra, 1 15 0 do. French, extra, - - - 1 5 0 do. Dancing, extra, - - 1 5 0 do. As the number of the boarders will be limited to SIX, an early application is requested.

The present vacation will terminate on the 24th July, inst. Cobourg, July 6, 1839. 2-3m.

THE HOME DISTRICT SCHOOL.

HIS Institution is now in successful operation. An additional number of in-door pupils can be conveniently received and comfortably accommodated. TERMS OF TUITION, BOARD, &c.

For pupils under 10 years of age, £32 per academi-

For pupils in or above their 10th year, £36 per do. Cards of particulars may be had on application to the Principal, personally, or by letter [post paid].

M. C. CROMBIE,

Toronto, May 24, 1839.

Principal. 50-tf.

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THE JOHNSTOWN DISTRICT SCHOOL.

THE Midsummer Vacation will terminate on Tuesday July 24th. A few boarders in addition to the present number can be received. The terms are £30 per annum, always payable quarterly in advance. Theological Pupils, £50 per annum. Each Boarder is to provide his own Washing, Bed and Bedding, Towels and Silver Spoon. For particulars apply to the Principal, he Rev. H. Caswall, Brockville, U. C.

HENRY ROWSELL. BOOKSELLER AND STATIONER,

KING STREET, TORONTO. AS just returned from England with an extensive and varied assortment of Books, comprising Pictorial, Historical and Scientific works, and several of the most recent popular and useful publications. He has also a large stock of the Church of England, Saturday and Penny Magazines, and of the Penny Cyclopædia, besides a variety of Theological works, and Church of England Tracts, to which the attention of the Clergy is respectfully invited.

His stock of Account-Books, and of Stationery, plain and ornamental, -is large and diversified; and to this he has added a collection of Engravings, including portraits of Her Most Gracious Majesty by several different artists.

His assortment of Bibles and Prayer Books, is also very large, and consists of handsomely bound and gilt copies, as well as others of the plainest and cheapest description.

Toronto, 28th June, 1839.

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

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

SUBSCRIBERS TO THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS, are requested to pay to the undersigned, on or before the tenth day of July next en. suing, Five PER CENT on the amount of their respective shares, or five shillings per share. Remittances, when more convenient, may be made to the Editor of the Church. H. J. GRASETT,

Secretary and Treasure Toronto, June 8, 1839.

WANTED.—In a Private Family, on the first of May next, a Gentleman duly qualified to teach Greek, La tin, Mathematics, S.c. and fully qualified to prepare pupi for either Oxford or Cambridge. Apply personally, of by letter post paid, to the editor of the Church.

CHAMPION, BROTHERS & CO. TORONTO,

Importers of Mardware, &c. &c. HAVE on hand a general and well assorted Stock of She Goods suitable to the country trade, which they wills Wholesale for CASH, or approved three months Paper, their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES made at the Factory originally built by the late Harrey Shepard, and afterwards occupied by John Armstrong. Shepard's and Armstrong's Axes have been decidedly pro ferred before any others in the Province, it is only necess Advertisements, without written directions to the contrary, (post paid,) inserted till forbid and charged accordingly. and from the very best material, to insure for them the same

Cooking Stoves, Six Plate do. Parlour do. Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838.

The Church

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

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No subscription received for less than six mont nor the paper discontinued to any subscriber until arrear ages are paid, unless at the option of the Publisher. COMMITTEE OF MANAGEMENT OF THE UPPER CANADA

The Lord Bishop of Montreal; The Hon. and Joseph The Archdeacon of York; The Ven. The Archdeacon of Kingston, P. C. York; The Ven. The Archdeacon THE NEWCASTLE DISTRICT COMMITTEE of this Institution have just received a large supply this Institution, have just received a large supply of Bibles, Testaments, Prayer Books, and other Books

Rev. R. D. Cartwright, M. A. Asst. Minister of St. cations referring to the general interests of this page

SECRETARY and Treasurer the Rev. H. J. Graseth

[R. D. CHATTERTON, PRINTER.]

* From the British Ms yazine.