

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

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Poetry.

ON REVISITING CAMBRIDGE AFTER A LONG ABSENCE.

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I have a debt of my heart's own to thee,
School of my soul, old lime and cloister shade,
Which I, strange creditor, should grieve to see
Fully acquitted and exactly paid.
The first ripe taste of manhood's best delights,
Knowledge imbib'd, while mind and heart agree,
In sweet belated talk on winter nights,
With friends whom growing time keeps dear to me,—
Such things I owe thee, and not only these:
I owe thee the first beaming memories
Of the young dead, who, having cross'd the tide
Of life where it was narrow, deep, and clear,
Now cast their brightness from the further side
Of the dark flowing hours I breast in fear.

OXFORD.*

Ye fretted pinnacles, ye fanes sublime,
Ye towers that wear the mossy vest of time;
Ye mazy piles of old magnificence,
At once the pride, the heart, the lightening eye,
Ye cloisters pale, that, lengthening to the sight,
To contemplation, step by step, invite;
Ye high-arched walks, where oft the whisper clear
Of harp unscen, have swept the poet's ear;
Ye temples dim, where pious duty pines;
Her holy hymns of ever-echoing praise;
With all a mother's fondness bids you hail!
Hail, Oxford, hail!—Thomas Warton.

Let not one who has a particle of poetical feeling in him, enter Oxford without that volume of the British poets containing Warton's poems; for if he does, he will lose a principal charm associated with the place. It is better than all the guide-books. Do you ask why? We answer—read his poems, and by imbued with a proper spirit to visit Oxford, and its "fretted pinnacles"—its towers, "that wear the mossy vest of time"—its cloisters gray—stray through the Gothic aisles of her cathedrals—hear the deep-sounding organ peal on high the swelling anthem, the "slow-dittied chant," or varied hymn of praise, beneath

"The vaulted dome,
Where the tall shafts, that mount in massy pride,
Their mingling branches shoot, from side to side;
Where cleft sculptors, with fantastic clew,
O'er the long roof their wild embroidery drew;
Where superstition, with capricious hand,
In many a maze the wreathed window planned,
With hues romantic tinged the gorgeous pane,
To fill with holy light the wondrous fane."

T. Warton.

These are the things we come to Oxford to see; and it is pleasant to look at them through the poetic medium of Thomas Warton, who, besides being an erudite and elegant scholar, was a man of taste and genius, a biographer, historian, critic, and poet; whose sonnets, Hazlitt, a good judge, preferred to any in the English language. Warton was also an admirer and judge of Oxford ale, the qualities of which he has immortalized in a panegyric worthy the subject:

"Balm of my cares, sweet solace of my toils,
Hail, juice benignant!
My sober evening let the tankard bless,
With toast embrown'd, and fragrant nutmeg fraught.

What though me sore ill
Oppress, ere want of chill-dispelling coals,
Or cheerful candle, save the make-weight's gleam
Haply remaining,—heart-rejoicing ale
Cheers the sad scene, and eases every supply.

Be mine each morn, with eager appetite
And hunger undissembled, to repair
And friendly buttry; there, on smoking crust
And foaming ale, to banquet unrestrained,
Material breakfast. Thus, in ancient days,
Our ancestors robust, with liberal cups
Taker'd the morn, unlike the squeamish sons
Of modern times."

We neglected to taste this famous ale; we are therefore ignorant to this hour of the flavor of the "juice benignant," as he calls it. But we will venture to take his word for it—we will not dispute his learned authority, for we have great faith in the opinion of the historian of English poetry, Thomas Warton. We are informed, that at "Queen's College, Oxford, visitors are gratuitously regaled with delicious ale out of silver tankards, with bread and butter and cheese." This custom is evidently a relic of olden hospitality. Warton, however, is not the only poet laureate who has written in praise of ale, as the quaint rhymer of old Skelton, poet laureate to Henry VII. and VIII., entitled "The Tunnyng of Eleanor Rummyng, the famous ale-wife of England," testifies. Oxford was probably as much renowned in remote times for its ale, hospitality, and revelry, as for learning. Even in more recent days, we learn this from the celebrated Earl of Clarendon, Chancellor to Charles II., who was a student of Magdalen College, and it is said quitted college in consequence of the habit of hard drinking, common among the students. But enough of ale!

We entered Oxford through High Street, which, for the picturesque beauty of its ancient edifices, rich with the labor of the chisel, and venerable with age, cannot be surpassed. Then the sober repose and gravity of the professors and students, in their antique dresses, gliding quietly through the dim avenues, cloisters, old quadrangles, and beautiful gardens attached to the colleges and chapels, had an irresistible charm for us. Every thing here smacks of learning; even the taverns have names suitable to the place. Thus, to our mind, the "Mitre," and "The Angel Inn," imparted something ecclesiastical and significant in the very sound, and unlike other ordinary places. Here we walked over the site of former edifices of the Church, when "She opened her gates to the poor, spread a table for the hungry, gave lodgings to the houseless, welcomed the wanderer; and high and low—learned and illiterate—alike received shelter and hospitality. Under her roof the scholar completed his education, the chronicler sought and found materials for history, the minstrel chanted lays of piety, and charity for his loaf and raiment, the sculptor carved in wood, or cast in silver, some popular saint, and the painter conferred on some new legend what was at least meant to be the immortality of his colors."

Besides these pleasant reminiscences of this ancient place, we are reminded of the great and celebrated men who have imparted an enduring, an abiding interest to these colleges, cloisters and gardens. Pre-eminent among these names stands the founder of New College, that magnificent prelate, William of Wykeham, Bishop of Winchester, one of the most illustrious men of his age and country, as remarkable for fervent piety as for taste and learning. He was ranked among the first architects

of his day, as is attested by those enduring structures, Winchester Cathedral, and Windsor Castle. He rose from very obscure or humble origin, yet he never forgot the high and holy trust committed to him. He was as much noted for being meek and lowly, as renowned and beloved for skill and sagacity as a counsellor, both of Church and state.

We are reminded likewise of another prelate, but of a far different character; with little of the meek and lowly in his composition, who loved to be "clad in the costliest dresses, and walk to sumptuous entertainments over inlaid floors, and under sculptured and painted roofs, hung with silver lamps, that diffused at once light and odor"—we mean Cardinal Wolsey! His portrait, drawn by Shakespeare, stands before us, painted to the life:

"He was a man
Of an unbowed stomach, ever ranking
Himself with princes; one that by suggestion
Tied all the kingdom; Simony was fair play;
His own opinion was his law: 'Tis the presence'
He would say untruths; and be ever double,
Both in his words and meaning; he was never,
But when he meant to ruin, pitiful:
His promises were, as he is now, nothing.
Of his own body he was ill, and gave
The clergy ill example."

This Cardinal,
Though from an humble stock, undoubtedly
Was fashioned to much honor. From his cradle
He was a scholar, and a good ripe one;
Exceeding wise, fair spoken, and persuading;
Lofly and stout to them that loved him not,
But to those that sought him, sweet as summer.
And though he were unsatisfied in getting,
(Which was a sin,) yet in bestowing, madam,
He was most princely. Ever witness for him
Those twins of learning that he raised in you,
Ipswich and Oxford!"

And here stands this princely college, Christ Church, which he founded, a monument and a remembrance of a man who, in his extremity, was forced to beg the father Abbot of Leicester to

"Give him a little earth for charity."

Do we want a more striking instance of the fall of greatness in its most humiliating form than that of Cardinal Wolsey?

Another high name in history is engraven on my memory, as associated with Oxford, whose prosperous and dazzling commencement of life ended in an ignominious death, but disgraceful only to those who caused it. Be shrew, and shame upon them; we write with indignation when we think of his enemies and executioners, as we inscribe upon our page the name of Sir Walter Raleigh! That bright and renowned name, echoed from the old world to the new, and there held in grateful remembrance, as one of the proudest names on the page of English history. He received his education at Oxford; and dim cloisters once echoed the gay and sprightly footsteps of the scholar, the elegant courtier, statesman, gallant soldier, and the accomplished author of the "History of the World;" who finished a useful and brilliant life upon the scaffold!

Ha! how these old walls conjure up remembrances. Here mused and meditated Clarendon, gathering together the materials for his "History of the Rebellion," and whose life is not without its moral, or its stirring incidents. During the troublesome times of Charles I., he espoused the royal cause, and was knighted, and appointed Chancellor of the exchequer and privy Counsellor. When the King's cause failed, he secluded himself in Jersey, and wrote most of his "History of the Rebellion." Previous to the Restoration, Charles II. employed him on the continent, where he suffered all the miseries of indigence, until the King's party prevailed, when he was elected Chancellor of the University of Oxford, created Lord Hyde, and Earl of Clarendon. But he fell into disgrace, and was removed from all his employments, and finally impeached—then became an exile, and died at Rouen, in France, in 1674.

We have been betrayed into a glance at the lives of these eminent men, who form but a small portion of those whose history is inseparably connected with Oxford. Yet we have not quite done, for as we stroll over the beautiful walks of Magdalen College, can we help thinking of Addison?—whose fine imagination and exquisite humor as a writer has never been excelled; of whom that captious critic, Dr. Johnson, says, that "Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison." The celebrated walk where he mused and studied, is still pointed out with affectionate interest; for who does not love and revere the memory and haunts of the Spectator.

Gibbon, the historian, was indebted to these ancient halls of learning for that taste for history, which he afterwards gave the world the fruits of, in his "Fall and Decline of the Roman Empire." "Tis true 'tis pity, and pity 'tis, 'tis true," that he should in that celebrated work endeavor to unsettle the faith of the Christian, or offend his mind and reason; and that a book so full of deep research, so polished, and so learned, should exhibit

"The glorious fragments of a soul immortal,
With rubbish mixed, and glittering in the dust."

Here are two other men, of different minds, connected with our memorials of Oxford—Dr. Johnson and Dr. Young. The latter loved to paint "Death's Gallery!" and affected to despise worldly honors or emoluments, and yet, to use his own words, "besieged court favors." Had these old cloisters any influence in tinging Young's mind with those sombre pictures, composing so large a portion of his "Night Thoughts," or imparting the morbid melancholy that pervades that poem? or was it disappointed ambition that prompted his genius to hover over his dim sepulchral imagery? Young loved the preternatural, or wished to awaken it in others. We fancy we can hear him exclaim with old Quarles,

"If I must die, I'll snatch at every thing
That may but mind me of my latest breath;
Death's-heads, graves, knells, blacks, 'tombs, all shall bring
Into my soul such useful thoughts of death,
That this sabbath king of fears
Shall not catch me unawares."

One more name before we close the pages of our memory—a name of which Oxford is proud to boast, as being one of the holiest of her sons—we allude to the pious, learned, and elegant Heber, Bishop of Calcutta; the scene of whose glory is still pointed out to the admiring visitor, in the beautiful theatre here. These walls, could they speak, would in the language of Wordsworth exclaim,

"Great men have been among us; hands that penn'd,
And tongues that uttered wisdom, better none."
Thus musing did I loiter about these antique fanes,

* Of the King.
† Black was the term for mourning in James the 1st and Charles the 1st's time.

quadrangles, cloisters, chapels, walks, and gardens; and I know not how any one can wander through these venerable sites without having the associations of his mind most vividly affected by the former haunts of men of genius and learning.

Besides reminiscences of renowned persons, the fine specimens of Gothic architecture, beautiful and elaborate carvings, and painted glass windows, which abound here, are a study of themselves both curious and interesting.

There are galleries of paintings also, and sculpture to be seen, and extensive libraries for the scholar to revel in to his heart's content. But a mere catalogue of these things, what is it? One relic, however, we must mention, having felt great pleasure in handling it, and that was the ancient crosier, or pastoral staff, of William of Wykeham. It is a beautiful piece of antique workmanship, and composed of costly materials. It is nearly seven feet high, of silver gilt, embellished with Gothic ornaments, and containing in the crook the figure of the Bishop himself, in a kneeling posture. This great curiosity is preserved in the superb chapel of New College, also celebrated for Sir Joshua Reynolds' painted glass window, which Warton has made more famous still by his admirable verses.

But there was a holy-day time here, the afternoon on which I arrived at Oxford. It was the conclusion of one of the terms, and the students wind it up with a boat-race. I soon found myself among the throng of professors and students, who sweep on before me in their long gowns and picturesque cap—ladies, exquisite, nurses with children in their arms, and citizens with their wives and daughters hanging about them, trudging towards Christ Church walk, the scene of the evening's revel.—A right merry and pleasant English picture it was for an American to look upon. The banks of the Isis surrounded with groves, and the beautiful dunes, with winding paths through them—the gentle river, at the tranquil hour of twilight, reflecting the rosy hues of sunset, were objects composing a soft quiet landscape that harmonized well with the halls of antique learning, whose domes, turrets, and pinnacles, might be seen rising above their leafy groves on either side.

By the "silver-slipper'd Isis" willow-fringed banks," as Warton expresses it, I strayed, not unmindful of the poet in my ramble, or neglecting to utter an aspiration to his gentle memory. As I approached the edge of the stream, the scene became more animated. In the middle of the river a large boat lay anchored, decorated with flags and ribbons. Musicians were placed in it, and made the place still more merry with cheerful harmony. The fine stone bridge, and the houses near by, were filled with spectators. This bridge is built upon the site of Grandpont, or the old Folly Bridge, which was destroyed in 1778. It was of very great antiquity, so much so that Wood, the antiquarian, says, "no record can resolve its precise beginning." On this old bridge stood a tower, formerly much spoken of, and called Iria Bacon's study, from a tradition that it was once occupied by that philosopher. It is said, that extraordinary man was accustomed to ascend this tower in the night to study astrology. The Isis was covered with barges and pleasure boats, conveying parties of ladies and gentlemen to different parts of the river. Distinguished above all the river craft, might be seen the trim boats of the students, pranked out with banners; and the students themselves still more so, being dressed in very fanciful costume, to designate the different colleges they belonged to. As the time drew near for the race, they began to collect around the starting-point, and at a signal given, off they dashed in beautiful style. After going for a considerable distance, they might be observed pulling up towards the bridge again with all their might; their oars flashing in the water, and the sounds of the distant cheering borne upon the air along with them. As the several college boats were recognized, it was amusing to hear the names of these old halls of learning called over so familiarly by the crowd; names we have heard uttered by learned men with reverence and respectful deliberation.

"Here comes Brazen Nose!" shouted out one urchin. "Yes, and Christ Church!" bawled another.—"Trinity College beats, though!" "No she don't, for All-Souls is ahead of her." "But Magdalen will win after all," screamed another with all his might. It was diverting to listen to them, and to see the deep interest these varlets took in the race, as their favorite college appeared likely to win or lose. The race concluded with a general shout from the spectators, and a grand flourish of music from the band. Thus terminated the evening's revel in a very mirth-exciting humor. Seldom have I witnessed a sight more joyous or animating.—The river being narrow, gave us an opportunity to see distinctly the several barges and the diversified dresses of the collegians, whilst the quiet loveliness of the hour of twilight clothed every object with an aerial tint.

"As evening slowly spread 'is mantle hoar,"
A scene like this just described is pleasant to behold, still more so to remember, for such moments imprinted upon the tablets of a traveller's memory, leave an impression which time can never efface.

CLAIMS OF THE CHURCH.*

The Church points out the source from which happiness, domestic, social and national must flow; the intimation is found in the prayer "for the good estate of the catholic church that it may be so guided and governed by God's good Spirit, that all who profess and call themselves christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." The maintenance of the truth, as it is in Jesus, and the unity of His Church, are objects deeply interesting to every sincere Christian. I can, with the utmost simplicity, say, that to secure so desirable an end, is the sole design of my present Address, however in the course of 'it, it may appear to me necessary, to take up the language of reproof. I have little taste, and perhaps less ability, for controversy;—my ordination vow is, nevertheless, upon me to be "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to God's word, and to use both public and private monitions and exhortations as well to the sick as to the whole within my care."—(Ordination service.)

As it is notorious that continuous efforts are making to mislead many of my care into the adoption of "erroneous and strange doctrines," prejudicial to the truth, and subversive of the unity of the Church, I must, however indisposed and unskilful I may be, according to the grace given to me, earnestly contend for the faith once delivered to the Saints." It is, therefore, to strengthen your attachment to the Church, by unfolding some of her claims, and by exposing some of the current, unfounded objections to her apostolicity and scriptural character, that I now

address you; and that "necessity is laid upon me" to undertake this, "work of faith and labour of love," you will not doubt, when the present position of the Church in this Province is seriously considered. Ignorance of the true character of the Church is the first great cause that some of her members are as "unstable as water,"—that others are so easily ensnared by the specious pretences of her adversaries to abandon the faith of their ancestors; that others again are satisfied with the imperfect and carnal reason for belonging to her communion, because she is the "established" church of the Empire, or because her claims to respect and attachment are as strong as those of any of the various sects, by which she is assailed, and which now so grievously disgrace our common Christianity. The time is arrived, when a churchman must be ready to give a scriptural, and therefore unanswerable reason of the hope that is in him, with meekness and fear. If you believe all the unkind, uncharitable, and untrue things that are said of your church, you may well doubt whether Salvation may really be found within her pale. The quiet, tolerant spirit of the Church is mistaken for weakness or fear. The piety of the Church is questioned; the services of the Church are ridiculed or malign'd, as absurd or superstitious. The legal establishment of the Church has made the silly notion current with the superficial and credulous, that she has no other "foundation" than that which the law of the land affords her. The union of "Church and State" is denounced as unscriptural and oppressive, and, consequently, the support claimed by the Church in virtue of the union, to enable her to sustain up the people to fear God, and honor the Sovereign, is regarded as a gross act of injustice to those who dissent from her. Multitudes insist on their right to all the privileges of the British Constitution, while they endeavor to take away the very corner stone of it—the Church of Christ. These our enemies do not know the Church, as exhibited in her Liturgy, Articles and Homilies, or they do not—if they do not, and yet speak evil of her, they are convicted of obvious disregard to that first great Christian character—charity, which thinketh no evil, and which in dependence on the teaching of the Holy Spirit, desires to prove all things, and to hold fast that which is good,—or if they do, and yet speak evil of her, then are they plainly devoid of that honesty, without which, in spite of the most specious outward appearance and profession, a man is yet "in the gall of bitterness and in the bond of iniquity."

—To the former class, we believe, belongs the vast majority of those who are now arrayed in schismatical hostility to the church, and seeking her destruction. They "understand neither what they say, nor whereof they affirm." They take up the hackneyed, though oft triumphantly refuted inventions of the latter class, and are betrayed into a course of conduct from which an enlightened and pious mind would instinctively shrink. Towards such persons, we should proceed with great tenderness, yet unreserved candour, regarding their errors rather as the result of unhappy ignorance than of obstinate perverseness.—If, peradventure, God should vouchsafe to them the light of his whole counsel, and a consequent return to the "old paths," the "craft" of the Demetrius's would not only be endangered, but their occupation, in abusing and misleading the lambs of Christ's flock, would be gone. The "sure word of prophecy" warrants the hope, and justifies the faith of the believer in Jesus, that a time will speedily arrive, when the disciples of Christ shall all "speak the same thing and be of one mind and judgment," when schism and dissent shall be unknown, and consequently, when there shall be but "one fold under one Shepherd, Christ the Lord." How fervently should we all pray; how earnestly should we all strive, how charitably should we all labour for such a consummation! May it be our measuring aim and purpose to endeavour to maintain the unity of the truth and church of Christ, that when He shall appear, we may be found of Him in peace. "As far as in us lieth, let us live in peace with all men"—but let not the unhalloved and unchristian purpose (however the sickly liberalism of the age may gloss it over) be for an instant entertained, of seeking "peace" at the sacrifice of "truth." What communion hath light with darkness, or truth with error? The whole truth of the Gospel as preserved in and by Christ's holy catholic church ("the pillar and ground of the truth,") must be maintained.—We must not "shun to declare the whole counsel of God," even should it expose us to the taunts and revilings of wicked and sensual men, who "separate themselves not having the spirit," or to the same crown of Martyrdom, with which so many worthies of the church have been honored. Men will not endure sound doctrine in these days, and therefore "they hear to themselves teachers, having itching ears." This lamentable fact, must, however, deter the faithful from boldly declaring the danger, and sin and guilt of schism. Schism is a sin, a grievous sin, denounced in God's own word; and how can it be otherwise, when it rends the body of which Christ is the head? Dissent is schism. To dissent from the church of Christ, is to separate from Christ himself; it destroys unity and engenders strife, contention, and every evil word and work. These may appear hard sayings; but if they are vitally connected with revealed truth, they must be uttered. Some may be ready to say, that to dissent from the church of England is not necessarily to depart from the church of Christ. If the church of England be a branch of the one, holy catholic and apostolic church of Christ, the guilt and sin of schism is inevitably fixed on those who depart from her. Dissenters and schismatics are bound to shew that the church of England has departed from the "doctrine and fellowship of the apostles,"—that the Word and Sacraments of Christ are not faithfully kept and administered in her,—that her Bishops and Clergy cannot trace their orders and authority, in direct succession from the apostles themselves;—this they cannot do, and therefore the sin of schism is their sin. We must not hesitate, with the church to avow "It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the apostles' times, there have been these orders of Ministers in Christ's church, Bishops, Priests and Deacons. Which offices were evermore had in such reverence that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities, as are requisite for the same; and also by public prayer, with imposition of hands were approved and admitted thereunto by lawful authority."—Preface to Ordination Service.

If from "Holy Scripture and ancient authors" we learn that Bishops, Priests and Deacons have always been the ministering Officers in Christ's Church, wherever Christ's Church, or a branch of it, is found, there also must be found Bishops, Priests and Deacons. The reverse of this proposition, however, unpalatable it may be to modern dissent, must be equally true, according to "Holy Scripture and ancient authors," that wherever Bishops, Priests and Deacons, called and ordained by lawful authority, and in direct succession from the Apostles, are not found, there does not, cannot exist a true branch of Christ's one only indivisible Catholic and Apostolic Church. The historical proof that these orders of Bishops, Priests and Deacons have always existed in the Church, is clear and decisive. It may be briefly stated—Christ is the Head of the Church. All authority was given to him in Heaven and Earth. He said to his Apostles: "As my Father hath sent me, even so send I you. He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me. Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven. He that despiseth you despiseth me. Go into all the world and preach

the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even to the end of the world." The authority to order and govern His Church was thus formally given by Christ to his Apostles. They proceeded in the dispensation thus committed to them, preaching the Gospel, administering the Holy Sacraments, and ordaining Elders or Ministers in every city. For several years they kept the power of ordaining exclusively in their own hands. When the period of their departure to their eternal rest approached, they delegated or confided this authority to others. The distinctive title of "Apostles" ceased with the Twelve. Their power to rule and ordain was given to those who, from this period, bore the exclusive title of Bishops. The office and authority, not the name, is to be sought for.—James (the Apostle) was the first Bishop of the Church, at Jerusalem, the Mother of all the Churches. Timothy was ordained by Paul, Bishop of Ephesus; he, and he alone, ordained Presbyters in that Church. Titus was ordained by Paul Bishop of Crete; he, and he alone, ordained Presbyters in that Church. Clement, fellow labourer with Paul, was ordained Bp. of Rome. Polycarp (by John) Bishop of Smyrna. Ignatius (by John) Bishop of Antioch, &c. &c. All these were Bishops in the present sense of the word, and by them was their authority transmitted to others. The order of the Ministry in Bishops, Priests and Deacons was universally established in the very first and purest age of the Church.—The records of every Church, where preserved, distinctly shew this succession. There is no record existing of a Church, where the order of Bishops, Priests and Deacons was not established. These are incontrovertible facts. To attempt to deny the Apostolic succession of Bishops, Priests and Deacons in after ages, even for fifteen hundred years, would be as absurd as to deny the right of the sun.

The Church in Britain, to which our attention must now necessarily be confined, was founded by Apostolic men—if not by Paul himself. Records of the first four centuries shew that several British Bishops at the Council of Arles in France. Rome had then no power in England. In the sixth century, Augustine came from the Bishop of Rome and attempted to bring the Church under Papal dominion; the attempt was indignantly repelled.—These efforts were continued and signalized by the heartless massacre of seven hundred of our Bishops and Clergy at Chester, a fearful earnest of what England had to expect from Rome. Centuries elapsed before the Papal dominion was established over the British Churches. The corrupt policy and shameless venality of our Princes gave Popery its success. Our second Henry introduced Popery into Ireland with fire and sword. This state of thralldom continued for more than three centuries, when the dawn of the glorious Reformation appeared, and the Church in Britain once more asserted her ancient independence, and, by God's special blessing, has been enabled to maintain it. Henry the Eighth was made an instrument in this great work—(did God never employ unholy and wicked men as instruments for effecting His righteous purposes?)—The Church cast off the corruptions, superstitions, and idolatry of Rome, abhorring the evil Popery had brought, but cleaving to the good which remained of the ancient godly discipline and apostolic practice. Reformation, not destruction, was her object and aim. The glorious "labour of love" was performed by the Bishops and Clergy, and received the sanction and applause of all estates of the realm. The Church thus maintained all the true marks of a branch of Christ's Catholic Church, and was once more found walking in the doctrine and fellowship of the Apostles, and according to Catholic antiquity. From this hour the Romanists became Schismatics in England.—It is altogether erroneous to imagine that we separated from Rome; she separated from us, and thus cut herself off from communion with Christ's Catholic Church in England. Unhappily for the peace of the Church this great and unmerited good of the Reformation, bestowed on us by an all-gracious God, was soon perverted to evil. We had received Liberty; many under an unbridled mania for reform, or rather destruction, and influenced by a knot of Popish Jesuits, turned this liberty into license. These designing men, under pretence of greater spirituality, introduced extemporaneous prayers in public worship, and denounced the reformed Scriptural Liturgy of the Church as a mere relic of Popery. The Papists well knew, that, in order to destroy the work of the Reformation, they must divide its friends. They succeeded in leading ignorant and unsuspecting multitudes into the sin of schism. The Apostolic succession was despised, and the Scriptural precept, with respect to the Ministry, dishonored. "No man taketh this honor to himself but he who is called of God, as was Aaron." This grievous ingratitude of Britain towards God for the Reformation of His Church, prepared the way for the fearful persecutions which disgraced the reign of the Popish Mary. The rage of the Papists was almost exclusively directed against the Bishops and Ministers of the Church. Christ's promise was fulfilled to them, "Lo! I am with you always;" and a clear, but alas, disregarded intimation was thus given to Schismatics, of their guilt in departing from the Church. Prisons, torture, and death could not succeed in turning the Martyrs of the Church from the ancient faith and discipline. It pleased God, after a short and bitterly persecuting reign, to remove this scourge from His Church. A period of comparative quiet and prosperity succeeded, but unity, the very essence of Christianity, was far, very far from being secured. The residence of many of the Reformers in Germany and Switzerland, during the Marian persecutions, had been productive of very serious evils. The plea of necessity which was there made, as none of the Bishops had left the Roman Church, for Presbyterian Ordination had become so familiarized to the minds of our own Reformers, that on their return to Britain, its expediency and propriety was boldly advocated, and its introduction into all the British Churches urged as indispensable to a full and perfect Reformation. The storm, which was gathering with fearful omens to the Church, burst in all its fury, when the unhappy and butchered Charles was offered as a sacrifice on the altar of Sectarianism and Rebellion. The Church and the Monarchy fell together. Seven thousand of the Clergy were ejected from their Churches, and endured a course of sufferings, which cannot be read without causing a blush of shame to mantle on the cheek for those professed Protestants who inflicted them. Presbyterianism became the law of the land, and the order of Bishops, Priests and Deacons, which had existed according to "Holy Scripture and ancient Authors," for sixteen hundred years, was denounced by the Solemn League and Covenant as "evil and justly offensive and burdensome to the kingdom, a great impediment to reformation and growth of religion and very prejudicial to the State and Government of this Kingdom."

Multitudes of the refuse of the people were thrust into the Ministry and occupied the pulpits of the ejected Clergy, as the authorized teachers of our most holy faith, while the successors of the Apostles, and of those holy Martyrs who, but a few years before, had sealed their adherence to the truth of Christ, and the unity of His Church, with their blood, were branded as traitors, and enemies to the State and Commonwealth. It pleased God of His great mercy to cause these heavy trials of His Church and people to cease. With the Second Charles, the restoration of the Monarchy and the Church was hailed with unmingled feelings of joy. It cannot be too deeply deplored that a most unwarrantable measure of resentment and revenge for past sufferings should have disgraced this otherwise happy period. Two thousand of these mi-

* From the New York Churchman.
† Cunningham's Life of William of Wykeham.

* From a pamphlet, entitled "The Presbyter of Woodstock to his flock."

nisters, who, it must be allowed, had no right to their situations, and who had usurped the livings of the clergy, were summarily ejected, on their refusing to conform to the discipline of the Church.

While we cheerfully and thankfully bear testimony to the fact, that Scotland maintains in its purity the doctrines of the Apostles, it must be a source of ceaseless regret that she has abandoned the fellowship of the Apostles, and that only legitimate Ministry of Bishops, Priests and Deacons which "Holy Scripture and ancient Authors" declare to have existed in all ages and places.

It is a truth—although a humiliating one—that those who have been most essentially aided by the labours of newspaper writers have been the tardiest to admit the obligations they have incurred; and have seemed more ready to depreciate, than eager to uphold them.

THE CHURCH.

COBourg, SATURDAY, MARCH 7, 1840.

"SAVE MY COUNTRY," is the title of a very spirited pamphlet with which we have lately been favoured, addressed by an Officer in the British army to the Protestants of England, on the eve of the calamitous encroachment upon the integrity of our glorious Constitution.

At the time that this suicidal measure was in progress,—when, as we have seen it forcibly expressed, "the British Constitution was in articulo with the worst than cholera of liberal Catholic Emancipation,"—at that crisis of our country's fate, many a patriotic voice was raised in earnest appeal to the honest feelings and imperishable Protestantism of the land, and in fervent importunity to its protectors and rulers to save it from the blighting evil.

"With this prayer (says the author of the pamphlet before us) do I break silence, and with this prayer shall the silence of the grave be ushered in. Spare my country! Spare her from the traitor, Fear—spare her from the traitor, Expediency—spare her from the traitor, Liberalism. If this be the nation I glory in it; if this be the nation I love, spare her from the traitor, Expediency—spare her from the traitor, Liberalism. If this be the nation I glory in it; if this be the nation I love, spare her from the traitor, Expediency—spare her from the traitor, Liberalism.

THE PRESS.

The Press has been aptly and justly termed "A FOURTH ESTATE OF THE REALM;" its prodigious power is universally admitted; its influence extends from the court to the cottage; and no individual is either so high or so humble as to be indifferent to its praise, or independent of its censure.

It is the great originator of our thoughts and opinions; the grand regulator of our conduct, private as well as public; the stimulator and the recompense of honourable ambition; and supplies the check, or inflicts the penalty for crime. It is the true guardian of our liberties; the safest steward of our national resources; the surest bulwark against foreign encroachment; and the strongest protector of our rights as a free people.

We talk, through it, with the world. It is the medium of communication from all classes to all classes; of the high with the low, and the low with the high; it renders certain the transmission of statements and opinions to the quarter for which they may be especially designed—no step that might be considered discreet or derogatory being previously requisite to excite attention; it induces boldness that may not be deemed arrogance; and freedom of expression that will be secured from the charge of intrusive impertinence. It places, in a manner, the servant on a par with his master; the subject on a level with the Sovereign; for it enables both to declare their thoughts, to urge their complaints, and to demand redress under wrong or oppression.

It is every man's organ, for it is open to every man who has just occasion to resort to it. It is as available to the poor as to the rich; and is almost as accessible to the one as to the other. It is an advocate that demands no fee; a counsellor that requires no recompense; and a tribunal that can scarcely err, for that tribunal is, in reality, the public. Its mighty power has been aptly likened to the thunder, which must be heard far and near, but which is harmless every where except where its bolt may fall.

The freedom of the press, as it is the peculiar privilege, so it is the proudest boast, of Great Britain. In proportion as it has been acknowledged and confirmed, our rights and our liberties have been established; and they would dwindle, in a like degree, if it were possible to shackle it by any unwholesome and unconstitutional restrictions. It has no censor but the public; no dread of injury except at its own hands; no fear of prosecution unless the general voice be with its prosecutors.

It would be easy to refer to articles of ability sufficient to make a reputation—from which their authors have derived no fame, which have been confounded with the mass of similar productions, and which are buried almost as soon as they are born. Men who, under circumstances, would have been the 'observed of all observers,' have been lost in the crowd—their genius unrecognised and their labours unrequited; while men of infinitely smaller minds and inferior powers have acquired a celebrity which the world is eager to acknowledge. The position of newspaper writer demands, or is supposed to demand, a certain extent of mystery; he assumes to speak the language of the thousands whose opinions he represents, and his own individuality is sacrificed.—It is not Mr. This or Mr. That, but 'THE TIMES' or 'THE STANDARD' that has uttered these bold truths in manly English; that has dissected and laid bare the very heart-pulse, as it were, of an opponent, or cheered and supported through encompassing perils an ally; that has upheld some glorious principle, or exposed some infamous cabal; that has fought and vanquished the public enemy, or at least shorn him of his strength to work mischief; that has averted the evil and sustained the good; and advanced a claim upon the gratitude of the existing generation and posterity—whose thanks are tendered not to the person but to the 'Paper.'

It is a truth—although a humiliating one—that those who have been most essentially aided by the labours of newspaper writers have been the tardiest to admit the obligations they have incurred; and have seemed more ready to depreciate, than eager to uphold them. Most unjustifiable 'delicacy' in striving to avoid the semblance of courting the service of men, from whom they derive more important benefit than from the votes of a score of members in the House of Commons. The perusal of the journal would appear to be considered a sufficient set-off against the debt. We speak of England more peculiarly; in France the public journal is the sure road to honourable distinction and elevation in rank.—English Paper.

How applicable is his admonition to those who have lately, in our own Province, been tampering with the Constitution, throwing down the bulwarks of pure religion, and placing trust and error upon an equality! Had the Bishops and Ministers of the Establishment been supported, as they should have been, on the question of the Church, in this Colony, such a result—so disgraceful, so disastrous—never would have happened. The Church of England would not have been plundered, that a republican spirit might be fostered, and a levelling principle—preparatory to a general overthrow of monarchy on this continent—insinuated through every artery and channel of the body of society.

But the darkest days of a nation's history—like the gloomiest hours of an individual's trials—are often the harbingers of a bright and happy change. England has had the ordeal of the Popish Emancipation to pass through, and perhaps she has experienced the worst of the train of woes which its eldest daughter the Reform Bill introduced: more trials may be in store and severer convulsions may follow,—but a spirit is rising through the land which quickens the hope that the ultimate triumph of pure religion and the undefiled Constitution is sure. In the words of the author from whose eloquent pages we have been quoting—

"Let us hope that some of the dark pages which, amidst many splendid ones, have unhappily been added to our history within the last forty years, may be counterbalanced by the records of the present time; let us hope that England will not quietly abandon her own cause and that of the world; let us hope that she is not to be soothed into surrender, by the sly falsehoods or misrepresentations of self-called liberals, nor to be infected with the moral fear of her rulers, nor to be guided by expediency to lose the lofty feelings of self-esteem; but fearfully keeping her eye and her heart on her God and her Constitution, may she hold high, on her feet, her moral term be near, or the commencement of a new era, in her unparalleled national freedom, be on the eve of accomplishment, let her resolve to stand or fall, in union with her religion, her laws, and her liberty."

'confusion worse confounded' in the British nation. It is this which enables it to sit in amazed indolence, whilst [Roman] Catholicism is mining its way beneath the ramparts of the Constitution."

We respect the sentiments which dictated the following appeal, hopeless though it proved at the time; because it conveys a lesson to those in authority to trust more than is usually done to the weight of sound principle and to the force of truth. Party-spirit, fostered by the selfish and urged on by the malignant, may run high; the disturbance of the public peace may be distressing; may be alarming; revolution itself may be threatened; but, under such circumstances of peril, let the rulers of the people—let those who stand upon an intellectual eminence and are possessed of official influence,—let them, instead of quailing beneath the senseless storm, and flying to the covert when they ought to be foremost in the breach, stand forward with manly countenance, erect attitude, and dignified explanation, backed by a declared resolution to adhere to the Constitution of the country; let them appeal, for the support of this determination, to the good sense, the loyalty, the religion of the land, and we should very soon perceive the magic influence of what the poet has so beautifully described:

"Ac veluti magnus in populo cum scipe coorta est Seditio, sive qui animisignobilis vulgus; Jam que faces et saxa volant; furor arma ministrat; Tum, piteate gravem ac meritis sit forte virum quem Conspexere, silent, arctis qui auribus adstant: Ille legit dictis animos, et pectora mulcet."

In allusion to this honest style of appeal to the genuine feeling of the country in the case of the question of Romish emancipation, the author before us, asks—

"Can they doubt the result? From the link-boy to the lord they would find a British spirit; they would soon discover, that if England's sun was clouded, and her justice a moment shaken by the din of the assailing chiefs, he would be re-echoed by the cry of her yet-trusted chiefs, as her heroism and her consternation and dejection, and assume the heaven-ward look of his brightest days. Would he, who, whatever may be the political result of his victories, yet has the warm, generous blood of the Irishman in his heart, and the stern judgment of the Briton in his head—would he trust to the subjects of his sovereignty to bring him through this conflict with a blood-drenched field; which would not be England's gratitude to him? Would her King, her Protestant, her loved King—would the son of George III. (whose memory may God bless) but utter one word; that would be re-echoed by the lightning in its speed through all the nations of Europe; a shout, which would reach through all the nations of Europe; the many Catholic despots would tremble on their thrones; to their enslaved subjects it would be the day-spring from on high; the Jesuitism of Ireland would be to the dust before it. Oh! England, what tears of joy wouldst thou not shed, what blessings would not be thine from all the civilized world, couldst thou but see! There would be no more faction in council, no associations, no false liberalism, no fear of evil dissemination; the Protestant King, and Council, and people of England, united in a determination to resist to death an invader on the Constitution. This would be alone sufficient. What errors would it not stave for to be the human race—what crimes might it cover before God—what bliss might it not bring to the coming generations of man!—But I arrest myself; I hear the demonic voice of mockery saying, through the organ of some grey-beard alderman, or India director, or Baltic merchant, 'Uphian schemes and hopes! Hail! are not these Utopian sentiments the same your sons are learning in the colleges of your Universities? Are they not the same which you once learned, but which you have basely offered up to the modern Moloches, 'expediency,' 'respectability,' 'wealth'? Are they not the same ideas which since as the Pharos lights over the dark ocean of antiquity? Arthey not those which, in your better moments of reflection, you have witnessed on your harassed mind, and have arisen like reproaching spirits to your view, and brought from the bottom of your heart its deepest, bitterest sigh? Ye need not answer—I know it. Then be honest: acknowledge the divinity that stirs within us; believe in the human soul—spurn the cold-blooded, dastardly doctrine of expediency—spurn the paltry laughter of despairing egotism; stand boldly up and say, 'I do believe in goodness, and truth, and immortality.' And if ye do this, ye must believe in God, and Christ, and the Heaven they have promised. And if ye do this, ye cannot believe in the Pope, or the image, or the saint, or the Papal council; ye cannot worship, or bow down to them; ye cannot admit the power to legislate in your land; ye cannot obey Christ and truth, and obey; at the same time, those who wish his Testament from the world, and substitute their own authority for it: ye cannot call error liberal, and darkness light."

How applicable is his admonition to those who have lately, in our own Province, been tampering with the Constitution, throwing down the bulwarks of pure religion, and placing trust and error upon an equality! Had the Bishops and Ministers of the Establishment been supported, as they should have been, on the question of the Church, in this Colony, such a result—so disgraceful, so disastrous—never would have happened. The Church of England would not have been plundered, that a republican spirit might be fostered, and a levelling principle—preparatory to a general overthrow of monarchy on this continent—insinuated through every artery and channel of the body of society.

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By the latest accounts from New Brunswick, it would appear that Her Majesty's Government are wisely adopting defensive and precautionary measures, in case of any attempted execution of those threats by the State of Maine in which for some time, they have been so arrogantly indulging. From the St. John's (N.B.) Courier, of the 15th ultimo, we learn that a ship of war had arrived at Halifax, for the purpose of conveying troops and stores to the sister Province, in case of any aggression upon the disputed territory; while the construction of Barracks at Woodstock,—a small, but flourishing town in the immediate neighbourhood of the probable scene of hostilities,—are an indication that the movements of the people of Maine are narrowly watched, and that their inroads, if attempted, upon the British dominions will be promptly repelled. While these precautionary steps are taken by the British authorities, it is manifest to all the world that their intentions are pacific, and that every effort has been made and will still be made to adjust the dispute which creates the warlike attitude of Maine, by amicable negotiation. The generous forbearance of the one, and the forward pertinacity of the other, reminds us of the sentiments of Lord Clarendon upon this subject, which may be perused with advantage by all the parties concerned—

"It may be, upon a strict survey and disquisition into the elements and foundations of the Christian religion, no war will be found justifiable, but as it is the process that the law of nature allows and prescribes for justice sake, to compel those to abstain from doing wrong, or to repair the wrong they have done, who can by no other way be induced to do either; as when one sovereign prince

doth an injury to another, or suffers his subjects to do it without control or punishment; in either of which cases, the injured prince, in his own right, or the rights of his subjects, is to demand justice from the other, and to endeavor to obtain it by all the peaceable means that can be used; and then if there be an absolute refusal to give satisfaction, or such a delay, as in the inconvenience amounts to a refusal, there is no remedy left, but the last process, which is force; since nothing can be in itself more odious, or more against the nature and institutions of sovereignty, power, than to do wrong, and to refuse to administer justice; and, therefore, the mischief which attend, and which cannot but fall upon the persons and fortunes of those who are least guilty of the injury and injustice, because the damage can very hardly reach the prince, but in his subjects, will be by the supreme Judge cast upon his account who is the original cause and author of the first transgression."

We are sorry to observe from our Halifax exchange papers, that the mania of Responsible Government is spreading in that hitherto happy Province; and that the manly reply of their veteran and gallant Lieut. Governor to the demands of the Assembly on that subject, has not served to arrest the insolence of faction. We regret to perceive, that at the very moment the Lieut. Governor—the person most competent to appreciate the services of his Council—had publicly expressed his satisfaction with those functionaries, the Hon. Mr. Uniacke, in obedience to the Assembly's vote of want of confidence, should so far have recognized the unconstitutional principle for which they are contending, as to have resigned his seat at the Council Board. We have so explicitly expressed our opinion upon this question already, that a further discussion of it is unnecessary: we shall therefore, be content with warning the friends of Monarchical Government in all the British Provinces, that the surest encouragement to the final success of democracy is to yield to its incipient advances, and to remind them that the only safe and consistent course is that which, upon this point, was pursued by Sir Francis Head in 1836, and which we hope to see followed up, as begun, by Sir Colin Campbell in Nova Scotia.

We are requested, on behalf of the Committee for rebuilding the Church at Chippawa, to acknowledge, with their most grateful thanks, the sum of £4 15 0, contributed by the congregation at Simcoe, by the hands of the Rev. F. Evans. Five shillings have also been added to the collection at Cobourg, by a member of the congregation, making the whole amount for the latter place £10 10.

ECCLESIASTICAL INTELLIGENCE.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—Since the account in our last of the sermons and meetings at Worcester in aid of this society, sermons have been preached by the Bishop of Nova Scotia, and meetings held, in which the same excellent cause has been advocated by his lordship at Bromsgrove, Kidderminster, Milton, Stourbridge, Dudley, Evesham, and Pershore. The results have been most gratifying. The meetings at Kidderminster and Stourbridge were eminently successful. The collection at the former, including donations,—from Simcox Lea, Esq., £50; Thomas Pardoe, Esq., £10; W. B. Best, Esq., £10; George Hooman, Esq., £5,—amounted to the handsome sum of £100; and after a sermon in the evening at Lower Mitton Chapel, £11 14s. 2d. was collected. At Dudley and Stourbridge £50 were contributed in donations, and about 30 annual subscribers were added to the list. At Evesham and Pershore upwards of £34 were collected, and several fresh subscribers added. Thus has the cause of this admirable society not only been most ably but successfully pleaded, and we trust that the effects will be permanently felt by a large increase of annual subscriptions. In our last week's report of the proceedings in this city we were compelled from want of space to make several omissions, particularly in the address of J. H. Markland, Esq., the treasurer to the parent institution, who after a few remarks proceeded as follows:—"Before I conclude, allow me to quote the sentiments of one whose name wherever it is pronounced must be heard with respect, but especially in this city, which for a time—too short a time, alas!—was graced by his residence, and benefited by his labours and example. The late Mr. Prebendary Davison, in his eighth discourse on Prophecy, observes, 'One point is certain and important, viz., that the Christian Church, when it comes to recognize more truly the obligation imposed upon it by the original command of its Founder, 'Go teach all nations,' a command which, having never been recalled or abrogated, can never be obsolete, will awaken another energy of its apostolic office and character, than has been witnessed in many later ages, in this most noble work of piety and charity combined; and thereby begin to discharge an inalienable duty, in furthering the clear designs of the Gospel, and perhaps also the consummation of prophecy. Whether belief shall be universal we know not; but as to the duty of making an universal tender and communication of the Christian Faith; it is too clear to be denied, and too sacred to be neglected.' United then as we are in the support of this great work with the wise and good of past ages, with the Tenisons and Sherlocks, the Boyles and Nelsons, let it be our duty to cherish the undertaking established by them, 'so that the memory may follow us that we strengthened these things,' and that through our exertions we may 'add to the church daily such as may finally, by God's mercy, be saved.'"—Worcester Journal.

ARDWICK CHURCH ASSOCIATION.—We are happy to hear that an association has been formed in this township, in aid of the Society for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts. On the 17th of November, the Rev. N. W. Gibson, M.A., directed the attention of his congregation to the irremissible claims which these societies possess to the liberal support of every Christian, and especially of every true Churchman; and expressed his wish to establish an association for the purpose of increasing their funds. On Monday evening last a meeting was held in the Ardwick school-room, at which resolutions were moved by Mr. Hole, the senior churchwarden, Dr. Bardsley, Dr. Warren, Mr. Jackson, Mr. Owen, and other influential members of the congregation, and unanimously adopted by the meeting, expressive of their anxiety to realise the wish of their pastor. Already donations, amounting to £55 5s. 6d., and annual subscriptions to above £60, have been received for these excellent societies. In order to enlist the sympathy and support of the lower classes in this holy cause, the township has been divided into 23 districts, and visitors appointed to each, to induce the poor to supply themselves with Bibles, Prayer Books, and other religious publications of the Society for Promoting Christian Knowledge, and also to render what assistance they can to promote the diffusion of religious knowledge, according to the doctrines of our revered Church, both at home and abroad. We need not say we wish the Ardwick Association good success, and that we shall rejoice to announce the establishment of similar institutions in other districts of this immense parish.—Manchester Courier.

BRADFORD (WILTS) NEW CHURCH.—The imposing ceremony of laying the foundation-stone of this sacred edifice took place on Thursday, the 12th instant. The proceedings of the day commenced by Divine Service in the parish church in which the Rev. H. Harvey, the Vicar, was assisted by the Rev. Mr. Cousins, of Monkton Farleigh, and Evening Lecturer of Bradford. The former preached a powerful and most appropriate sermon to a crowded and deeply-interested congregation, taking the text from Hagai i. 8:—"Go up to the mountain, and bring wood, and build a house; and I will take pleasure in it, and I will be glorified, saith the Lord." After the 3d Collect, the anthem, "How beautiful are the feet," from Handel's Messiah, was very effectively sung. After the service there was a collection, which amounted to upwards of £112. A procession then formed in the church-yard, and moved off to the site of the new church. The ceremony of laying the foundation-stone was committed to Miss E. S. Bailyard, of Frankley House. The numerous as-

semblage was then addressed in most impressive terms by the Rev. H. Harvey, and the Ven. Archdeacon M'Donald. Thanks on behalf of the building committee were then returned by T. F. Saunders, Esq., in doing which, he very handsomely alluded to the munificence of the principal founders of the church—the family of the Bailyards. The rev. vicar acknowledged the complimentary allusion, on behalf of Miss Bailyard, and the meeting then separated. The children of the free and national schools, to the number of 300, were plentifully regaled with substantial fare, in the old English style of hospitality, at Frankley House. The choir and a few gentlemen dined together at the Swan Inn, where the evening was spent in a cheerful but decorous manner. It is highly creditable to the town of Bradford to enable us to state, with the strictest truth, that, notwithstanding it had recently been the scene of much agitation, disorder, and even riot, nothing could exceed the decorum, order, regularity, and peaceableness of the great multitude assembled on this occasion, which could not be less than 3000 in number. Great credit is due to the conductors of the proceedings, whose arrangements were in the best taste, and whose department was in the highest degree kind and conciliating towards all.—Dorset Chronicle.

BRINSLEY CHAPEL.—This elegant structure was consecrated on Tuesday last, by the bishop of the diocese, as a chapel-of-ease to the populous parish of Greasley, of which, though remote in distance, Brinsley forms a thickly populated hamlet. The chapel contains sittings for 500 persons, including a very large proportion of free seats; and attached to it is a burial ground, given by the Duke of Newcastle. The Bishop and the Archdeacon of Nottingham were received by many of the clergy, and some of the families residing in the neighbourhood. The service for the occasion was read by the Vicar (the Rev. J. Hides), and an excellent and appropriate sermon was preached by the Bishop, from Isaiah, lii. 7, "How beautiful upon the mountains are the feet of him that bringeth good tidings that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth."—A collection was made amounting to the sum of £19 1s. 7½d.; the plates being held by Col. Rolleston, M. P., and George Walker, Esq. The burial ground was afterwards consecrated with the usual solemnities.—Nottingham Journal.

That most ancient and beautiful pile of Gothic architecture, St. Helen's Church, situate in Great St. Helen's, Bishopsgate Within, was opened on Sunday evening last, at half-past six, most splendidly lighted with gas. The effect of the subdued dazzling brilliancy of the light, from the glasses being ground, on the very antique and magnificent monuments, of which this church abounds, many of them more than 600 years old, was most sublime and beautiful. The worthy and much-esteemed vicar, the Rev. Charles Mackenzie, Head Master of St. Olave's Grammar School, preached a sermon to a crowded congregation, stating his intention of giving a course of lectures on every Tuesday evening to Lady-day next; the subject the church of Christ. There is, perhaps, no minister who so deservedly enjoys the sincere good wishes of his flock, or one more attentive and zealous in promoting their spiritual and temporal welfare.

TESTIMONIAL OF RESPECT.—The inhabitants of the parish of Broadworth lately presented to the Rev. C. R. Flint, a richly chased and elegant silver tea-pot, on the occasion of his departure from amongst them to the Living of Bilsthorpe, to which he has been lately inducted by the Earl of Scarborough. The inhabitants of Lovells also, where the reverend gentleman's ministrations have been exercised, presented a richly chased and elegant silver sugar-basin to correspond with the tea-pot.—Doncaster Chronicle.

DEATH OF THE BISHOP OF LICHFIELD.

From the Staffordshire Advertiser. It is a painful duty to announce to our readers that this melancholy event took place at Eccleshall Castle, on Wednesday last, in the 68th year of his lordship's life, and the 4th of his episcopate.

In common with the whole diocese and the country at large, we have to lament the loss of a man of varied acquirement, playful wit, profound learning, unbending integrity, and sound religion; all accompanied by a benevolence of heart, a candour of mind, and simplicity of manner, that were the graces and adornments of his whole nature. His character and eulogy will doubtless be drawn by able pens than ours. Yet thus much we must be permitted to say—he was not a mere man of talent, but the impress of genius, "the light from heaven," was upon him. Thus, nothing in him was dry and formal, but living and vigorous. His talk on the languages, upon the knowledge of which his fame so greatly rested, was not that of one only well skilled in certain critical details and nice grammatical distinctions, but of one who saw into the life and power of the thing, and knew the mind that animated the whole body. So, also, when he spoke of history, he seemed like the prophet of that great band in whose noble songs he delighted, to see things past, present, and to come. He appeared to have lived among the great characters and events of antiquity. He would bring them down, and put them before you, and connect them with present times; then "flying forward to the future, and comparing one with the other, give a verdict well nigh prophetic." He was liberal in his politics, and most charitable in his religion. But his was a liberality and charity which left his heart uncluttered by the nipping frosts of Inwardness and indifference. He truly venerated the constitution of his country; and deeply loved the church in whose high places he ruled with an honest and true heart, and amid sickness, and pain, and suffering, served her faithfully with all his power. His career has been one of almost unbroken success. In the University he bore away the highest classical honours from the hands of most distinguished competitors. Placed, when he had scarcely reached manhood, at the head of the Shrewsbury School, he raised it from the lowest grade of depression to the highest pitch of distinction; sending forth from her venerable walls an intellectual progeny, who have filled both Universities with B's and their name.—Laden with the honours flowing in upon him, as the fruit of 38 years' successful labour, he was raised in 1836 to the episcopate. From that moment to his death he has known no day of health, scarcely an hour free from suffering. Yet this has been the noblest part of his life. For his patient uncomplaining submission to the hand of God, has been an example to all around him; and his indefatigable attention, "to his power, and beyond his power," to the great trust committed to him, combined with the mildness of his manner and the fatherliness of his conduct, has gained a hold upon the respect and affection of his clergy which will not readily be loosened; and which no common man, amid such seclusion as his has necessarily been, could possibly have acquired. This is much to say; and assuredly it is said most truly. But something as great or greater remains behind. It is the patriarchal simplicity and love displayed in that sacred place, where was "his own heart's home," the bosom of his family; and the husband and the father made the great scholar and distinguished prelate to be forgotten. His mortal remains are to be deposited in the town which was the chief scene of his life, and in the Church of St. Mary, where he and his youthful flock were wont to worship God together. There may an ancient friend and old scholar will visit his tomb, and, turning from his epitaph with tearful eye, feel the words of the great living master of human affections—

"Thou soul of God's best earthly mould!

"Thou happy Soul! and can it be

"That these—

Are all that must remain of thee?"

CHIEF JUSTICE TINDAL'S CHARGE.

The charge of Chief Justice Tindal to the Grand Jury at the Special Commission, presents a noble institution of the tenderness of the British laws towards persons accused of political offences, and of the mild and benignant spirit in which these laws are administered by British magistrates. This illustration is of course, chiefly in the technical instructions which constitute the greater part of the address of the learned judge; but the concluding passage has an interest of its own, not less touching, than the parental feeling of sorrow with which the Chief Justice la-

ments, and at the same time palliates, the transgressions upon which his hard duty compels him to animadvert:—

"I cannot conclude my observations without expressing the sincere regret and pity which I feel, not alone, I am sure, but in common with yourselves, and with all other men of sound principles, on the occasion of the recent disastrous occurrences; and I would add also my earnest hope that it may be found in the result that the great majority of those who have been involved in the guilt of these transactions, have been misled by the arts of wicked and designing men, and have thus sinned through ignorance and blindness, rather than from premeditated guilt; and I can suggest no remedy which can be applied successfully to counteract a state of mind and feeling so unhealthy and diseased, and inflicting so large a portion of the community, except the diffusion amongst them of the benefits of religious instruction, and of a sound religious education among the rising generation; so that as the younger part of the community advance to manhood, they may feel the conviction of the wholesome truth that they are bound to yield obedience to the law of their country, not from the terror only which the law inspires, but from a much higher and more binding motive, the fear of the Almighty, and from the thorough belief that the powers which are ordained of God."

This is spoken in the Spirit of a true follower of Him whose last prayer on earth was offered up for sinners—"Father, forgive them, for they know not what they do."

The majority have, beyond question, erred in religious ignorance. Nor let us withhold, even from those in a station that might seem to deprive them of the excuse of necessary religious ignorance, the benefit of the plea which the humbler class of transgressors are so much too clearly entitled.

It is a mistake to suppose that religious instruction is necessary only to the vulgar; and that men of some degree of education, and placed in comparatively easy circumstances, can with safety dispense with religious ordinances. Nothing can compensate to any man—whatever his attainments or his rank—the want of the means of Divine worship—the stated calls to religious duty—the blessed contagion of collective prayer and praise—the example of neighbouring piety—an example always more powerful in its efficacy in proportion to the humble position in society of him by whom it is afforded. There is no man whose misfortune it has been to live for any time among a people destitute of the means of religious worship, who has not felt the withering effect of such a situation upon his own spirit. Every man, in whatever rank, or whatever the degree of his knowledge, stands in need of the society of religion, and has reason to complain if the State does not afford him the opportunity of enjoying that society in public worship. If social worship were not necessary for man, the Almighty would not have appointed it—the earlier Christians would not, as they did, seek it through chains, and stripes, and death.

What we said on Thursday on this subject has drawn upon us the rebuke of a contemporary. We cannot help it. We try to restrain our feelings, and to moderate our language; but when we find men under the influence of a miserable sectarian spirit, or of a more miserable parsimony, catering for the glibness—would that the consequences of their conduct ended with the glibness—we confess ourselves unable to keep terms. Why should we dare to soften the denunciations pronounced by Him whose word was truth:—"We unto you, hypocrites, for you shut up the kingdom of heaven against men; for you neither go in, neither suffer ye them that are entering to go in." And do not they who conspire to prevent the extension of the Gospel in the only way in which it can be extended universally—do not they who conspire, "shut up the kingdom of heaven against men," as far as it is in their power to do so? But we are told that they have built nine chapels in the district lately disturbed. The event has shown how much these nine chapels are worth as places of religious instruction; they are worth something as explanatory of the motives of the political Dissenters—they conspire to exclude churches, where the people might worship gratuitously, in order to secure their gainful chapel trade. This is a policy akin to the savage practice of those tyrants who laid waste a populous and fruitful country for their own hunting. Let the greater part of England, say the political Dissenters, present a moral wilderness, as the mining and manufacturing districts already present one, rather than that we should lose the benefit of our chapel speculations. Paganism, or rather worse than Paganism, were preferable to a church where the poor should have the Gospel preached to them for nothing. We have built nine chapels in the district lately in rebellion. These nine chapels may accommodate for money as many as two churches would accommodate for nothing, and while we count the lucre, we can make our nine chapels a reason sufficient to prevent the building of twenty churches where more than twenty churches are wanted. They may not say this in words; but this is the language of their actions—and we rejoice to know that it is language hourly thinning the ranks of political dissent. All conscientious men are flying from those ranks with alarm and detestation, and well they may when the doctrine is proclaimed—"Better Popery—better Socialism—better Atheism—better anything than the religion of Ridley, Latimer, Jewel, Usher, Tillotson, Wilson, and Butler—better anything than the religion of the Protestant churches of England and Ireland and of Scotland." Such is the cry that is scaring thousands of conscientious men from the congregations of the political Dissenters.—English paper.

At Macao an affray had taken place between the Chinese residents and the Portuguese and English, in which the latter were expelled, after a vain resistance. The Chinese had about 20 of their number killed. All communication was forbidden except with the Americans, who were making their harvest from this state of affairs.

RUSSIA. I have nothing from this country of importance. The expedition to the Khanate of Khiva in Tartary is, as you may suppose, the subject of universal comment, for if Russia should either attain that territory or form an alliance offensive and defensive with the Tartar chief, she will have made a rapid stride toward the English possessions in Russia has already obtained a portion of every county to which she is surrounded. Nothing is wanted but a slice of that part of Tartary which lies between her dominions and Afghanistan, in order to place her in a favorable position for counterbalancing English influence in that quarter.

A letter from Trebisonde announces that the Circassians have rejected new proposals of conciliation on the part of Russia. Prince Albert of Saxe Coburg left his father's residence at Coburg, for London, on the 26th of December, and was expected to arrive about the 10th of January.

From the London papers to the 5th of January. PORTSMOUTH, Dec. 30.—The Water Witch, 10, Lieut. H. J. Matson, captured on the 27th September the Portuguese schooner Santa de Albriz, (late Mary Cumbling) with 222 slaves, being the third vessel, and 1,131 slaves, during the four months she has been on the station. The sailing qualities of the Water Witch are said to be extraordinary, beating Capt. Symonds's vessels, Wolverine, Dolphin, &c., on every point of sailing.

LONDON, Jan. 4.—The interior of the House of Commons is filled with carpenters, painters, etc. who are employed in making the necessary alterations preparatory to the introduction of the Bude light, which is to be tried on the first day of the next session. The chandeliers have been removed, and in order to give effect to the light the workmen are making the ceiling of the purest white.

So great is the distress among the Nottingham operatives, that there are now employed at the expense of the Union 160 fathers of families upon the public roads. Out-door relief is given to 700 persons, and there are 600 inmates of the workhouse. The inhabitants are also employing several hundred artisans on the improvements in the race course. &c.—Nottingham Journal.

THE STEAMSHIP PRESIDENT.—The stupendous piece of naval architecture, the President steam ship, has been moored in the river of Blackwall since she was floated from the dock three weeks ago. During this time an immense number of carpenters and other workmen have been employed in fitting up the interior of the vessel, which already presents an air of great splendor, although far from being finished. At high water, on Sunday last, she was got under way, and four small steamers being attached to her, towed her as far as the Nore.

The President was then made fast to a large steamer, belonging to the St. George's Steam Packet Company, which towed her round to Liverpool, where she will take in her immense engines and machinery, and the remainder of her internal fittings up and decorations. The President, it is expected, will be ready for sea by the month of June or July next, and will leave the port of London alternately with the British Queen. A bust of Mr. Van Buren is preparing to decorate the bows.

Mr. Blore, the architect, has three hundred men at work at Buckingham palace to make some alterations in consequence of the intended royal marriage. The orders are to have all finished by the middle of January.

LATER FROM ENGLAND. We have later news from Europe, by the ship Tarolista, Capt. Smith, from Liverpool, whence she sailed on the 5th of January. The news is decidedly favorable in all its aspects. The Cotton-Market had advanced, and the Money Market was easier—all the details of which intelligence will be found in our extracts.

RIOTS IN ENGLAND.—Orders were received this day for the immediate embarkation of the 19th regiment for England. Accordingly, two hours after the route was received, the regiment embarked for Bristol, on board the Dallinloo and Express steam ships. The disturbed state of the Chartist during the ensuing trials at Monmouth, have caused the sudden departure of the 19th.—Dublin Monitor.

The mother of Lord Brougham died on the 31st December, at Brougham Hall, Westmoreland, in her 87th year. THE CHARTISTS.—About 40 of the Newport prisoners have petitioned the Queen for mercy and a fair trial. She replies thro' Lord Normanby, that the law must take its course; neither herself nor the ministers can interfere.

The Earl of Liverpool is to marry Mrs. Mytton. Davies Gilbert, President of the Royal Society is dead. The uniform penny postage system was to commence January 10th, all over the Kingdom.

The Sardinian Government, with a view to repress the practice of duelling as much as possible, has denounced in the penal code just promulgated, a heavy penalty upon the survivor in a fatal meeting, but made it reducible in the proportion to the provocation given, and the nature of the circumstances attending the fight.

The Archbishop of Paris died at the convent of the Sacré Cour, rue de Valenciennes. "The death of this prelate," says the Gazette de France, "will be felt throughout France."

RUMORED MINISTERIAL CHANGES. Marquis of Normandy to go to Paris as British ambassador, vice Lord Granville. Lord Granville to go to India as Governor General, vice Lord Auckland. Lord Ebrington to take Lord Normanby's place in the Home Office, and the Duke of Devonshire to be Lord Lieutenant of Ireland.

Letters from Constantinople say that the surrender of the Turkish fleet to the Pacha, was determined on and made under the immediate counsel of the French admiral Lalande. This account, when it reached Paris, was officially contradicted by the Monitor, but the other Paris journals seemed to be of opinion that the French admiral knew the intentions of the Capitan Pacha, and took no measures to prevent them from being carried into effect.

Slave Captured.—The British Schooner of War Skipjack, has recently captured off the Isle of Pines, the Spanish slave Ulysses, a brig from Africa bound to Cuba, with 529 slaves on board. A large proportion of these slaves were females, and the whole, with but very few exceptions, were between the ages of nine and sixteen years.

FRANCE AND ALGIER. Toulon, December 22. "The Neptune which arrived this morning, brings word that on the 17th there was an action near the Maison Carree, in which the Arabists nearly 5000 men. It appears that Marshal Vallee had taken measures by which the enemy, who had harassed us for some days, were surrounded. We have not received the particulars, but the following are the reports circulated in the city:—Our troops having received orders to evacuate the Maison Carree, they made it the head quarters. The enemy were in force at this point. At the same time Gen. Rullieres received orders to approach with the movable column; several camps near Algiers prepared to also to send troops. Lastly, a ship of the line landed 1,100 fresh troops at the mouth of the Arch. Every thing announces that the enemy, taken between two fires, has experienced severe losses. The number of the killed is said to be 4000.

The preparations which the French Government are making to repel the aggressions of the Arabs are most extensive. According to the Eclaircissement of Toulon, between the 1st of November and 20th of December, 5761 men, provided with all the necessary camp equipage, sailed from France to reinforce the army in Africa. They remained ready for embarkation, at a moment's notice, 6338, 4 battalions of artillery, four companies of engineers, two companies of workmen, twelve detachments taken from the 7th, 8th, 9th and 19th military divisions, to the number of 800 men from each regiment, to be embodied with the corps now forming in Africa.

EAST INDIES. We have received files of the Agra Ukbarh to the 12th, and the Delhi Gazette to the 16th of October. They do not contain any

intelligence of importance. The following is from the Ukbarh of the 12th:—

Sinbi.—Lord Auckland will leave on the 1st proximo. It is confidently stated that an offensive war with Nepal is certain, and that with Burmah we shall on the present assume only a defensive attitude as far as possible on the *divide et impera* principle. It is believed that an order has just been despatched to detain the whole of the Bengal army in Afghanistan.

HER MAJESTY'S MARRIAGE.

From the St. James's Chronicle.

The formal announcement of her Majesty the Queen's intended marriage has been made to the Privy Council.

This communication is open to criticism, as the composition, not of the Sovereign, but of her ministers;—but we frankly own that we can see nothing in it which would point to fault. Our excellent contemporary the Times pointedly refers to the omission of a reference to the Protestant character of the Prince selected as the Queen's consort. We regret this omission as much as any one can, but it is only fair to own that the people are as much to blame for it as the ministers; and that the Queen is wholly without fault in the matter; and that the protestant character of the house of Saxe Coburg might have been confidently asserted, had circumstances permitted the assertion.

It was the practice of the Princes of the house of Hanover always to put forward a devotion to the Protestant interest, in the front of their claims to the confidence of the nation in the first address offered to Parliament by each upon his accession to the throne. This declaratory pledge has been omitted in our time, and we do not see how, in the analogous case before us, it could well have been returned to. Sitting in a Privy Council partially composed of Papists, how could the Queen allude to a preference of the Protestant religion as her paramount title to the throne, and to the confidence of her subjects? Let it never be forgotten that it was the act of the people, as represented by the parliament of 1829, that threw upon the Crown the responsibility of refusing the admission of papists to the Royal Council; and that the act not only permitted, but, by the permission, in some measure compelled the Crown to admit Popish Councillors. It is true that the men now in power have abused the opportunity, by admitting Papists most hostile to the Protestant religion, and to the integrity of the empire—the resisters and repealers. But the law of 1829 destroyed the Protestant character of the constitution through all its branches. Let us not then blame the Crown, or the ministers of the Crown, for an omission rendered inevitable by our own act.

The worst effect of this omission will be the impression created that nothing is said, because nothing can fairly be said, of the Protestant character of the house of Saxe Coburg. Such an inference would be very unjust.

The elder line of the house has continued faithfully attached to the Protestant religion from the Reformation—when its head, the Elector of Saxony, protected Luther. There have been in the family some apostacies, but they have never tainted the elder line—the line from which Prince Albert is descended. This will be seen by the following genealogical sketch, commencing with the last reigning Prince, Francis, before whose time the family had remained uniformly Protestant.

SAXE COBURG GOtha. Religion—Protestant. REIGNING DUKE. Ernest, 2d January, 1784, see his father Francis, Duke of Saxe-Saalfeld Coburg, on the 9th of December, 1806, in that duchy, created by the second convention of Paris, Prince Liechtenberg, and, by the convention of the 12th November, 1826, Duke of Saxe Coburg Gotha. His Highness m. 31 July, 1817, Louise, daughter of Augustus, Duke of Saxe-Gotha Altenburg (from whom he is separated), and has issue—

Ernest, Hereditary Prince, b. 21st June, 1818. Albert, b. 26th Aug., 1819.

BROTHERS AND SISTERS OF THE DUKE. Ferdinand George (Papist), b. 28 March, 1785, Lieutenant Field Marshal in the Austrian service, and proprietor of the 8th Regiment of Hussars, m. 2 Jan. 1816, Maria, daughter of Prince Francis Joseph, of Kobary, b. 2 July, 1797, and has issue— Ferdinand, b. 29 Oct. 1816.—Married to the Queen of Portugal, Augustus, b. 13 June 1824.

Leopold, b. 31 Jan. 1824. Victoria, b. 14 Feb. 1825. Leopold George, b. 16th Dec. 1790, espoused 2d May, 1816, her Royal Highness Princess Charlotte of Wales, only daughter of his Majesty King George the Fourth, of Great Britain and Ireland. The lamented Princess died 6th Nov. 1817.—King of the Belgians.

Sophia Frederica, b. 19th Aug. 1778, m. 22d Feb. 1804, to Count Emanuel de Mansdorf, Chamberlain to the Emperor, Major General in the Austrian service, and Governor of the Fortress of Mayence.

Juliana Henrietta, b. 23d Sept. 1781; m. 26th Feb. 1796, to the Grand Duke Constantine of Russia, from whom her Highness was separated 2d April, 1820.

Victoria Maria Louisa, b. 17th Aug. 1786; m. 21st Dec., 1803, to Her Highness Princess of Leiningen, by whom (who d. 4th July, 1814) she has issue— Charles Frederick, b. 15th Sept. 1804, present Prince Leiningen, m. 12th Feb. 1829, Maria, dau. of the late Count Maximilian of Kiebeleburg.

Anne Feodorovna, b. 7th Dec. 1807, m. 8th Feb. 1828, to Ernest Christian Charles, present Prince of Hohenloe-Langenburg.

Her Highness espoused, secondly, 11th July, 1818, H. R. H. Edward, Duke of Kent, fourth son of King George III, of Great Britain, by whom (who d. 23d Jan. 1820) she has an only child— Queen Alexandrina Victoria, b. 24th May, 1819.

MOTHER OF THE DUKE. Duchess Dowager Augusta Carolina, daughter of Henry XXIV., Prince of Lueck, espoused, b. 19th Jan. 1757, m. 13th June, 1777.

It will be seen by this sketch that Ferdinand, the uncle of Prince Albert, and, let us add, also, the uncle of Queen Victoria, was the first apostate of the family.—His children were all educated Papists; the eldest of them is the husband of the Queen of Portugal. The motives of this unfortunate man's lapse may be collected from the fact that he was a second brother of no very affluent house, and so slenderly provided with an income that he was glad to accept of service in the Austrian army, in which he now holds the rank of field marshal;—after long service, in 1816 he married the heiress of the Polish Prince, Francis Joseph Kobary, and upon his marriage was compelled to become a papist, by the terms of his marriage contract.

It is right that the British public should be informed upon this matter, because an opinion has gone abroad, that Prince Albert is the brother of the Queen of Portugal's husband, and therefore likely to be a papist, or indifferent to religion; whereas he stands in exactly the same degree of relationship to that Popish Prince with our own Queen, and is no more to be suspected of Popery in consequence of the apostasy of his cousin, or rather uncle, (for the younger Ferdinand was always a papist) than is her Majesty.

It is right also to remark, that the apostasy of the Field Marshal is not of very recent date; so that it cannot be justly referred to modern liberalism.

Reviewing, as carefully as we can, all the circumstances of the case, we adhere to our opinion, often before expressed, that the Queen's choice is a good one, and auspicious of happiness to herself and to her people.

Virtues are sociable, and we are persuaded that a good wife will be good in whatever condition of life she may be placed—good in the relations of Queen, mistress or friend; and nothing is more likely to make a good wife than an amiable and well-disposed husband of her own choice. A report prevails in the circles generally best

informed, that the marriage is not to be delayed until April, as the ministerial journals have been instructed to say, but that parliament will be called together immediately after the holidays, to make the proper provisions, and that the nuptials will be solemnized at the end of January or beginning of February. This we think highly probable, if ministers are to have any influence in the arrangement. They cannot expect to hold office until April, and they will not willingly forego whatever advantages may result to a ministry from the Royal marriage, or lose the opportunity, if they can help it, of giving to the Queen's consort the first bias. This last advantage will be doubtless of short profit to them.—They cannot hope to immerse the prince as they have immersed the Queen, by a corps of bedchamber women.—The Conservative aristocracy and gentry will feel it to be a duty no less of loyalty than of hospitality, to welcome the stranger by all kind and respectful attentions. He will soon have an opportunity of knowing them, and of judging between Conservatives and Whig-Radicals, and we are perfectly at ease as to the result.

Meanwhile, even a month's possession of the ear of the Prince will be a great matter to the Melbourne Cabinet; it probably cannot retard their fall, but it may soften that fall by interposing the Royal influence with a good-natured power to avert the punishment by which it ought to be attended.

EAST INDIA COLLEGE, HALEBTURY. The College examinations being concluded, a deputation from the Honourable Court of Directors held their visitation on Friday, the 15th inst., for the purpose of closing the term, and distributing the prizes to the successful candidates in the several departments of literature. The deputation consisted of the Chairman (Sir Richard Jenkins, G.C.B.), the Deputy Chairman (W. B. Bayle, Esq.), J. Thornhill, Esq., J. Loch, Esq., M.P., Sir J. Cotton, Esq., Sir H. Willcock, J. W. Hogg, Esq., M.P., Sir J. L. Lushington, and J. M. Lyall, Esq., directors. The members of the honourable court, after holding a committee with the Principal and Professors, and receiving the Principal's report of the term, adjourned to the College Hall, where the prize essay on the subject of "Peter the Great" was read by Mr. Anderson, and Messrs. Garratt, Buckle, Devitre, and Loch, read and translated various passages from different authors, in the Oriental languages. After which, the prizes and honourable distinctions were awarded by the Chairman in the following order:—

HIGHLY DISTINGUISHED.—Mr. Garratt, medal in Classics, medal in Sanscrit, and medal in Telogoo. Mr. Buckle, medal in Hindoo. Mr. Newby, medal in Mathematics, prize in Sanscrit, and prize in Telogoo. Mr. Shore, five prizes, in Classics, Mathematics, Political Economy, Law, and Persian. Mr. Russell, medal in Law, prize in Classics, and prize in Hindoo. Mr. Loch, medal in Persian, prize in Arabic, and prize in Persian Writing. Mr. Anderson, medal in Political Economy, and prize for English Essay. Mr. Pearson, three prizes in Classics, English Composition, and Persian. Mr. M'Whitler, prize in Hindoo. Mr. Farish, prize in Mathematics, and prize in Sanscrit. Mr. Eskine, prize for general proficiency. Messrs. Taylor, Shakespeare, Fraser, Robinson, Paterson, Abercrombie, Bayley, and Cadell.

PASSED WITH GREAT CREDIT.—Mr. Thornhill, prize in History, and prize in Law. Mr. Devitre, prize in Maltratta. Messrs. Forbes, Fitzpatrick, Carnac, Goldfinch, Scott, Grey, Wauchope, Wedderburn, and Compton.

The secretary then read the rank of the students leaving college:— BENGAL.—First Class: 1. Buckle; 2. Shore; 3. Russell; 4. Loch; 5. Shakspeare; 6. Anderson. Second Class: 7. Abercrombie; 8. Paterson.

MADRAS.—First Class: 1. Garrett; 2. Hunter; 3. Newill; 4. Taylor; 5. Fraser. Second Class: 6. Robinson.

BOMBAY.—First Class, Eskine. Second Class, Devitre. After the distribution of the prizes, the Chairman closed the term with an appropriate address to the students.

The next term will commence on the 19th of January next. Among the visitors we noticed Sir H. Compton, Sir James Shaw, Major Gen. Taylor, Major Gen. Hodgson, J. W. Buckle, —Romer, W. Ambercrombie, Esqrs., &c.

As the Earl of Chesterfield was hunting on Wednesday last his horse, in the course of the chase, took a desperate leap, and, unfortunately, lacerated one of its legs. His lordship, on his return, overtook a waggoner of the Rev. R. Marriott's, at Cotesbach, named Walton, and asked him whether he "had a handkerchief about him?" The man replied "that he had an old one;" upon which his lordship asked him to tie it round the injured leg of his horse; and, after doing so, to touch the man's astonishment, and, certainly, greatly to his pleasure, his lordship presented him with a sovereign.—Northampton Herald.

EXTRAORDINARY MORTALITY.—The following almost unheard-of instance of mortality occurred in a family of the name of Law, resident at Dodington, in this county. On the 19th of August last, Andrew, the youngest son, aged 23, paid the debt of nature. On the 11th of September, Matilda, the eldest daughter, aged 21. On the 13th of September, Ambrose, the eldest son, aged 33. On the 30th of September, George, the second son, aged 25. On the 14th of October, William, the father, aged 59; and, on the 12th of November, Harriet, the second daughter, aged 19. The mother and one daughter are the only surviving members of a family in which the hand of death has been at work with such fearful rapidity.—Id.

THE SO-BEING KING OF NEW ZEALAND.—We have accounts from New Zealand which are of some interest at the present moment, inasmuch as they infer that the settlement of the British emigrants to that quarter may not be without opposition. It seems that the Baron de Thierry, a French nobleman (whose name is not known in this country), continues to assert the sovereignty of New Zealand, where he now resides with his family. The baron is "Sovereign Chief, King of Ranabeva," and acts in the name and on the behalf of the aborigines of the island. He has recently issued a decree from Mount Isabel, in the province of Hokiang, dated March 1839, announcing that the tribes may continue to live on the lands which they occupy; that he will dispose of lands every three months at auction, the minimum price to be one dollar per acre; that 25 per cent. shall be devoted to local improvement, and 25 per cent. to the benefit of the aborigines. He will not oppose the settlement of the English in his empire, and their purchase of lands, with the condition that his royal rights be acknowledged. In the year 1837 her Majesty's ship Beagle, Capt. Fitzroy, visited New Zealand. A controversy arose between the Baron and Capt. Fitzroy, on account of the refusal by the latter to recognise his sovereignty. In a protest, addressed to Captain Fitzroy by the baron, he presented a history of his life and the claims which he preferred to the sovereignty of New Zealand and Nusheva. He states in this protest that he was born in England of noble parentage, his father being an emigrant of the French revolution. Educated at Oxford, he there married the daughter of a prelate, who now shares with him the honours of his royalty. He was at one time an attaché of the French legation in London, and always had the protection of the royal French exiles. He is personally known to the present King of the French, Louis Phillip, and to his late Majesty King William, to both of whom he intended to send his protest against the conduct of Captain Fitzroy. During the residence of Mr. Vaughan at Washington, as British minister, the Baron de Thierry passed some months there. In society he was admired for his social qualities, and particularly for his musical talents.

UPPER CANADA. BISHOP OF TORONTO AND THE INDEPENDENTS. LOT STREET, 21st Feb., 1840.

To the Rev. Dr. Strachan. Rev. Sir,—In a printed report of a speech said to have been

delivered by yourself in the Legislative Council, I find a statement that "Unitarians are commonly styled Independents."—This I consider to be untrue, and to the "Independents" very painful. I, therefore, as pastor of the Independent Church in this city, and Agent of the Congregational Union of England and Wales for their mission in this province, have to request your re-consideration of the statement.

The Congregational Union of this Province, consisting entirely of "Independents," is strictly Trinitarian; and I do not know of one "Unitarian" minister or society that is called, or professes to be "Independent." In England the case is the same,—the "Unitarians" always assuming either that name or the title of "Presbyterians." In evidence of the orthodoxy of the English "Independents," I send you herewith a copy of the "Declaration of the faith, church order, and discipline, of the Congregational or Independent dissenters, as adopted at the third general meeting of the Congregational Union of England and Wales, held at the Congregational Library, London, May 7th, 8th and 10th, 1835," on pages 5, 6, and 7 of which you may find the 3d, 9th and 10th articles of belief clearly affirmatory of the doctrines of the Trinity, the supreme divinity of Christ, and his atonement.

Should this testimony be satisfactory to you, I presume you will take some means to remove from the Independents a stigma, and from the public mind a misconception, produced by your remark. I have the honor to remain, Rev. Sir, Your obedient humble servant, J. ROAF.

REPLY. Toronto, 22d Feb., 1840. Rev. Sir, I beg leave to acknowledge your letter of the 21st inst., which I have this moment received, and in which you object to the expression, "Unitarians are commonly styled Independents," in a speech delivered by me in my place in the Legislative Council.

1st. As it was not my intention to give just cause of offence, I readily admit, on your authority and the document enclosed, that the words are not applicable to the Congregational or Independent communion to which you belong, being, as you say, strictly Trinitarian, and so far they are withdrawn.

2d. But my speech had reference to the distribution of the Church property among all denominations recognized by law in this province, and knowing that in England as well as the eastern division of the United States, Unitarians have, as Presbyterians and Congregationalists, obtained possession of many endowments which belonged of right to orthodox Presbyterians and Independents, I see nothing in the Church government or discipline of Unitarian congregations, if there be any in Upper Canada, to prevent them from assuming such names if they consider it for their benefit. In this sense the words were used, as being pertinent to my argument, and cannot be applied to orthodox dissenters.

I thank you for the copy of the "Declaration of the faith, church order and discipline of the Congregational Dissenters" which I have the honor to be.

Respected Sir, Your obedient, humble servant, JOHN TORONTO.

Reverend J. Roaf. TORONTO, 22d Feb., 1840.

To the Rev. Dr. Strachan. Rev. Sir,—I thank you for your note of this morning. It entirely satisfies every claim that any "Independent" could make as to the statement upon which I took leave to comment, and it was sent with an honorable promptitude.

As it will gratify my friends and do you honor, I shall make it public. With every sentiment of respect, I remain, Reverend Sir, Your most obedient, humble servant, J. ROAF.

FIRE.—On Friday night, about 11 o'clock, the dwelling-house of T. H. Bramley Esq. was discovered to be on fire in the upper story, and every effort to extinguish the flames proved ineffectual, a large crowd collected in a few minutes by whose exertions Mr. Bramley's house and store, and Mr. McKee's store were completely emptied of their contents. All exertions failed in preventing the fire from communicating with the stores and within an hour the three buildings were burned to the ground. The want of organization was too evident, as it was a long time before a line for carrying water could be formed to the creek; we earnestly solicit our fellow townsmen to attend the meeting on Saturday for the purpose of procuring an Engine and organizing Fire Companies.—Peterboro' Sentinel.

VERY EXTENSIVE STOCK OF SPRING DRY GOODS.

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

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

The subscribers have been determined by the heaviness of the operation, and by the present prospects of the country,

To offer the greatest inducement to small as well as large cash buyers, appearing in Toronto with the opening of the navigation, to avail of the advantage now for the first time secured to the trade of Upper Canada, of being able to procure stocks of Spring and Summer Goods

AT THE COMMENCEMENT OF THE SEASON, instead of after the proper time for sales is more than half over.

ISAAC BUCHANAN & CO. N.B.—I.B. & Co. will also receive an assortment by the Spring ships, containing the newest styles in FANCY GOODS.

Front Street, Toronto, 26th Feb., 1840. 13w24

THE undersigned hereby gives public notice to all persons indebted to the Estate of the late Doctor Carlile, that payments are to be made to her alone as there is no other person empowered by her to receive them.

ELIZABETH CARLILE, Administratrix. Haldimand, Feb. 10th, 1840. 3w24

DENTIST. MR. FARRER, having arrived in Cobourg, will remain at the Albion Hotel a few days in the practice of Dental Surgery. Cobourg, Feb. 22, 1840. 35-4f

DIED. At Toronto, on Saturday morning last, 29th February, after a very short and severe illness, deeply regretted by all her connections and friends, Mrs. Sarah Susanna, the wife of the Honorable George Crookshank, in the 58th year of her age.

It has become our painful duty to announce the demise of DAVID A. McNAUL, Esq. (only brother of the Hon. Sir Allan McNab) Sergeant-at-Arms of the Honourable the Commons House of Assembly of Upper Canada, and Registrar of the County of Wentworth, which took place early on the morning of the 29th ult., after an illness of a few days. By his decease a vacuum is not only created in the domestic circle, but also in the various relations of life, whether we regard the loss, as that of a valued citizen, a highly respected public functionary, or an urbane gentleman.—Hamilton Gazette.

LETTERS received to Friday, March 6th:— Rev. S. D. Lee Street, add. subs. and rem.; Rev. H. Patton, add. sub.; Rev. J. Pyke, add. subs. and rem.; R. Stanton Esq.; Rev. W. Leeming; A. K. Boomer, Esq. rem.; Rev. M. Willoughby [the missing papers are probably in the hands of the Agent at Quebec, whether they have been regularly forwarded]; Mr. W. Carroll, rem. in full Vol. 2 and 3; R. P. Holham, Esq. rem. and add. sub.; A. Joynt, Esq.; Capt. Collins, rem. in full Vol. 3; Mr. Richard Edwards, do. do.; J. Hawkins, Esq. rem.; Rev. B. Cronyn, do. on account of Press; Rev. T. S. Kennedy; Rev. S. Armour, rem.; Rev. J. Torrance, add. subs.

Civil Intelligence.

SEVEN DAYS LATER FROM FRANCE. The packet ship Duchesse d'Orleans, Capt. Richardson, arrived early this morning from Havre, whence she sailed on the morning of the ninth of January. The latest intelligence from Paris is contained in the letter of our correspondent, written on the evening of the 7th. Our Paris papers are of the same date, and Havre of the 6th.

Correspondence of the Commercial Advertiser. Paris, January 7, 1840. The discussion of the address commenced yesterday in the Chamber of Peers, and will commence in the deputies on the 10th. By this it will appear, that owing to the complicated machinery of the French Chambers, fourteen days' preparation are allowed the opponents of the government to make their grand attack.

The campaign of yesterday has made no impression unfavourable to the cabinet. The field was taken by the legitimist opponents of Louis Philippe, in the persons of the Duke de Noailles the Marquis de Dreux-Brézé, and M. d'Alton Shee. The legitimists on the one hand, and the radicals on the other, are furious opponents of the Anglo-French alliance, because the stability of the present dynasty greatly depends upon the support of England. It may therefore be readily conceived that a prominent point of attack was the alliance in question. This called forth an eloquent reply from M. Villenain, the minister of public instruction, in which he declared that the alliance of England was one of the bases of the safety of Europe and of universal liberty. This is important to note at a moment when the cabinet has been suspected of a tendency to abandon England for Russia.

Peers are no longer entertained for the safety of the ambassador to the court of Persia, who was exposed to a terrific hurricane in the Black Sea. He has

FIRST SUNDAYS AT CHURCH.*

'What was the first Lesson in this morning's service?' said Mr. Hargrave, addressing himself to William. 'The first chapter of Isaiah, papa.'

some way, let us at the close answer with the congregation of Israel, saying in our hearts, 'all that the Lord hath spoken we will do.' (Exod. xix. 8.) 'I will only add,' said Mr. Hargrave, 'be careful to make this resolution not in your own strength, but in dependence on the grace and assistance of God. Say also in your hearts, "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." (Ps. cxix. 34.)

tion correctly; that is, by making a pause after the word "Saviour," where you would place a comma in printing.' 'Exactly so, my dear,' replied Mr. Hargrave. 'And I think,' said Mrs. Hargrave, 'that another remark which was made on this part of the text is important; namely, that the word appearing, which is here used with reference to "the great God," naturally conducts the mind, according to the analogy of Scripture, to God the Son, who is to appear as the Judge of all men, and not to God the Father, of whom the same is not affirmed.'

Advertisements. NEWCASTLE DISTRICT SCHOOL. THE Public are respectfully informed that this Institution will be re-opened on the 6th of January next, under the superintendence of the subscriber, whose efforts for the improvement of his pupils, he trusts, will merit and secure general patronage.

COMMERCIAL BANK, M. D. NOTICE is hereby given, that all Promissory Notes and Acceptances discounted and falling due at this Bank and its Offices, after the first day of April next, if not retired on the last day of grace allowed by law, will on the following day, be placed in the hands of the Bank Solicitors for recovery.

* By the Rev. J. E. Riddle.

The Garner.

I need not remind you that Christianity, as taught by the Church established in these realms, is eminently a social benefit. I need not remind you, that by enforcing the sanctions, it supercedes the penalties of law; that it establishes social order on the broad and sure basis of religious principle; that it tempers those inequalities of condition which, for wise purposes, are permitted to exist among mankind, by precepts of mutual forbearance and benevolence; and that it places loyalty to the appointed sovereign, and obedience to all constituted authorities, on the high vantage-ground of primary obligation to God.

RELIGION AND SCIENCE.

There is nothing inconsistent in science and religion, but a great philosopher may be a good Christian. True philosophy is indeed the handmaid to true religion; and the knowledge of the works of nature will lead one to the knowledge of the God of nature. "The invisible things of Him being clearly seen by the things which are made: even his eternal power and Godhead."

PERPETUITY OF HEAVEN'S HAPPINESS (REV. III. 12).

It is said of the triumphant Christian, "he shall go no more out." In this world, my brethren, change and decay are stamped upon every thing around us. Our choicest blessings are suspended on the slenderest threads. The man this morning lifting to heaven a head lofty as the cedar, and spreading forth his green branches on every side, may ere night be struck by the fires of heaven, and lie blasted and lifeless on the plain.

"TAKE NOT THY HOLY SPIRIT FROM US."

Remember you, my lords, that you pray in your houses for the better mortification of your flesh. Remember God must be honoured; I urge you to pray, that God will continue his Spirit in you. I do not put you in comfort, that if ye have once the Spirit, ye cannot lose it. There are new spirits started up of late, that say, after we have received the Spirit we cannot sin. I will make but one argument: St. Paul had brought the Galatians to the profession of the faith, and left them in that state; they had received the Spirit once, but they sinned again, as he testified of them himself: "Ye did run well, ye were once in a right state: and again ye received the Spirit from the works of the Law, or by the righteousness of faith?"