The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME II.] COBOURG, UPPER CANADA, SATURDAY, OCTOBER 20, 1838. [NUMBER XVIII.

Poetry.

THE CLEMATIS.

Around the cross the flower is winding,
Around the old and ruined wall;
And, with its fragile flowers, binding
The arch, with which it soon must fall.
And two before that cross are praying,—
One with her earnest eyes above,
The other, as the heart delaying
Blent heavenly with some earthly love.

Saint Marie's shrine is now laid lowly,
Shivered its windows' rainbow panes;
Silent its hymn;—that pale flower solely
Of all its former pride remains.
Hushed is the ancient anthem, keeping
The vigil of the silent night;
Gone is the censer's silver sweeping:
Dim is the sacred taper's light.

True, the 'rapt soul's divine emotion
The desert wind to Heaven may bear;
'Tis not the shrine that makes devotion,
The place that sanctifies the prayer;—
But yet I grieve that, thus departed,
The faith has left the fallen cell;
How many, lone and broken-hearted,
Were thankful in its shade to dwell!

Not on the young mind, filled with fancies
And hopes, whose gloss is not yet gone,
Not on the early world's romances,
Should the cell close its funeral stone!
Still is the quiet cloister wanted,
For those who wear a weary eye;
Whose life has long been disenchanted,
Who only have one wish—to die.

How oft the heart of woman, yearning
For love it dreams, but never meets,
From the world, worn and weary, turning,
Could shelter in these dim retreats!
There, were that solemn quiet given,
That life's harsh, feverish hours deny!
There might the last prayer rise to Heaven,—
"My God! I pray thee let me die."

Miss Landon.

THE ENGLISH LAYMAN.

No. XVIII.

THE CHURCH AND THE WESLEYANS.

Wesley was a devoted admirer of the Church of England, of which he was an ordained priest, and from which, through his college fellowship, he derived his support while he pursued his early itinerant labours. He declared, and with undoubted sincerity, that his object was not to draw the people from the Church, but to make them better Churchmen. Afterwards, when from circumstances, which he has related with great simplicity and candour, he had become the leader of a sect, this made no change in his principles. He still impressed his societies with the duty, and even necessity, not merely of maintaining friendly dispositions towards the Church, but also of attending on her ministrations, and regarding Methodism only as an auxiliary. "When we forsake the Church," he said, "God will forsake us."—*Osler's Church and King.*

"They that are enemies to the Church are enemies to me"—"I will rather lose twenty societies than separate from the Church."—"You cannot be too watchful against evil speaking, or too zealous for the poor Church of England."—*John Wesley.*

Our argument is, that it is because the Church of England is established by law, that she is able to provide a much larger amount of religious instruction for the nation at large than she possibly could do were she subverted as an Establishment.—*Wesleyan Methodist Magazine. April*, 1834.

I should wish to state, that we consider ourselves as a branch of the Church of England, both at home and abroad.—*Rev. Robert Alder, Wesleyan Missionary in Canada.*

The Church of England is a self-reforming Church. It possesses within itself a principle of vitality, always strong enough to preserve it from utter spiritual corruption; and that principle is the Word of God which, Sunday after Sunday, is read from the pulpits of our Establishment,—which pervades every line of our "incomparable" Liturgy,—and which seasons with salt that can never lose its savour, our theological literature, "the richest," as a Wesleyan declares, "that any section of the Church of Christ ever produced." In the history of the Church we shall find that there have been seasons when this principle lay, like grain during winter, inert and unquickened in the earth; but anon a zeal, borrowing its light and warmth from Gospel rays, has penetrated the frozen bosom of the soil, and awakened into life and productiveness the seed which was not dead, but only slept. This was most signally exemplified at the period when John Wesley first commenced that religious career, which was destined to produce such a wonderful and salutary influence on the Christian world. In the early part of the last century a Laodicean lukewarmness had infected the Church of England, and the pernicious growth of the Arian heresy, in addition to the evil under which the Establishment laboured, had almost choked the christianity of dissent. At this crisis, remarks the *Christian Observer*, "from the bosom of the Church of England went out that flame which has warmed and enlightened every other religious denomination." Then, within our own hallowed precincts, arose Venn, and Grimshaw, Romaine, and Talbot, Walker, Adam, and Conyers,—a body of spiritual labourers, strongly imbued with evangelical views. Then, above all, arose John Wesley, the son of a clergyman, himself a clergyman, and the fellow of a College. Then also Whitfield received his commission to preach, from an Episcopal successor of the Apostles; and quickly following these faithful servants of the Gospel, is to be seen a long array of the Established Clergy inculcating those particular views usually denominated evangelical. Thus did the Church of England, under Providence, reform itself by its own intrinsic means, and through the agency of its own duly authorised Priesthood.

Of all those holy men whom I have just enumerated, the one who had the greatest share in quickening the spiritual deadness that pervaded the land, was, undoubtedly, John Wesley. The consistent and order-loving Churchman cannot but regret the assumption of the power of ordaining ministers and the aberrations from ecclesiastical discipline, into which this extraordinary man was led; he cannot but lament that Mr. Walker's advice to another person,—"Whatever good you design to do, do it in the Church,"—had not been more generally present to the mind of Wesley; but, with all these drawbacks, he, as well as every other Christian, must hold the name of the founder of Methodism in affectionate remembrance and veneration, so long as zeal, eloquence, charity, faith, and good works, combined, provoke the love and admiration of mankind. In a great degree also will disappear, the natural prejudice which the conscientious Churchman may entertain against John Wesley on account of his irregularities in discipline, when, from the commencement to the end of his protracted course, he is found accounting it his "peculiar glory", not to separate from the Church,—and reiterating to his followers, "Be Church of England men still!"

The members of the Church of England are too prone to confound Methodism with Dissent, and to put Methodists upon a level with Independents, Baptists, and other sectarians, who mar the Christian unity of the land. But this is an error which cannot be too speedily corrected, both with regard to the peace of the Church, and out of justice to the Methodists themselves; who, with Adam Clarke, repudiate the name and the principles of Dissenters, and "hold the doctrines, venerate the authority, and use the religious service" of the Establishment. So far from Methodism being designed by its founder to supersede the ministrations of the Church, its main object was to supply its wants,—to be a sort of outer court to the great national sanctuary,—to "stand a wall of fire" around the citadel of the Reformation. Wesley considered his system not as an excrescence, but as a healthy offshoot from the parent stem. He believed that the root of Methodism lay in the Church. As the fig-tree,

> —— not that kind for fruit renown'd,
> But such as at this day, to Indians known,
> In Malabar or Decan spreads her arms
> Branching so broad and long, that in the ground
> The bended twigs take root, *and daughters grow*
> *About the mother tree*, a pillar'd shade
> High over-arched, and echoing walks between,—

as that tree stands in relation to its surrounding progeny, so stands the Church to Methodism. The Church is the *mother*, the centre of vegetation,—Methodism is the *daughter*, the offshoot, possessing, it is true, a root of its own, but deriving the nutriment of that root from its parent, and incapable of flourishing or even living independent of it. Destroy the monarch tree, and its subject thickets are involved in the destruction. Thus thought John Wesley, and on this principle did he act. In a paper read to the Conference in 1769, he exclaims,—"Let us keep to the Church. Over and above all the reasons", (meaning the higher ones of principle and Christian obligation,) "we add another now," (one of policy and self-preservation,) "from long experience; they that leave the Church, leave the Methodists." His Journal is thickly studded with observations enforcing the same point. Arriving at Newcastle in 1755, "he did not find things there in the order he expected;" and subjoins the reason for this state of affairs immediately after; "Many were on the point of leaving the Church which some had done already; and, as they suppose, on my authority! O! how much discord is caused by one jarring string." In 1757 he preached at a little village called Normanby, and in the evening, he was much pleased on talking with the society, to witness "the care of God over them that fear him." It appears that hitherto their spiritual progress had been but slow and unpromising, for he puts the interrogatory "What was it that stopped their growing in grace?" and thus answers it; "Why they had a well-meaning preacher among them, who was inflaming them more and more against the clergy; nor could he advise them to attend the public ordinances, for he never went either to church or sacrament himself. This I knew not, but God did; and by his wise providence prevented the consequences which would naturally have ensued. William Manuel [the preacher] was pressed for a soldier, so the people go to church and sacrament as before." From this instance alone does it not most plainly and unquestionably appear that Wesley considered conformity to the Church as the very groundwork, the very vital principle of Methodism? On another occasion, and at another place, when he "met the classes he was agreeably surprised to find that the bitterness against the Church, with which many were infected when he was there before, was now entirely over;" yet he could not fail to remark on the evil which this temporary alienation had wrought, for he adds, "yet the deadness it had occasioned remained, and I doubt it will not soon be removed." Of his meeting "in a little conference," with ten of his brethren, at the city of Limerick in 1760, he thus writes in a spirit of thankfulness and rejoicing; "By the blessing of God we were all of one mind, particularly with regard to the Church—even J. D. has not now the least thought of leaving it, but attends there, be the minister good or bad." The societies that caused him the most trouble were those which were remiss in their attendance at Church. Addressing his people at Norwich in 1763, he told them, among other matters, that "he would immediately put a stop to preaching in the time of church service," and added "For many years I have had more trouble with this society than with half the societies in England put together;" the consequence, as we are left to infer of their neglecting the ordinances of the Establishment, and of their "preaching in the time of church service." In 1766 he "preached at Bingley, but with a heavy heart, finding so many of the Methodists there, as well as at Haworth, perverted by the Anabaptists." And thus does he account for this defection: "I see clearer and clearer none will keep to us, unless they keep to the Church. Whoever separate from the Church will separate from the Methodists." And not only does he enjoin his people to attend Church as the surest means of promoting the growth of Methodism, but he warns them of the "sinfulness and foolishness of railing at the clergy," and corroborates his admonition by the example of a place where "there was a general love to the Gospel, till simple R. W. preached against the clergy." Other instances remain to be cited from the conclusion of his Journal. When he visited Brentford in 1786, he "had little comfort there:" "the society," he declares, "is almost dwindled to nothing. What have we gained by separating from the Church here? Is not this a good lesson for others?" Let us go with him to Deptford in 1787, and witness the scene which he has described to the very life; "I went over to Deptford; but it seemed I was got into a den of lions. Most of the leading men of the society were mad for separating from the Church. I endeavoured to reason with them, but in vain; they had neither sense nor even good manners left. At length, after meeting the whole society, I told them, 'If you are resolved, you may have your service in church hours; but remember, from that time you will see my face no more.' This struck deep, and from that hour I have heard no more of separating from the Church." From a remark made by him on the termination of the Irish Conference in 1789, we learn that, as the Methodists dwindled to nothing when they ceased to be Churchmen, so they grew strong and multiplied, as long as they stood faithful to the Church. His words are these; "I never saw such a number of preachers before, so unanimous in all points, particularly as to leaving the Church, which none of them had the least thought of. *It is no wonder that there has been this year so large an increase of the society.*"

Wesley, with all his enthusiasm, was endowed with strong common sense, and with that sagacity which can penetrate into futurity, and foretell the result of important measures, requiring for their development the lapse of generations or even centuries. So far as time has tested the mere policy of his exhortation to his followers,—"Let us keep to the Church,"—I believe I may assert with the utmost safety, that every year since his death has more and more confirmed the wisdom which dictated it, and brought about the consequences which he predicted would flow from its observance or neglect. In corroboration of this I will adduce a particular and very striking instance. Mr. Osler, a writer of the present day, favourably known by his Life of *Lord Exmouth*, has bestowed much attention on the religious aspect of the times, and has written a work, under the title of *Church and King*, in which he enters into an analysis of the machinery of Methodism. He considers that Methodism is opposed to the principles of Democracy and Dissent, and that so long as the Wesleyans maintain the original principle of their Society by keeping close to the Church, and respecting the Clergy of the Establishment, they will never dispute the authority of their own preachers. "I expressed this opinion," he goes on to say, "last year to a superintendent, of much observation and sound judgment. 'I can confirm your remark,' he replied, 'by examples within this circuit. In the next parish, we have a society of about sixty members, who regularly attend their parish church, and receive the Sacrament there. They are united among themselves, and give their preachers no trouble. At ——, we have a society who never go to church, and their conduct is altogether as disorderly. I told them, but the last time I was there, that if they would go to church whenever it is open, they would learn to behave better in their own place of worship.'" Here do we find ample confirmation of the justice of Wesley's remarks more immediately occasioned by the conduct of the Methodists of Bingley and Haworth, but applicable as a general rule,—"I see clearer and clearer none will keep to us, unless they keep to the Church"! Here do we find the preacher using almost the very words of Wesley at Norwich, at all events speaking in their spirit,—"For many years I have had more trouble with this society than with half the societies in England put together."

It was not however on the low ground of worldly expediency, and with the ultimate view of forming a large party in the church, and then by degrees weaning them from it, and erecting a separate and independent sect, that Wesley lived and died a Churchman, and exhorted all his followers to do the same. He was a Churchman, because his conscience told him that it was his duty to remain one,—because he DARED NOT to be otherwise. "Are we not Dissenters?"—is a question proposed by him, and thus answered; "No; we are not dissenters in the only sense which our law acknowledges, namely, those who renounce the service of the Church. We do not—we DARE NOT separate from it." In another part of his writings he grapples with the objection that had been urged by some, that, until the Methodists separated, they could not expect to be a compact united body,—"It is true we cannot till then be *a compact united body*, if you mean by that expression a body distinct from all others. AND WE HAVE NO DESIRE SO TO BE."

Thus frequently and thus explicitly did John Wesley declare his mind against a separation from the Church of England. True it is that "in a course of years, *out of necessity, not choice*, [he] slowly and warily varied [from it] in some points of discipline"; but still not to such an extent as to make the slightest alteration in the *principle* of his attachment to the Church. To the last moment of his long and righteous life he adhered most strictly to the rules which, with an impressive plainness, he had laid down for the guidance of his people, and which are to be found in the larger Minutes of Conference published in 1770; "Warn them,"—he is addressing the Assistant Preachers,—"against calling our society the *Church*, against calling our preachers *ministers*, our houses *meeting-houses;* call them plain *preaching-houses* or *chapels*." Love to the Church, as being the purest fountain of divine truth, and the most faithful expounder of the lively oracles of God, was his ruling passion from youth to manhood and from manhood to old age—it coloured all his thoughts, it influenced all his actions, it was breathed in the last faint murmur of his dying lips. It was no fitful fire that danced before his eyes for a moment, then disappeared, then returned, and then disappeared again. No,—it was a bright and steady effulgence that never lacked oil to feed its sacred flame. It was to perpetuate this feeling among his followers that his life, as he believed, was prolonged to such an unusual duration: "I believe one reason why God is pleased to continue my life so long, is to confirm them in their present purpose, not to separate from the Church."

In December 1789, when death was already hovering over him, meditating the fatal blow, he wrote a paper, entitled, *Further Thoughts on Separation from the Church*, which concludes thus: "And this [his determination of adhering to the Church] is in no way contrary to the profession which I have made above these fifty years. I never had any design of separating from the Church; I have no such design now." Then carrying his thoughts onward beyond his own mortal pilgrimage, which he was fully aware was hastening to a close,—"I do not believe the Methodists in general design it, when I am no more seen. I do, and will do, all that is in my power to prevent such an event. Nevertheless, in spite of all that I can do, many of them will separate from it, (although, I am apt to think, not one half, perhaps not one-third of them.) These will be so bold and injudicious as to form a seperate party, which, consequently, will dwindle away into a dry, dull, separate party. In flat opposition to these, I declare once more that I LIVE AND DIE A MEMBER OF THE CHURCH OF ENGLAND; AND THAT NONE WHO REGARD MY JUDGMENT OR ADVICE WILL EVER SEPARATE FROM IT." These sentiments, be it remembered, he did not entertain for the first time when his vital spark was "glimmering in its socket";—they had been a lamp to lighten his feet throughout his whole life. "These last solemn words," says one who knew him, "*were the result of long consideration and uniform conviction.* I solemnly aver that in the year 1777, or 1778, I asked him the question—'Sir, in case the Methodists should, after your death, leave the Church of England, what would you advise your friends to do?' He answered immediately—'I would advise them to adhere to the Church, and quit the Methodists; but,' added he, 'that will never be necessary; for if some quit the Church, others will adhere to it, and then there will be Dissenting Methodists andChurch Methodists.'" "His usual form of grace, after a meal, was this:—'We thank thee, O Lord, for these and all thy mercies; bless the CHURCH and King; grant us truth and peace through Jesus Christ our Lord.' And in these words, not many hours before his death, on having his parched lips moistened by an attendant, he gave audible expression to his feelings. The last blessing which he seems to have distinctly invoked was for the Church and the King." Faithfully indeed, in his own conviction, did John Wesley act up to his declaration, "I LIVE AND DIE A MEMBER OF THE CHURCH OF ENGLAND."

Lest however it should be supposed that Wesley only reverenced the Church in its spiritual character, and disapproved of its Episcopal form of government, and its connexion with the State,—I will borrow a paragraph from a work styled '*The Church and the Methodists*,' published in the year 1834, in conformity with a Resolution of the Conference, and written by the Reverend Thomas Jackson, the recently-elected President, if I mistake not, of the English Conference for the ensuing year:—"One of his (Mr. W's) correspondents had said, 'There is an ecclesiastical order established in England, and it is a lawful one;' to which he answers, 'I believe it is in general NOT ONLY LAWFUL BUT HIGHLY COMMENDABLE.' As if he intended to refute the idle plea, that he was friendly to the Church of England as a part of the universal church of Christ, but denounced its union with the state, he says in his 'Letter to the printer of the Dublin Chronicle,' written only about eighteen months before his death, 'Unless I see more reason for it than I ever yet saw, I will not leave the Church of England, AS BY LAW ESTABLISHED, while the breath of God is in my nostrils.'

There is another remark, also, possessing a peculiarly local and present interest, which I must not here omit to make, and which I base in part on the authority of Mr. Osler: "Mr. Wesley declares, from personal observation, that very many years before the revolt of the North American Colonies, there was a disposition to throw off their dependence upon England, founded, not upon any alleged grievance, but upon the feeling of repulsion which necessarily exists against a Monarchy, wherever the system of Independency in religion prevails." Coupling *this* declaration of Mr. Wesley, with *that* contained in the minutes of 1770,—"What they do in America, or what their minutes say, is nothing to us; we will keep in the *good old way*,"—we may fairly infer that in his opinion the tendency perceptible in the Colonial Methodists of 1770 to separate from the Church, was a tendency favourable to Independency, and consequently hostile to monarchy, and the maintenance of British connexion.

Did space permit, I would here proceed to prove, that from the death of Wesley unto the present period his TRUE followers, "both at home and abroad," have "lived and died members of the Church of England;" and particularly would I show, at some length, how strong was the affection borne towards the Church by Wesley's devoted and trusted friend, the venerable, pious, and learned Adam Clarke. These subjects, however, I must reserve for another opportunity. In the mean while I trust that the words of John Wesley may be duly considered both by Churchman and by Methodist—that they may induce the Churchman to look upon the Methodist as a brother,—and that they may strongly impress upon the mind of the *Wesleyan* Methodist, that he is not entitled to bear that appellation, unless, like the father and founder of Methodism, he lives and dies a member of the Church of England as by law established.

If any reverence be still paid to the warnings, the precepts, the exhortations, and the dying declaration of John Wesley among those who have assumed his name as a religious designation,—those feelings of affection and reverence which he so strongly entertained towards the Church must

still be cherished in the Province of Upper Canada, whither so many of his followers have repaired from the troubled scenes of Ireland, or from his own native England. I am convinced that it is only for want of a better understanding of the principles of Wesley that so little cordiality exists between Churchmen and Wesleyans in this Province. By the press alone can these principles be fully disseminated. The true British Wesleyan Methodist is born with them, and needs not to be reminded of them. But the Canadian-born Methodist I am afraid, in too many instances, is as ignorant as almost every Churchman, of the views and feelings of Wesley in reference to the Church. Under this impression I offer these remarks; and if the words of the excellent man, of which they chiefly consist, could be conveyed to all those who rejoice in his name, and borrow their designation from it, it would not be long before the Wesleyan Methodists of Upper Canada would imitate the example of their English and Irish Brethren, and hasten to the succour of their persecuted mother the Church,—it would not be very long before we should hear them addressing Bishop Mountain the very language of the Methodists of New South Wales, when congratulating Dr. Broughton, on his appointment to the Bishopric of Australia in the year 1836:

"We, the undersigned, Ministers and Members of the *Societies* and *Congregations* in New South Wales, of the people called Methodists, late in connexion with the Rev. John Wesley, A. M.; sometime fellow of Lincoln College, Oxford, deceased, beg to present to your Lordship our most respectful congratulations on your Lordship's safe return to the shores of Australia, and *especially to express our grateful appreciation of the councils of His Majesty's Government, in having erected these important colonies into a separate diocese*, and in having placed at its head a Clergyman so intimately acquainted with the character and circumstances of the people, and so zealously concerned for their spiritual welfare, as the experience of several years has proved your Lordship to be. FIRMLY AND CONSCIENTIOUSLY ATTACHED AS A BODY TO THE UNITED CHURCH OF ENGLAND AND IRELAND, AS BY LAW ESTABLISHED, WE CANNOT BUT REJOICE IN EVERY MEASURE WHICH PROMISES TO EXTEND THE USEFULNESS AND TO INCREASE THE PROSPERITY OF THAT VENERABLE HIERARCHY.—TAUGHT BY THE EXAMPLE OF OUR REVEREND FOUNDER, BY THE OFT-REPEATED DECLARATION OF OUR PARENT CONNEXION IN ANNUAL CONFERENCE ASSEMBLED, NOT LESS THAN BY OUR OWN HONEST CONVICTION THAT THAT CHURCH HAS BEEN THE INSTRUMENT IN THE HANDS OF DIVINE PROVIDENCE OF PRESERVING TO THE BRITISH REALMS THE BLESSINGS OF PROTESTANT CHRISTIANITY, AND OF SPREADING FAR AND WIDE THE PURE DOCTRINES OF OUR MOST HOLY FAITH, *we feel bound to tender to your Lordship in these* CRITICAL TIMES *the assurance that we shall ever pray that your Lordship may be enabled so to discharge the duties of your sacred and most responsible office, as that your already extensive and rapidly extending See may become distinguished for the purity and undefiledness of its religion, for the firmness of its loyalty to our most Gracious Sovereign, and for all the virtues and happiness of a divinely favoured and highly prosperous colony.*"

This is an emanation of brotherly love and Christian friendship such as Wesley himself would have exulted to hear! When the Methodists in Upper Canada can express such sentiments as these,—(and the Bishop of Montreal is a prelate whose zeal, piety and meekness, might justly call them forth,)—then will they be *Wesleyans* not only in name, but in deed. Then will they be enabled to say in the language of their founder, with an approving conscience;—"We are not dissenters." "We do not, will not, form any separate sect, but from principle remain what we always have been,—true members of the Church of England." "We do not—we dare not separate from it." Then,—if the departed spirits of just men made perfect are permitted to interest themselves in the welfare of those, to whose service they devoted their lives,—then will the heavenly essence of John Wesley rejoice at beholding his followers dwelling together in unity with that Church, in the bosom and from the lessons of which he was taught the way that conducted him to salvation and bliss.

ALAN FAIRFORD.

Cobourg, 13th October, 1838.

PRACTICAL DIFFICULTIES OF THE VOLUNTARY SYSTEM IN THE UNITED STATES.

I am convinced that the support given to our missionaries is inadequate. I am intimately acquainted with many of them—with their trials, wants, and difficulties; and justice requires me to declare, that, with hardly an exception, I do not know a more zealous, self-denying, and laborious body of men upon earth. I could present to you a picture upon this subject, the outlines and shades all true to real life, the contemplation of which would stir in every one here "the sacred source of sympathetic tears;" but that I apprehend your own favoured circumstances would hardly permit you to realize its fidelity. I could take you to more than one little village in the Far West, where you should see an humble and faithful minister of the Gospel, toiling day after day through years of weariness and patient endurance in the school-house, to eke out a scanty but outwardly decent support for himself and family; the marrow drying up the meanwhile, in his bones; the flesh wasting from his body; and the spirit breaking and dying in his heart, under the pressure of incessant toil, and under the withering blight of neglect and contempt. You should see him at nightfall, wending his heavy way to his comfortless home, to seek, in the privacy of his lonely retirement, communion with his God, as a balm to heal the wounds of an anxious heart. You should see him on Sunday walking with downcast eyes and bent form, to some deserted storehouse or abandoned tenement, to meet a few persons for worship, and to preach to them the riches of redeeming love. The next day finds him again engaged in the drudgery of the school-room; his only solace, the consciousness that he is faithfully striving to do his duty—the hope that the set time to bless his humble labours will presently come—that his brethren will sympathize with him, and will help him with a liberal hand and a praying heart, and, at least, that others will enter upon his labours when he is gone and received to his reward in heaven. Thus he lives through years, over the dreary hours of which no ray of light is shed, save that which beams dimly from distant and often deferred hope, till disgust and weariness insupportable come over his spirit, and he flies from the scene of his mortifications and trials, to find in some other spot a resting place, where he may again begin to sow in hope and water with his tears. Believe me, brethren, I speak the words of truth and soberness, when I declare to you, that this is no overwrought picture, and that fancy has borrowed nothing from her stores to give strength to its colours. I deny not that this result is sometimes consequent, in no small degree, from the want of suitable qualifications in the ministry to meet precisely the wants of the people among whom some of our missionaries have gone. There is a certain degree of "the wisdom of the serpent"—a tact for accommodating one's self to the manners, tastes, and feelings of a community, without any compromise of religious principle or duty, the result of experience and a knowledge of human nature, which in these cases becomes an indispensable condition of success. Still, after making all due allowances on this score, I cannot but be persuaded that one chief cause of ill-success in many instances, is the want of adequate support. There are very few men who have the heart to labour in the ministry, and maintain that equanimity and tranquillity of spirit so necessary to ensure success in their work, when the mind is everlastingly tortured by apprehensions of impending want. To send out a missionary without ample guarantees of support, is, in fact, exposing him to the temptation of neglecting the peculiar duties of his calling, to a degree that is most unjustifiable. Our missionaries should be liberally,—they deserve to be generously,—supported.—*Triennial Sermon preached before the Episcopal Board of Missions, at Philadelphia, September* 1838, *by the Rt. Rev. J. H. Otey, D.D. Bishop of Tennessee.*

THE CHURCH.

COBOURG, SATURDAY, OCTOBER 20, 1838.

We briefly alluded in our last to the Visitation of the Clergy of this Province held at Toronto by the Lord Bishop of Montreal, and we stated that about fifty clergymen were present to profit by the Episcopal Charge, and to unite in the deliberations which followed upon subjects affecting the general welfare of the Church. Amongst the first of the proceedings of the assembled Clergy was an address of thanks to the Lord Bishop for his impressive and valuable Charge: this, with his Lordship's reply, is given in a succeeding column. The sentiments thus expressed and responded to, however earnest and affectionate, convey but in a faint degree the feelings of mutual confidence and esteem which prevails between this excellent Bishop and his Clergy. His Lordship promises the publication of his Charge; and we are happy to add that the valuable Sermon preached on the same occasion by the Archdeacon of York, will shortly be made public through the medium of this journal. In deference to the wishes of the Lord Bishop, the Ordination Sermon delivered on the previous Sunday will also be published.

Resolutions of thanks, conveying in the strongest manner the sense entertained by the Clergy of this Province of their respective services, were voted unanimously to the Archbishop of Canterbury, the Bishops of London and Exeter, and to that indefatigable friend of the Upper Canadian Church, Mr. Pakington. The thanks of the Clergy were also recorded for the services rendered in England and Ireland to the Church in Upper Canada by the Rev. Messrs. Bettridge and Cronyn and the Rev. R. D. Cartwright; and a grateful acknowledgment was also expressed of the munificence of the University of Oxford in their recent donation of Books for the use of the Clergy of this Province.

The attention of the assembled Clergy was naturally directed to the excitement so needlessly raised and so industriously fostered in relation to the powers alleged to be conferred upon the fifty-seven incumbents of the recently established Rectories. The inquiring and the unprejudiced of all classes and creeds in the Province can arrive at but one opinion upon this subject,—the utter groundlessness as well as wickedness of the report that Tithes may be levied or Church rates exacted, and the certainty that, in the rights and privileges stated to pertain to the Rectories, there is a limitation of any spiritual jurisdiction thus conferred, to the congregations of the Rectors respectively appointed.

While the Clergy of the Church of England, in common with the well informed and well disposed of every religious denomination in the Province, deprecate this abuse of the public mind and the purposes for which this excitement is kept up, they are most anxious that the public at large should be in possession of their real sentiments upon this question. Most unequivocally, then, do they deny the possession of any power to levy either Tithes or Church Rates, and most positively do they disclaim either the will or the means of exercising any spiritual jurisdiction beyond the bounds of the flocks specifically entrusted to their care. So far from cherishing any such disposition as has been imputed to them, or from seeking a "dominancy" over either the consciences or the property of the community, they would be ready to unite with their fellow-subjects of every religious persuasion in any memorial to Parliament which, in becoming terms, would pray for a definite limitation of their spiritual powers to those to whom alone they desire them to be extended, and for the public security against every and any impost in the shape of Tithes and Church rates that might by possibility be attempted.

For the property of the Church, as by law guaranteed to them, they will still—as they have ever done—contend by every constitutional means; not for purposes of individual aggrandizement, but to perpetuate on the only secure ground the means of sound religious instruction to the inhabitants of Upper Canada to the remotest time. Fresh proofs are every day afforded of the lamentable extent of our religious destitution; and the thousands of families throughout the Province, reared in the bosom of the Established Church, who have no access to the ministrations of the religion of their choice, force us to the declaration that every day of delay in carrying out the provisions of the Constitutional Act, is a cruelty as well as injustice to those in whose behalf those provisions were made.

We feel it unnecessary to invite particular attention to the able article of our correspondent ALAN FAIRFORD, which appears on our first page to-day, because we are persuaded that its own intrinsic excellence will gain for it the attentive perusal we would solicit. It brings to the elucidation of an important subject a mass of facts not very generally accessible; and while these are arranged in lucid and satisfactory order for the establishment of the point for which they are brought forward, they are dealt with, at the same time, in a spirit of kindliness and Christian courtesy which none better than Wesleyans themselves will appreciate.

It is pleasing to observe so many evidences of the *oneness*—if we may use the term—which, it was intended, should characterize the Wesleyan body and the Church from which they have sprung; and if, in this country, there appears to be some estrangement betwixt the parent and child—between the Church of England and her offspring the Methodists,—we believe that the seeming alienation is owing in a great degree to the ignorance which has prevailed of the real sentiments of John Wesley upon the subject of adherence to the Church in whose bosom he was reared and in whose communion he died.

The general infusion amongst the Wesleyan body in Canada of the spirit which it is evident animated their founder, would, we are rejoiced to think, soon terminate the excitement—as far as *they* are concerned—which the question of the Clergy Reserves has awakened. In consonance with the principles of that estimable man, there seems but one natural course upon this question for his followers to adopt,—not simply of neutrality as respects its progress and issue, but of resolute defence of the rights of that Church from which their own spiritual existence is derived. We are happy to know that such *are* the feelings which pervade many members of that body; who, with a preference for the voluntary system of religion as respects their own internal economy, cling, with undoubted and unequivocal conviction of its benefits, to the principle of a national and Established Church.

There has not in times past been a fair opportunity in this Province for the inculcation of a filial reverence on the one hand and of cordial regard on the other, between the Wesleyans and the Church from which they have sprung; but the present connexion of that body in Canada with the British Conference, and the number of members from the mother country which by emigration their communion has of late years received, must remove, we should think, every serious obstruction to the restoration of that cordiality and Christian regard which, as in the land of our fathers, would enable Churchmen and Wesleyans to "take sweet counsel together and walk in the house of God as friends."

The Editor of the *Niagara Chronicle*, in noticing the recent consecration of a new Church at Thorold, expresses a friendly wish to be furnished "with the particulars of the expenses of the ceremony, a statement of the cost of consecration having recently been published, which he thinks to be a very gross exaggeration." To enable our cotemporary to set the truth before his readers, we would take the liberty of requesting him to copy a very short article upon the subject which he will find in 'The Church' of the 15th September; and of which the Rector of Niagara, or some other friend to the Church in the neighbourhood, would probably be kind enough to furnish him with a copy. Should he, however, not succeed in obtaining this, we shall feel obliged by his stating, on our authority,—that the whole story about the costs of consecration is a gross fabrication, borrowed from English papers hostile to the Establishment by a portion of the Canadian press entertaining the same sentments,—and that so far from a Bishop, either in England or in Canada, deriving any pecuniary benefit from the consecration of churches, the very reverse is generally the case.

While writing the above, we have been reminded that in addition to the deliberate misstatements—such as the levying of Tithes, the costs of Consecration, &c.—which have been scattered in every direction by the foes of the Church, one monstrous perversion of truth remains to be contradicted. We allude to the following paragraph in the *British Colonist* of the 30th August, written by a Kingston Correspondent of that Journal, signing himself "The Cock of the North";—

"The Church of England in Toronto *alone* is endowed to the extent of £40,000."

This assertion, for it is nothing else, was tranferred to the columns of the *Christian Guardian* the following week; and it must strike every person as a most unhappy proof of the demoralizing influence of party spirit, that two individuals, resident in and acquainted with Toronto, should give circulation to so palpable a misrepresentation. We should certainly rejoice if the Church of England *were* thus endowed in Toronto; because then the means could without delay be applied to the support of two additional clergymen in that city, which the wants of its inhabitants who are members of the Church of England will, in our opinion, soon require. But our business is with the fact of the alleged endowment:—we utterly deny its truth, and we challenge proof in support of the statement which has been made respecting it.

Our acknowledgments of remittances to-day will prove that there has been no lack of attention on the part of our clerical and other friends to the pecuniary demands of this journal. We beg to offer them our best thanks for their exertions, and to repeat our hope that, in consideration of our heavy and continual outlay, that zeal in our behalf will not for a moment be relaxed. An increase of patronage, and proportionate attention to our pecuniary demands, will ensure on our part a corresponding exertion to render this paper more worthy of popular favour; not by adding to its intrinsic value, for in that respect we already do our best, but by still further enlarging our sheet,—which we hope to be enabled to do after the close of this volume, and without any addition to its present annual cost.

In a succeeding column will be found a letter from G. W. Baker Esq. of Bytown to the Hon. John Macaulay, on the subject of the extraordinary presentation—shall we call it—of the Grand Jury of the Bathurst District,—not of any outrage upon the peace of her Majesty's subjects within their jurisdiction, not of any local improvement to be made or nuisance to be removed,—but that the Rectories of the Established Church were a grievance! To the intelligent gentlemen who composed the Grand Inquest of the Bathurst District, it would have been perfectly competent, in their individual capacity, to petition aginst the Rectories, if they conscientiously felt them to be a grievance; but it was rendering the chance of even justice at their hands very equivocal, when, as sworn jurors, they forsook the track of specified duty to express their own religious predilections, or tell how much they were opposed to the religious privileges and advantages supposed to be conferred upon others. The fountain of justice should be kept free from the taint even of suspicion; but the member of the Church of England, for example, who may have been arraigned before the Bathurst Grand Jury would naturally feel some alarm as to the full impartiality of a tribunal who had taken so much pains to record their dislike to some of the principles which he had felt it a duty publicly perhaps to defend!

Mr. Baker's resignation evinced a manly and becoming determination not to alloy the deliberations upon the lives and fortunes of his fellow-subjects by the admixture of exciting political topics; and the gentlemanly spirit of his letter is a severe rebuke upon the various ebullitions of spleen with which, in so many quarters, the discussion of this subject has unhappily been accompanied.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF THE CITY OF TORONTO.

The Hon. and Ven. John Strachan, D.D., L.L.D., Archdeacon of York, Rector; the Rev. Henry James Grasett, Assistant Minister.

On Sundays divine service is performed in St. James's Church at 11 A. M. and 3 P. M.—in the Jail, and at the General Hospital,—and, excepting during a portion of the summer months, in the Central School House at 7 P. M.

The Sunday School is held in the Central School House;—the average attendance is 125 males and 75 females.

The annual collections in St. James's Church for local and general charitable purposes, amount to £350.

During the year 1837, there were Baptisms 211; Marriages 92; Burials 195; Communicants 500.

RECTORY OF ST. ARMAND EAST, LOWER CANADA.

The Rev. James Reid, Incumbent. Protestant population, according to the last census, 3021 souls; members of the Church of England, 1620.

Average attendance at the Sunday School, about 40.

In 1837, Baptisms, 31; Burials 11; Marriages, 28;—Communicants 67.

ABBOTSFORD, LOWER CANADA.

Rev. T. Johnson, Incumbent. Four stations are embraced in the visits of the clergyman, which are visited as frequently as his health will permit.

A large majority of the Protestant population are members of the Church of England.

Baptisms in 1837, 31; Marriages 3; Burials 5; Communicants 50.

The following are the appointments for Confirmations &c. made by the Lord Bishop of Montreal for the ensuing three weeks,—which, we believe, will complete his Lordship's Episcopal tour for the present season:

Carrying-Place,	Monday, October 22d,	3 P.M.
Belleville,	Tuesday, —— 23d,	11 A.M.
Mohawk Mission,	Wednesday, —— 24th,	11 A.M.
Napanee,	—— —— ——	3 P.M.
Bath,	Thursday, —— 25th,	11 A.M.
Fredericksburg,	—— —— ——	3 P.M.
Picton,	Friday, —— 26th,	11 A.M.
Marysburg,	—— —— ——	3 P.M.
Kingston,	Sunday, —— 28th,	11 A.M.
Perth,	Wednesday —— 31st,	11 A.M.
Carleton Place,	Friday, November 2d,	11 A.M.
Franktown,	—— —— ——	3 P.M.
Marlborough,	Sunday, —— 4th,	11 A.M.
Kemptville,	—— —— ——	3 P.M.
Richmond,	Tuesday, —— 6th,	11 A.M.
Bytown,	Thursday, —— 8th,	11 A.M.
Montreal, (Ordination)	Sunday, —— 11th,	11 A.M.

ADDRESS

TO THE RIGHT REVEREND THE LORD BISHOP OF MONTREAL:

May it please your Lordship;

We, the Clergy of the Established Church in the Province of Upper Canada, at this primary Visitation of your Lordship assembled, beg to offer you our thanks for the excellent and affectionate charge which you have addressed to us to-day. That we may enjoy more than a passing benefit from the instruction it has conveyed, and be enabled to refer on future occasions to the valuable lessons it furnishes, we beg that your Lordship will be pleased to permit the publication of this Charge.

We feel grateful to your Lordship for your presence amongst us, and for undertaking a duty so arduous as that of visiting our respective flocks throughout the vast extent of this magnificent and fast-improving Province. We are sensible of the fatigue and toil which you have encountered in the performance of your important ministrations; but we believe that amidst bodily weariness, your spirit has been refreshed by the contemplation of so many devoted members of our communion throughout the country which you have recently traversed. Yet, refreshing as, on this ground, are the scenes through which your Lordship has passed, there is but too much—we have reason to feel and deplore—for awakening sorrow and anxiety, in the extent of the spiritual harvest which there are no labourers to gather,—in the number of the flocks which there are no shepherds to feed. These are circumstances which, while they should prompt to increased diligence and labour in ourselves, constrain us to renewed fervency in the prayer, that "the Lord would send forth more labourers into his harvest."

That the great Head of the Church may vouchsafe to your Lordship a continuance of health and strength, as well as abundance of grace, for the fulfilment of the arduous duties committed to you, is our earnest and unremitted prayer.

In the name and on behalf of the Clergy,

(Signed) GEORGE OKILL STUART, L.L.D.
Archdeacon of Kingston.
JOHN STRACHAN, D.D. L.L.D.
Archdeacon of York.

Toronto, 10th October, 1838.

REPLY.

Reverend Brethren,

I thank you very sincerely for the kind manner in which you have expressed your desire for the publication of my Charge; and if it is calculated, in however small a degree, to produce such effects as you have been pleased to anticipate from the perusal of it, I certainly could not be justified in withholding it from the press.

I also desire to acknowledge your kindness in the notice which you have taken of my official visit to this Province. I should have been greatly wanting in my duty had I omitted this visit, when the prospect had vanished of the speedy division of the Diocese, and consequent appointment of a resident Bishop in Upper Canada. In this respect I feel your friendly proceeding the more, because I am painfully sensible of the imperfect manner in which, situated as I am, I can, with my best exertions, execute the Episcopal office among you.

It has indeed been a great consolation to me, in the midst of much and sore discouragement, to meet with so many faithful men among my brethren, and so many attached members of our beloved Church.

Be assured that I reciprocate your good wishes; and I must indeed forget my duty, if I forget you in my prayers. I commend you now and ever to the providence and grace of God.

(Signed,) G. J. MONTREAL.

CONFIRMATION OF THE CROWN PRINCE OF HANOVER.

From the London Times, August 1.

HANOVER, July 24.

The Lord Bishop of Rochester, whose departure from London for the purpose of confirming his Royal Highness the Crown Prince of Hanover has been already noticed in the English Journals, on Sunday, the 22d instant, performed this august ceremony in the presence of their Majesties the King and Queen. The Royal Family were attended by the officers of the household, the Ministers, the Envoys from foreign Courts, and the Russian noblemen composing the suite of his Imperial Highness the Grand Duke of Russia, who was himself prevented by severe indisposition from assisting at the ceremony. The attendance of ladies of distinction was limited to the persons of the families above enumerated. The Queen's reception-room in the Castle (the Chapel Royal being under repair) was the apartment selected for the occasion. Opposite to the communion table sate the Crown Prince, the King being seated on his right hand, and the Queen on his left. Prince William of Solms, Her Majesty's son, and his Princess, occupied seats on either side of their Majesties.

Divine service was performed by the Rev. Mr. Jeif, the Crown Prince's preceptor, the Bishop of Rochester officiating at the communion table. His Lordship afterwards preached a most impressive sermon from the text, Psalm 119, v. 106, "I have sworn and am steadfastly purposed to keep thy righteous judgments." The right rev. prelate, addressing himself to His Royal Highness, pointed out the grounds on which the church of England directs confirmation. He then adverted to the important duties which the Prince, from his exalted social position, might be called upon to discharge, and to the corresponding necessity for strict self-government on his part, and a continual reference to the great and guiding principles of the Christian dispensation. The Bishop expressed his conviction that the careful manner in which his Royal Highness had been from childhood instructed in the duties of a Christian Prince rendered it unnecessary to enlarge upon points which his Lordship knew to be deeply impressed upon the Prince's mind. At the conclusion of this exhortation the ceremony of confirmation was performed as ordained by the church of England. The Prince, their Majesties, his august parents, and the Prince of Solms then received the sacrament. It would be difficult to describe the deep impression produced on all the persons present by this solemn religious service. Their Majesties were visibly affected, as indeed were the great portion of those who attended. The clergy of Hanover, Lutheran and Roman Catholic, witnessed the confirmation, and it is understood that in no quarter has the Bishop of Rochester inspired more profound respect, not only for himself individually but for the church of which he is a distinguished ornament, than in the minds of those clergymen of both the above-mentioned churches in whose presence it became his duty to officiate as a dignitary of the church of England on an occasion so highly interesting. The friends of the establishment may be assured that the presence of the right rev. prelate in Hanover has on all hands inspired a sincere regard for that system of church government, under which men so eminent for all which should adorn the clerical character are intrusted with its most exalted functions.

It is proper to mention that the examination of the Crown Prince previous to confirmation was not only most satisfactory to the Bishop of Rochester, but such as to elicit expressions of gratified surprise from the right rev. prelate. His Lordship has warmly testified his sense of the care with which the Prince has been instructed in points of Christian doctrine and observance. His Royal Highness was examined as to confirmation, baptism, the doctrine of the Trinity, the external and internal evidences of Christianity, the chain of prophecy as applying to the life and death, and the passion and glory of our Saviour, on all which subjects he evinced a knowledge which could scarcely have been surpassed. This is a circumstance very worthy of notice at a time when the principles in which the Prince has been educated are boldly, but it is to be hoped vainly, opposed by the governing party in England. The enlightened and unshaken friends of our constitution in church and state will learn with just gratification that in a branch of the Royal family so nearly in relation to the British Crown the Protestant monarchy will, under any possible political contingency, find a firm and conscientious support. The principles which placed the illustrious family of Her Majesty on the throne of Great Britain, principles essentially Protestant, are those in which all loyal subjects must wish to find every member of that family as firmly grounded as the Crown Prince of Hanover has proved himself to be.

Your readers will learn with interest that his Royal Highness set out for Nordeney this morning, where he will remain under medical direction for some weeks. Should he derive as much benefit from his stay there as he did last year, it may then be thought advisable to perform the operation which it is now confidently hoped, under the blessing of Providence, will restore to him the enjoyment of sight. He carries with him the wishes and prayers of all who have had personal opportunities of estimating his character, and indeed of every one among his future subjects; for never was a Prince more cordially, and, it must be added, more justly the object of popular concern and affection.

CORRESPONDENCE.

Bytown, 11th October, 1838.

Sir,—My attention has been called to a letter published in the Bathurst Courier, to your address, dated Ramsay, September 21st, and signed James Wylie, Foreman—purporting to explain the merits of an address adopted by certain members of the Grand Jury at the late Assizes for the District of Bathurst, upon the subject of the Rectories &c.

A plain statement of facts will at once satisfy His Excellency the Lieutenant Governor, of the merits of the case, and I therefore willingly meet the insinuation held out by Mr. Wylie in his closing paragraph, where he, having already proved that he had signed his name to a misrepresentation, anticipates that misrepresentations may be made by others.

For the past three years, Sir, I had the honor to be unanimously elected Foreman of the Grand Jury; and at the last Assizes among the rest: it was also well known that I was a member of the Episcopal Church.

The very first measure introduced, was the address in question; to which I strongly objected, and absolutely refused to sign, because, it was an important political question, the merits of which could not be discussed in a mixed assembly; not involving a breach of the Peace; and decidedly not within our jurisdiction. It was however carried by sixteen to five.

Being defeated by so large a majority, I conceived it my duty to resign my office as Foreman of the Grand Jury, which I did, by leave of the Court, and Mr. Wylie was appointed to succeed me; but strange to say, the address was not at the close of the Assizes, presented to the Court, as, after what had passed, I naturally expected it would be; and I do not therefore believe it to be an official public document, as emanating from a Grand Jury, but only representing the sentiments and wishes of those who signed it.

The address was in the Grand Jury room during the whole of the Assize; and after so much time for examination, and publication in the newspapers, then comes, eight days afterwards, Mr. Wylie's testimony that there is "one "sentence in the last paragraph but one which is not quite "corroborated, it is in these words" (referring to the Episcopal Church) "and to the doctrine and discipline of which, "many of ourselves adhere."

I have the honor to be noticed only as "a Dissenter."

I beg to submit to his Excellency, that of those who signed the address, eleven are members of the Church of Scotland, or seceders therefrom—three Roman Catholics—one Methodist—and only one who professes to belong to the Church of England.

I trust I shall stand excused for this long explanation upon a subject which I cannot designate in Mr. Wylie's phrase—"this trifling matter";

And have the honour to be, Sir,
Your most obedient humble servant,
G. W. BAKER.

To the Hon. John Macaulay, &c. &c. &c.

Summary of Civil Intelligence.

The arrival of the '*Royal William*,' twenty days from Liverpool, brings intelligence from England to the 20th of September. We extract the following from the New York *Commercial Advertiser*:—

We find no political news of very great importance. The recent movements of our collector in the matter of the duties on silks had reached London, and caused some excitement in the commercial circles.

British Ports open for Foreign Grain.—The Spectator of Sept. 15 says "scarcity of food is now experienced by the bulk of the English people. Yesterday, the average price having reached 73s. and a fraction, foreign corn was offered as duty free, the duty paid being only a shilling per quarter. It is stated that upward of a million of quarters of continental wheat in addition to the previous stock, have arrived in London within these few days."

Yet it appears from the Mark Lane report of the Courier, that there had been a good demand for all descriptions, and one shilling per quarter advance had been obtained on the rates of Monday the 10th.

The Manchester Guardian of the 19th of September, has the following:

Release of Bonded Grain at Liverpool.—On the first day of the duty at 1s per quarter coming into operation at Liverpool this rate of duty was paid at that port on no less than 64,383 quarters of wheat, and on 32,903 barrels flour.

The Spanish cabinet has at last fallen to pieces, in consequence of Oraa's defeat, and the failure to procure a new loan. The Duke de Frias has come in as the head of a new ministry. It was supposed that Tacon would be appointed to the war department.

Intelligence was received in London on the 19th that Espartero had retreated from before Estella, and that the Carlists were preparing to invest Bilboa.

The Emperor of Austria has proclaimed a general amnesty for political offences, on his coronation as King of Lombardy.

The Swiss Diet had postponed to the first of October the consideration of the final demand for the expulsion of Louis Bonaparte.

Mr. O'Connell has commenced publishing a new series of agitating letters to the people of Ireland.

The steamer Forfarshire, from Hull for Dundee, was lost in a gale, on the Ferne Islands; all the passengers, twenty-five in number, perished, save one, and the captain and ten of the crew were also drowned. Many of the passengers were ladies.

The London and Birmingham rail-way is finally completed. The distance was run in four hours and a quarter.

There was to be a great radical meeting in London on the 17th. The Herald says that it was a complete failure, the number present being only five or six thousand, instead of the two hundred thousand calculated upon.

Letters in some of the French papers say that the Swiss cantons are making military preparations to resist the demand of France for the expulsion of Louis Bonaparte—or rather, the consequences of refusal.

A new treaty of commerce has been negotiated between Great Britain and Turkey.

The King of Belgium was still in London, Sept. 18. On that day he was present with Queen Victoria at a grand review at Windsor.

The Hollando-Belgic question appears to remain in *statu quo*.

General Adye, of the royal artillery, died suddenly at Woolwich on the 13th of September.

PROVINCIAL.

His Excellency the Earl of Durham has recently issued a Proclamation, stating the grounds upon which he acted in the Ordinance relative to the Bermuda prisoners, and declaring his belief that, under present circumstances, his Lordship's services may be rendered more available for the good of the Canadian provinces in England than in this country.

The following, as given by his Lordship, are the reasons which led to the adoption of the course pursued in relation to those prisoners:

"The disposal of the political prisoners was, from the first, a matter foreign to my mission. With a view to the more easy attainment of the great objects contemplated, that question ought to have been settled before my arrival. But as it was essential to my plans for the future tranquillity and improvement of the Colony, that I should commence by allaying actual irritation, I had in the first place to determine the fate of those who were under prosecution, and to provide for the present security of the Province, by removing the most dangerous disturbers of its peace. For these ends the ordinary tribunals, as a recent trial has clearly shewn, afforded me no means. Judicial proceedings would only have agitated the public mind afresh—would have put in evidence the sympathy of a large portion of the people with rebellion, and would have given to the disaffected generally a fresh assurance of impunity for political guilt. An acquittal in the face of the clearest evidence, which I am justified in having anticipated as inevitable, would have set the leaders of the insurrection at liberty, absolved from crime and exalted in the eyes of their deluded countrymen, as the innocent victims of an unjust imprisonment, and a vindictive charge. I looked on these as mischiefs which I was bound to avert by the utmost exercise of the powers entrusted to me. I could not, without trial and conviction, take any measures of a purely penal character; but I thought myself justified in availing myself of an acknowledgment of guilt, and adopting measures of precaution against a small number of the most culpable or most dangerous of the accused."

Although there can be no doubt as to the unconstitutionality of the course pursued, when strictly viewed, nor of the honesty of purpose which marked at least the conduct of the Duke of Wellington and of other noble Lords, who felt it a duty to support the motion of Lord Brougham, be the motives of the latter what they may, the Earl of Durham well observes:—

"The particular defect in the Ordinance which has been made the ground of its disallowance, was occasioned, not by my mistaking the extent of my powers, but my reliance on the readiness of Parliament to supply their insufficiency in case of need. For the purpose of relieving the prisoners from all apprehensions of being treated as ordinary convicts, and the loyal inhabitants of the Province from the dread of their immediate return, words were inserted in the Ordinance respecting the disposal of them in Bermuda, which were known to be inoperative. I was perfectly aware that my powers extended to landing the prisoners on the shores of Bermuda, but no further. I knew that they could not be forcibly detained in that Island without co-operation of the Imperial Legislature. That co-operation I had a right to expect, because the course I was pursuing was pointed out in numerous Acts of the Imperial and Provincial Legislatures, as I shall have occasion hereafter most fully to prove. I also did believe that, even if I had not the precedents of these Acts of Parliament, a Government and a Legislature anxious for the peace of this unhappy country, and for the integrity of the British Empire, would not sacrifice to a petty technicality the vast benefits which my entire policy promised and had already in a great measure secured. I trusted they would take care that a great and beneficent purpose should not be frustrated by any error, if error there was, which they could rectify, or the want of any power which they could supply; finally that if they found the Ordinance inoperative they would give it effect—if illegal, that they would make it law."

We have every confidence in the sincerity of his Lordship's declaration which follows; and abruptly as his mission has been terminated, we are not without a belief that, from the causes here assigned by his Lordship, it will be highly beneficial to the future interests of the Canadas:—

"I fervently hope that my usefulness to you will not not cease with my official connection. When I shall have laid at Her Majesty's feet the various high and important commissions with which her Royal favour invested me, I shall still be enabled as a Peer of Parliament to render you efficient and constant service in that place where the decisions that affect your welfare are in reality made. It must be, I humbly trust, for the advantage of these Provinces, if I can carry into the Imperial Parliament a knowledge, derived from personal inspection and experience, of those interests, upon which some persons there are too apt to legislate in ignorance or indifference—and can aid in laying the foundation of a system of general government, which while it strengthens your permanent connexion with Great Britain, shall save you from the evils to which you are now subjected by every change in the fluctuating policy of distant and successive Administrations."

The further movements of his Lordship are thus given in the Quebec papers:—

"We hear that his Excellency the Governor General will leave Quebec about the 27th inst. for Montreal, and will proceed from thence to New York and Washington. The *Inconstant*, it is said, will go round to an American port to receive him, and sail for England in November.

"Sir John Colborne, we believe, has consented to remain as Commander of the Forces, and will assume the government on Lord Durham's departure from the province."—*Quebec Gazette.*

There is no foundation whatever for the report which has been circulated, that his Excellency the Governor General will resign the administration of affairs in this Province to Sir John Colborne. On his Excellency's departure for England, as a matter of course, the officer commanding the troops will become the Administrator, not in consequence of the Earl of Durham's resignation, but of his absence from the Province. We have heard on good authority, that his Excellency will not resign his various high commissions until after his return to England, and then to her Majesty, from whose gracious hands he received them.—*Mercury.*

MONTREAL MARKETS.—ASHES remain without variation. There have been sales at our limits.

FLOUR.—A pretty good demand exists for small lots at our quotation—the supply light.

PROVISIONS.—*Pork.* Holders have advanced their prices and are firm at our limits, being an advance of $2 to $4 per barrel.

GROCERIES.—During the week there have been a number of auction sales, at which *Teas and Sugars* have experienced a decline: of the former several large parcels have been sold at *Old Hyson* 3s.; *Young Hyson* 2s. 6d. a 2s. 10d —*Twankay*, 2s. a 2s. 9d; *Bohea* 1s. 3d. 1s. 6d. *per lb.*; and from the large quantity on hand by the late arrivals, a further decline is anticipated. *Sugar—Muscovado bright* has been sold at 44s. 9d. a 45s. 6d. per cwt. *Cognac Brandy* is not in so great request at the present advanced prices; several lots have changed hands at 6s. per gallon; choice brands are still held at 6s. 2d. a 6s. 4.

Flour was selling at New York on Monday last at $8½ per barrel.—*Mon. Transcript.*

Comparative Statement of Vessels, &c., arrived at the Port of Quebec in 1837 *and* 1838.

	VESSELS.	TONNAGE.	PASSENGERS.
1838.—Oct. 10 . .	1020.	318,268	2736
1837.—Oct. 10 . .	980.	308,797	21764
More this year	40	9,471	19028 less,

The Niagara Reporter of Oct. 12 states that—"The circulation of the Lewiston Telegraph in Canada has been prohibited by order of the Post Office Surveyor."

The New York Commercial Advertiser announces thus the conviction of Benjamin Rathbun:—

"*Batavia, Oct.* 3, 1838.

"The trial of Benjamin Rathbun, which commenced on Wednesday last, terminated this morning in a verdict of GUILTY.

"Application was then made by the prisoner's counsel, for a suspension of sentence, which was refused, and the court sentenced him to five years' imprisonment in the state prison."

We are indebted to the *Montreal Herald* for the following account of the extraordinary proceedings in Newfoundland relative to the Hon. Chief Justice Boulton and his family:

Our readers are aware that Mr. Boulton was deprived of his situation as Attorney General of Upper Canada at the instigation of Mackenzie and the other political pests, and that the government approved so highly of his conduct as to appoint him Chief Justice of Newfoundland. No sooner had he arrived in that Colony, than a party was formed against him, and he has been once more made the victim of party spirit. Charges were brought against him, and a judicial committee of the House of Lords, was appointed to investigate them, and a decision has been published acquitting the learned Chief most triumphantly, but recommending his removal from office on the score of expediency.

We know not what cause the priests have for their hostility to Mr. Boulton, who is at present in England, but we cannot find language sufficiently strong to express our disapprobation at the manner in which they insulted Mrs. Boulton, herself a Roman Catholic, and an ornament to her sex. The St. Johns Ledger of the 24th August contains the following painful narrative:—

"In the presence of his amiable wife, who has regularly performed her devotions in the Chapel, they have poured out the grossest abuse, and upon last Sunday, when information had been received that the Chief Justice would not again return to this Colony, Father Troy observed at first Mass:—

"I have ordered a *Te Deum* after each of the masses, to return God thanks for the removal of Boulton. I hope you will join in the prayer, for he was tried and condemned, and most shamefully condemned. Every other country has had its scourge from heaven—the cholera morbus or some other pestilence—but we had worse than all, we had Boulton, the greatest of all pestilence. That is the reason we shall have the hymn of thanksgiving for the removal of the greatest of scourges. Now (observed Troy) let him go to the Canadas that he helped to set in a blaze.

"Father Walsh, at the first mass, gave a lengthy discourse on the same subject, in language the most course and vulgar; and, as it would appear, delighted in doing so, as Mrs. Boulton was present. He concluded his 'sermon' with the following pious and holy prayer:—

"'"May the curse of God and of the congregation pursue and attend him (Judge Boulton) to his last moments!! May the vengeance of heaven fall on the devoted head of that wretch who sent some before their Maker before their time, and who robbed you of your wages, and who would rob you of your lives if he could!!'

"Mrs. Boulton, being well accustomed to similar language from the same altar, left the chapel and stepped into her carriage, when feeling indignant at the conduct against her absent, her injured, her persecuted husband, she addressed the multitude around her:

"'"Fellow Christians! hear me while I address a few words to you, for the last time, before leaving you for ever. You all know the manner in which I have been treated—you all know that I have attended at your place of worship Sunday after Sunday—have had my feelings wounded through my husband, and yet you all know it never prevented me from attending to my religious duties. You have all heard the fearful curses that have been called down on the head of my innocent husband, and you may imagine how my feelings must have been wrung; not that I for a moment believe that they will fall on his innocent head—do not imagine it,—neither do I stand here to ask you to pray with me that they may fall on the head of him who called them down. No; but I ask you to pray with me that they may *not* fall on his own guilty head.—He cannot be—nay, he is not—the minister of that merciful and Almighty God who willeth not the death of a sinner, but rather that he be converted and live. Fellow Christians! I am like yourselves—a Catholic, through the grace of our Lord Jesus Christ—and would willingly, were it necessary, lay down my life for my religion. I leave you now to go to the bosom of my own family, who will receive me with open arms, and to a clergy who will be glad to see me—a clergy who are ornaments to the christian world, and very, very unlike the ministers here, who, Sunday after Sunday, desecrate the altar of God! I feel that the Lord chastened me for his own wise end, and I receive it all at His hands." Hereupon, this exemplary "Minister of God," forcing his way through the crowd, roared out, "drive her off—drive that woman out of that.—How dare ye stand listening to her." Still no kindred spirit responded to the call, and Mrs. B. continued,—"Many of you I have served; none of you, I believe, ever appealed to me in vain during the short time I have been amongst you, and I ask you to pray that the Almighty will send me safe." Hereupon her auditors burst into tears, and sobbed a heart-felt—"God bless you!" "Good luck to you!" "God send you safe!" when this "Minister of God" again rushed furiously out, and desired her to be gone, and observed that she was in the way, to which she calmly observed "I am not in the way; and I will go when I'm ready." He then turned to the crowd and asked "Will nobody drag that———carriage out of that? the minister of God commands you to do so." Mrs. B. turned towards him, and in a firm and impressive tone, exclaimed,—"You are not the Minister of God—I repeat that you are not the Minister of God; you have desecrated the altar this very morning!"—and turning again to her audience, said "Many of you I have served—pray for me," and directed her coachman to drive off; which he did, through a crowd where the tear of sympathy might be seen coursing its way down many a time-worn cheek."

MARRIED.

At Etobicocke, on the 13th inst., by the Rev. J. Cochran, Rector of Belleville, Daniel Perry Esq., Captain of the Hastings' Yeomanry Cavalry, to Charlotte Eliza, daughter of Duncan Murchison Esq., of Etobicocke.

LETTERS received during the week, ending Friday, October 19th:—

Rev. V. P. Mayerhoffer, rem.; Rev. W. McMurray, rem. Rev. R. D. Cartwright, rem.; Rev. G. R. Grout, rem.; Rev. J. Rothwell, rem. in full for vols. 1 & 2; Reverend F. Mack, rem.; Rev. J. C. Usher, rem.; Rev. A. F. Atkinson, rem.; Rev. T. B. Fuller, rem.; Rev. M. Harris, rem.; Rev. J. G. Geddes, rem.; Rev. T. Green, rem.; Rev. F. Evans, add. subs. and rem.; Rev. W. Leeming, rem.; Rev. Dr. Phillips, rem.; Lieut. Aylmer, with enclosures; J. Hawkins Esqr.; with packet; Rev. J. Magrath, add. sub.; G. W. Baker, Esq.; T. Fidler Esq.; Rev. R. Blakey, add. sub. & rem.; Rev. J. Cochran. J. H. is received.

Original Poetry.

For the Church.

TO HARRIET AMELIA.

Thy mild blue eyes with gladness shine,
And o'er thy lovely face, my child,
Seems cast by Heav'n a light divine,
As if on thee thy Saviour smil'd.

Seal'd with the signet of his love,
That seal, by which his lambs are known,—
May the good Spirit from above
Descend, and mark thee for his own!

Mid'st war's alarm and anarchy,
Sweet babe thou first did'st see the light,
And many a pray'r was rais'd for thee,
To Him who orders all aright.

Earth's earthiness pervades their hearts,
Who can unmov'd their first born see;
Nor pray that He who gifts imparts,
May bless them thro' eternity.

What makes our lives so blest on earth,
What lightens cares which all must bear,
But holy love of Heav'nly birth,
Which nothing earthly can impair?

Oh may his never ending love,
Who died, the Just, th' unjust to save,
Preserve thee for those joys above,
Which for his own His life he gave.

Woodstock. T. S. S.

CHURCH CALENDAR.

Oct. 21.—Nineteenth Sunday after Trinity.
28.—Twentieth do do
" —St. Simon and St. Jude.
Nov. 1.—All Saints' Day.

A PROTESTANT FUNERAL IN FRANCE.

Interesting as is Tours to the French from the salubrity of its situation and the richness of its soil, and obtaining from them universally the appellation of "the garden of France," to Protestants it is still more attractive from causes of higher importance. So large a proportion of its inhabitants had embraced the reformed faith, that five years subsequent to the revocation of the edict of Nantes the population declined from eighty to thirty thousand! In what affecting recollections may the Christian traveller indulge whilst wandering at Tours from one extremity of the city to the other, and contemplating the vacant spaces and unoccupied ground! The long course of the Loire still flows past the very scene once populous with eighty thousand inhabitants; but never since the ruthless deed of Louis XIV. has Tours recovered its splendour. Even now, when upwards of a hundred summers have shone upon Touraine, the city contains only twenty-five thousand inhabitants! And who can avoid discovering the hand of retributive justice in a manner still more remarkable? When the infidel fury of the French Revolution burst upon the Church of Rome, and defiled its sanctuaries, and desolated so many of its temples, we cannot fail to discern in this visitation of Providence the just recompense of those persecutions which strewed France with the bones of Protestant martyrs: it might almost seem as if God had willed that a perpetual memento of his righteous judgment should be visible to the eye of the observer. In how many towns are the ruined edifices, once consecrated to Romish superstition, now conspicuous at once by their beauty and their degradation! In every part of France tokens of the Divine displeasure are evident. In Tours, as a single example, I mention, that one splendid church is now the workshop of a blacksmith; another is the Magazine of firewood for the military; a third is a warehouse for flour, or, if I forget not, a flour-market; a fourth is on sale, to be let for any purpose whatever, profane or sacred; a fifth is employed by the English Congregation for their Protestant worship; a sixth is a theatre; a seventh, once the magnificent church of St. Martin, the patron saint, still attests, by two awful and stupendous towers, how imposing an edifice it was; and one of them, styled the tower of Charlemagne, is used as a manufactory for shot!

Soon after my arrival at Tours, an opportunity was afforded me of proclaiming the doctrines of the Gospel in a very public and affecting manner. Mons. Bacot, an aged relic of the old French Protestant Church, and a man of great wealth and influence in the department, had breathed his last. Being the only Protestant minister in that part of the country, I was invited to officiate at the funeral. Accordingly I went over to Vernoux, the residence of the deceased, accompanied by my valued friends, Mons. de Bartholdy, and Mons. André, receiver general of the department.

On arriving at the family mansion, we found an immense concourse of people, who had assembled together from various parts. Respect for the memory of Mons. Bacot, and curiosity to witness a Protestant funeral, had not only attracted the neighbouring villagers and peasantry, but the mayor and many of the principal authorities and gentry of Tours. There is something most touching in entering the silent cottage even of a poor man just before the corpse of its former master is about to be conveyed to its more permanent dwelling-place. The simple and unhonoured rites with which the little mourners glide away to the place of interment afford abundant room for salutary reflections, and awaken in the Christian mind a mixture of useful and pensive feelings; but every thing which affects the heart in death assumes a more powerful face, and gives rise to more stirring emotions, when we enter the lordly mansions from whence has just fled the spirit of its former master. What stillness is in the hall; the apartments are all darkened! We fear to address each other; we tremble at the very sound of our footsteps; every countenance is impressed with the greatness of the calamity; the great man, who so long had called the splendid estate his own, has taken his final departure. This is a moment when even the most reckless, the most thoughtless of the transient inhabitants of our earth, feels himself mortal, and is compelled to think. Such was the scene, and such were some of the emotions of a large assemblage of persons, when we arrived at Vernoux. After a short interval, I commenced reading the funeral service in a large court-yard adjacent to the house of the deceased, and pronounced, amidst the silence of all present, the affecting profession of faith of the ancient patriarch, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and in my flesh I shall see God."

Mons. Bacot had left behind him the request that his body should be buried in a part of his domain somewhat distant from his house, beneath a cypress-tree, which marks the grave of his late wife. Time was, when the Protestants of France were glad to obtain a grave by stealth for their departed friends, in a garden, or in the open fields, or in a remote sylvan retirement; but on the present occasion the deceased had a most solemn and silent spot for the last repose of his body; partly, perhaps, because he felt a species of serious delight in descending to his grave, where he had long loved to meditate in life. Certain it is that the circumstance of this choice gave an interest to the funeral ceremony, not only perfectly new and strange to myself, but also to every one present.

After the termination of the lesson, we commenced a most original funeral procession to the distant place of burial.—Every thing conspired to add feeling to the occasion. First, I notice that though the company of persons who attended the bier was unusually large, yet there was a death-like stillness during the whole of our progress. Scarcely a sound was heard but that of the foot-fall of so many persons lighting on the decayed leaves which strewed our path. In France such a procession was more striking, as it was in singular contrast with the grating and unintelligible chants of the Roman Catholic priests when they convey dead bodies to the cemetery. Silence, solemn silence, the dead silence of night, or the silence of such a mortal scene as this, what is more impressive? Next, the surrounding scenery added much to the occasion. Our way led along a path which ascended the destined spot in a slanting or circuitous manner: it wound its way through the wood which adorned the estate, being chiefly dark with the sylvan canopy, but at one place crossing a bridge thrown over the road, and affording a transient glance to the right and left. As it was the month of November, the flowers were all faded, and the leaves were either strewed in dense profusion beneath our feet, or hung trembling on the branches above us, waiting for the winter's blast to lay them in the dust. The winds were silent; an awful stillness pervaded the atmosphere. The morning had been rainy; but before we entered on this solemn procession, it became fair, yet the sun did not appear. Calm, heavy clouds darkened the sky, and seemed to veil the sun, as if in sympathy with our doleful obsequies. Every thing seemed to indicate that the shadow of death had fallen upon us.

At length we arrived at the crest of the hill which was to terminate our progress. There we found an opening amidst the trees of no great extent, and there were seen the cypress-tree and the new-made grave. The whole assembly soon arranged themselves in order around this lonely cemetery, and I took my stand upon the earth thrown out of the grave, and read the burial-service.

There are moments in human life when important opportunities of proclaiming the Gospel of Christ are offered us, and when we deeply feel that now we must make a special effort; if we lose this occasion it can never be recovered.—Hundreds of Roman Catholics were before me, who had never heard the simple statement of the doctrines of salvation; and who might probably never hear again that joyful sound. Hence, when we had committed to the silent ground our deceased friend, "earth to earth, ashes to ashes, dust to dust;" I delivered a short address with the open grave at my feet, directing and urging my friends to obtain, through Jesus Christ, that victory over death, and that life everlasting, which is offered to the most unworthy. This was a moment to state strongly the ruin and condemnation of our nature, pardon and salvation through the atonement of a Redeemer, who was as well perfect God as perfect man, and those sanctifying and powerful effects which, by the influence of the Holy Spirit, never fail to accompany a genuine faith.—I never addressed a more attentive auditory; and it seemed as if, by the Divine blessing, a very powerful impression accompanied the whole ceremony. I have been present at many a funeral of deep and touching interest—nor least of all have I been affected when interring a poor sailor on the shores of the Bosphorus, without a single countryman but myself to lay him in the dust; and many an occurrence of striking interest have I met with in Asia Minor, in Greece, amidst the Alps, and on the shores of Lake Leman,—but this I remember among the most remarkable. May God multiply the voices which shall proclaim the crucified Saviour in France, and accompany them with his blessing!—*Rev. J. Hartley's State of the Continent.*

HENRY KIRKE WHITE.

As our devious path brings us among the ashes of those upon whom the grass, if we may so speak, is still green, the difficulties of our task increase. The face of Kirke White, worn down with study and sickness, comes back upon our heart, as we think of what he might have accomplished in riper years. Who can read the two stanzas which conclude the fragment of the CHRISTIAD, without feelings of anguish?

" Thus far have I pursued my solemn theme;
With self-rewarding toil thus far have sung
Of God-like deeds, far loftier than beseem
The lyre which I in earlier days have strung;
And now my spirits faint, and I have hung
The shell, that solaced me in saddest hour,
On the dark cypress; and the strings which rung
With Jesus' praise, their harpings now are o'er;
Or, when the breeze comes by, moan, and are heard no more.

" And must the harp of Judah sleep again?
Shall I no more re-animate thy lay?
Oh! thou who visitest the sons of men,
Thou who dost listen when the humble pray,
One little space prolong my mournful day!
One little lapse suspend thy last decree!
I am a youthful traveller on the way,
And this slight boon would consecrate to THEE,
Ere I with death shake hands, and smile that I am free."

It must have been a melancholy spectacle to watch the declining fires of such a spirit as this. We have a picture of the scene from an eye-witness:—

" For some weeks before the student was gathered to his rest, the slightest glance at the pallid and worn expression of his face would have sufficed to convince any one, that, without some prompt alteration of his pursuits, the days of the youthful scholar were numbered. He himself was perfectly conscious of his peril, and seemed every hour to detach himself more and more from the bonds of the world, and to prepare for his journey into a far country: not a word of repining, not a murmur escaped his lips. He looked upon his past sufferings, his early struggles, and his present afflictions, as so many merciful indications of the love of his Heavenly Father. 'At best,' he said to me one evening, 'our journey is a long, a rough, and dangerous road; but it should cheer us to remember, that every evening brings us nearer to our Father's house, which ever stands open to his prodigal and repentant children. The world is a harsh mistress, but consider how soon death fetches us home from school! Every new affliction is, to the sincere Christian, only another friendly blow upon the fetters which bind him to his earthly servitude. Oh happy hour! when the prison chamber shall brighten with the presence of the angelic messenger, and the chains shall fall from our feet, and the doors open before us." *—In such a state of bodily debility the mind could not be expected to take a lofty flight. Yet the occasional gleams that broke in upon his sufferings served to cheer his spirit. Once, when a tranquil night had recruited his powers, he received me with the following verses from one who, like himself, was early transplanted to an immortal Garden†:—

" I bud again ——
After so many deaths, I live and write;
I once more smell the dew and rain,
And relish versing. O my only Light!
It cannot be
That I am he
On whom thy tempests fall all night.
These are thy wonders, Lord of love!
To make us see we are but flowers that glide,
Which when we once can find and prove,
Thou hast a garden for us where to bide."

[*Church of England Quarterly Review.*]

* Conversations at Cambridge.
† George Herbert.

The Garner.

MEMORY.

We all know what a power there is in memory, when made to array, before the guilty, days and scenes of comparative innocence. It is with an absolutely crushing might that the remembrance of the years and home of his boyhood will come upon the criminal, when brought to a pause in his career of misdoing, and perhaps about to suffer its penalties. If we knew his early history, and it would bear us out in the attempt, we should make it our business to set before him the scenery of his native village, the cottage where he was born, the school to which he was sent, the church where he first heard the Gospel preached; and we should call to his recollection the father and the mother, long since gathered to their rest, who made him kneel down night and morning, and who instructed him out of the Bible, and who warned him, even with tears, against evil ways and evil companions. We should remind him how peacefully his days then glided away; with how much of happiness he was blessed in possession, how much of hope in prospect. And he may be now a hardened and desperate man: but we will never believe that, as his young days were thus passing before him, and the reverend forms of his parents came back from the grave, and the trees that grew round his birth-place waved over him with their foliage, and he saw himself once more as he was in early life, when he knew crime but by name, and knew it only to abhor—we will never believe that he could be proof against this mustering of the past: he might be proof against invective, proof against reproach, proof against remonstrance; but when we brought memory to bear upon him, and bade it people itself with all the imagery of youth, we believe that, for the moment at least, the obdurate being would be subdued, and a sudden gush of tears prove that we had opened a long sealed-up fountain.—*Rev. H. Melvill.*

THE CHURCH IN AFFLICTION.

A church may be in great affliction, and yet not under the eclipse of God's face for all that. Yea, possibly it may shine clearer on the church in a time of outward trouble than in the midst of peaceable and prosperous days; as the moon when it is dark towards the earth, then the half that is towards heaven is all luminous, and on the contrary when it is the full to our view, it is dark heavenward. We see it in the common instance of the primitive times, how the gold shined in the furnace, how holiness and purity of religion flourished and spread in the midst of persecutions, and zeal for God burnt better than the fires that were kindled against it, and triumphed over them: and soon after they were put out, how it began to cool and abate, and the purity of religion insensibly died into numbers of superstitious and gaudy services; and the church grew downwards; outwardly more pompous, but lost as much for that of integrity of doctrine and worship.—*Archbishop Leighton.*

EFFECTS OF CHRIST'S RELIGION.

The light of revelation was poured upon the world by the rising of the sun of righteousness, in the proclaimed doctrine of Jesus Christ,—and the darkness, which centuries of ignorance and superstition had been accumulating, was scattered. At the coming of Christ idolatry was confounded—philosophy surrendered her lofty pretensions—the blood of impure victims ceased to flow—the pagan altar was overturned—the shrines of impiety and lust crumbled before him—the vain idols of a debasing superstition were reduced to vile dust; and gorgeous temples, once the receptacles of every abomination and foul with pollution, were changed into houses of adoration and prayer, of praise and thanksgiving to the everliving and blessed God! The fetters in which the human mind was bound and lay helpless and powerless, were knocked off; and man rose to a knowledge of his origin, destiny and character, and looked upon God as his father and friend in the revelation of Jesus Christ!—*Dr. Otey, Bishop of Tennessee.*

PERSECUTION.

The Church of England has revived, is reviving, and, in spite of opposition—perhaps in proportion to that opposition—will, by the blessing of God, continue to revive. We are now a persecuted Church; and persecution, however painful for the time, is often the most effectual purifier. Thus it pleases the Great Head of his Church to educe good out of evil. The warfare which has been opened upon our communion, finds it firmly entrenched; and in proportion as its ministers are enabled to rise to the high measure of their sacred trust, we may hope that the blessing of the Lord our God will be upon us, and we need not fear what man would do unto us.—*Christian Observer.*

CONTENTMENT.

Is that beast better that hath two or three mountains to graze on, than a little bee that feeds on dew or manna, and lives upon what falls every morning from the storehouses of heaven, clouds, and providence? Can a man quench his thirst better out of a river than a full urn; or drink better from the fountain which is finely paved with marble, than when it wells over the green turf?—*Bp. Jeremy Taylor.*

OBJECTIONS TO CHRISTIANITY.

All objections, when considered and answered, turn out to the advantage of the Gospel, which resembles a fine country in the spring season, when the very hedges are in blossom, and every thorn produces a flower?—*Bishop Horne.*

Advertisements.

LANDS FOR SALE,

On the most reasonable terms, with Long Credit.

OTTAWA DISTRICT.

Township.	Concession.	Lots.	No. of Acres.	
Plantagenet	4th	S. half 11	100	
	8th	21	200	300
Alfred,	5th	7 and 8	400	
	6th	S. half 1	100	500

JOHNSTOWN DISTRICT.

Township.	Concession.	Lots.	No. of Acres.	
Elmsley	1st	15, 18	400	
	2d	15	200	600
Edwardsburg	8th	6 and 27	400	400
Montague,	7th	8,	200	
Yonge,	7th	19	200	
Marlborough,	2d	Half 9,	100	500

MIDLAND DISTRICT.

Township.	Concession.	Lots.	No. of Acres.	
Portland,	11th	1,	200	
	12th	7, 9, W. ½ 10,	600	
	13th	5	200	
	14th	7, 12, W. ½ 5,	500	1400
Pittsburg	11th	16, 17, 18, 19, 20	1000	
	13th	17,	180	1180

NEWCASTLE DISTRICT.

Township.	Concession.	Lots.	No. of Acres	
Cramahe,	6th	29,	200	200
Hamilton	5th	30,	200	
	6th	23,	200	400
Hope,	8th	21 and 22	400	400
Clark,	7th	32	200	200
Seymour,	1st	20	200	
	3rd	5,	200	
	4th	18	200	
	5th	13	200	
	8th	4	200	1000
Cartwright,	1st	8, S. half 11		
	2nd	5, 14, 20		
	3rd	17, S. ½ 21, N. ½ 24		
	4th	1, 6, 13, N. half 5, E. half 12 S. half 15.		
	5th	1, 3, 5, 6, 12, 13, 14, 17, 22		
	6th	23, N. half 20		
	7th	15, N. half 21		
	8th	S. half 15		
	14th	11, 12, 16		5300

NIAGARA DISTRICT.

Township.	Concession.	Lot.	No. of Acres.
Gainsboro'	2d	24,	209

LONDON DISTRICT.

Township.	Concession.	Lots.	No. of Acres.	
Walsingham	6th	8, 16,	400	
Dorchester,	3rd	14	200	
	8th	11	200	
Southwold,	3rd	12, 13, 14		
	4th	12, 13, 14		1200
Aldborough, Western Div.	3rd	5,	200	
Oxford, Western Div.	2d	N. half 1	100	2300

Particulars as to terms, &c., may be learned on application to the subscriber, at Toronto.

JAMES M. STRACHAN.

Toronto, 8th October, 1838. 18 3m

EDUCATION.

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

The Terms are Thirty Pounds for Board and Tuition during the Academical year. Every pupil is expected to be supplied with a bed and bedding, silver spoon, and towels.

Letters addressed, (post paid,) as above, will meet with prompt attention. The most satisfactory references can be given, if required. 18—tf

INFORMATION WANTED

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

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

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

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

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Importers of Hardware, &c. &c.

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

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Cooking Stoves,
Six Plate do.
Parlour do.
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Toronto, July, 1838. 7-tf.

The Church

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