

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

TORONTO, CANADA, SATURDAY, FEBRUARY 20, 1841.

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VOLUME IV.]

## Poetry.

THE POEMS OF LADY FLORA HASTINGS.  
EDITED BY HER SISTER.  
(From the Morning Herald.)

This volume, published by Blackwood, Edinburgh and Pall Mall, which has now come before the public, through the impulse of a sister's love and a most discreet exercise of judgment, brings with it melancholy evidence that in the young and noble lady, whose name appears above, the circumstances of whose most untimely and deplorable decease were brought so painfully to public notice, her country has to lament the loss of one of its most highly-gifted daughters. Lady Flora Hastings was, as must now be admitted, fully entitled, had her diffidence permitted her to encounter the ordeal of the press, to rank in the literary world amongst those of her own sex to whom nature and intellectual cultivation imparted the rare distinction of a pure poetic vein. Mrs. Hemans would assuredly have fondly embraced her as a sister in high inspiration. In this volume of her works, from the "Fragments of a Tragedy," commenced in her fourteenth year, down to the dying strain of her life's last May, there is abundant proof of her intellectual vocation. Her poetry is, for the most part, in a high tone of feeling, and most touching from its simple sincerity. With a fine spontaneous imaginativeness it mingles pervading good sense, and at once wins and commands our admiration, sympathy, and respect. With these more essential qualities are united a full and facile flow of language, and a most natural music of metre. In the preface to this volume we are told that Lady Flora had, for many years, been repeatedly, but vainly, urged to publish her poems. In the year 1839, however, she appeared to entertain the intention of complying with these solicitations, "with the view of dedicating whatever profits might be derived from them to the service of God in the parish where her mother's family have long resided." Heaven herself here interposed, and drew her from both her gentle purposes and her sufferings on this earth. Her sister, Lady Sophia F. G. Hastings, adds—"When I recall all that occurred while I was in attendance on her death-bed, there is that which makes me feel myself solemnly bound, in the sight of God, to fulfil her wish, and to lay the offering of her poetical talents on the altar of her Maker, as she would, perhaps, herself have done." We feel quite assured that of the many into whose hands these poems will probably come, there will not be found one by whom this decision will not be most warmly commended. It is a sad but singular circumstance that, throughout the major portion of the original poems in this collection, there is something like a melancholy anticipation of too early sacrifice, which the hapless writer was destined to render of all her earthly hopes and associations. The cloud that "her days sladed" seemed to have hung over her even from her morn of life. The following extract from "The Dying Sybil," which the "Verses written in May, 1839," would alone sustain these remarks. These are addressed to the Deity:—]

For not alone I heard *Thee* in the blast,  
Nor saw *Thee* riding on the trackless wind;  
Born on the lurid tempest's red wing past,  
Leaving the lightning's forked flash behind.  
But there thy smile, beneficent and kind,  
Shed myriad blessings on the peaceful vale,  
All-gracious Father—all-pervading Mind!  
Speaking a flower mantle o'er the date,  
Speaking in murmuring rills, and breathing in the gale.

All, all is beauty! from the smiling glade,  
Or harvest, prompting the glad reaper's hymn,  
To Scythian woods' inhospitable shade,  
Or Thracian mountain with dark vapours dim.  
For every scene alike, or gay or grim,  
Reveals a tender Parent's guardian care:  
Wood, mountain, vale, and river speak of Him;  
All climes, all nations in his bountiful share;  
His ear is bent alike to every suppliant's prayer.

Is it not blis, wher'er the eye can rove,  
To feel the hand of Heaven?—to find no spot,  
No desert region, no sequester'd grove,  
Where the DIVINITY inhabits not?  
To feel, whate'er has been our wayward lot,  
That still we hold communion with the Power  
Whose word is fate?—whose goodness ne'er forgot  
The meanest insect of the summer hour;  
Whose hand directs the sun and paints the summer's flower?

And it was mine—mine was the lot assign'd,  
Thus to expatriate in creation's field;  
Tracing in all the immaterial Mind,  
By these His works to human sight reveal'd.  
Glorious display!—how gladly would I yield  
Myself thy Majesty to contemplate,  
Thou Great Supreme!—how often have I kneel'd,  
Entranced in awe, yet with a heart elate,  
In conscious faith, to Thee, O Lord, the Good and Great!

Would it might last for ever—that my soul  
Might never pause in her aspiring flight!—  
Vain wish! for Earth asserts her strong control,  
And calls the spirit from its airy height;  
Sallys with mortal shadows the pure light.  
That plays around us from a cloudless sky;  
And twines with amaranthine chaplets bright  
Those earthly flowerets, born to bloom and die—  
The fair, frail children of this dim mortality.

Yes! ye must wane before me—ye, my best,  
My holiest, purest, fondest fantasies;  
Ye, who have soothed my mind so oft, and blest,  
With your fair, treeless forms, my wond'ring eyes—  
Heaven's dews rest not no flower that never dies—  
Ye too must perish: ye but go before  
Myself—my meted span so swiftly flies;—  
A day, a little day—it is no more—  
And I shall vanish hence, life's transient fever o'er.

Why art thou fear'd, O gentle Death? Thy wing,  
Unheard, now soars above, and fans my brow.  
Was it to chide me for my lingering,  
I heard thy voice so silver-toned e'en now?  
I will not linger—farewell, Earth! I go,  
Fearlessly following on, as led by thee.  
Mysterious angel, yet fair would I know  
If I must perish all?—ay, and be  
The thing which once I was—Invisibility.

Fadest thou for aye, thou light so crystalline,  
So all untainted? Must my spirit chill  
Its every faculty, and to death resign  
The hopes which even in death it clings to still?  
Unconscious from this hour of good or ill,  
Spiritedly must I slumber in the tomb?  
No fairy dream my vacant brain to fill,  
No blissful visions round my head to bloom,  
But silent all, and dark—an everlasting gloom?

There is a voice, soft-breathing—still it floats—  
In tones most musical it meets my ear:  
List, ardent spirit, list!—those airy notes  
Are whispering that a brighter world is near.  
Where does there anguist remain to waken fear?  
Chaotic darkness shall not be my fate—  
Annihilation shall not be my share:  
Angels of Hope and Peace! I see ye wait  
On me, the white-robed heralds of a loiter state.

Oh, yes! I felt it was not made for Earth—  
This chainless essence—this unfathom'd soul;  
Oh, yes! I know some future second birth  
Will bid it rise and soar beyond control.  
Roll on, ye circling spheres! exulting roll—  
Yet know ye have a period,—ye must shroud  
Your brightness, and desert the stary pole;  
While I, unbound—by mortal thrall unbowed—  
Shall find a home—my home—ecstatically proud!

My home!—no more an exile—oh, how blest  
Beyond conception—day that knows no night—  
Land of pure rapture—world of endless rest!  
I come—a heavenward voice directs my flight—  
Vanish, terrestrial visions, from my sight!  
Durst, earthly bonds, that hold me from the sky.  
Merge, heaven-born spirit, in the flood of light,  
Purling thy pinions there, while Ia on high,  
Thy God, shall crown thy brows with immortality!

## BISHOP MORTON'S CONFESSION OF FAITH.

The first clause in Bishop Morton's will, after commanding his soul to God, and his body to the earth, is—

"Next, I will that this profession of my faith, approbation of the discipline of the Church of Christ by bishops, and vindication of my own innocency, hereunto annexed, be esteemed and accounted part of this my last will and testament."

It follows in these words:—

1. In the first ages of the Church it was a very excellent custom, that whenever any was consecrated bishop of any patriarchal or chief see, he should, by an encyclical epistle, give an account of his faith to his brethren of the same order and dignity, for the better strengthening of that Catholic communion which the bishops and churches then had, and still should, have among themselves. And this, by the way, was an homage as well paid as received by the bishops of Rome in those times; which is a sufficient evidence of a co-operation, but could never have consisted in their now-challenged monachy in the Church.

2. And though the reason be different, the design is no less necessary in this last and worst age of the Church, for all bishops whosoever to leave some testimony of their faith to the world, when it shall please God to take them out of it; that so neither their names may be traduced after their death, nor any weak brother be misled by fathoming any false opinions upon them, whereof they were no way guilty.

3. And this, I think, will be as necessary for me to perform as any other of my order in some respects, though not so necessary in some other; which is the cause both why I leave this short account of myself to the world, and why it is no larger.

4. Though I have sufficiently declared myself to the world, both by my life and labours, to be a true, orthodox, and sincere Christian and Protestant, according to the doctrine and discipline of the primitive Church, professed also and practised in the Church of England, (seeing I have been a writer above fifty years, and have passed through all the orders of the Church—deacon, priest, and bishop; and have been rector of three churches, prebendarian in one, dean of two, and bishop of three dioceses successively)—yet I cannot think myself secure from the malignancy of false and virulent tongues and pens after my death, more than I have been in my life; and the rather because I have sustained the heavy office of a bishop so many years in the Church, which some perverse people make criminal in itself; and have by my writings discharged a good conscience in asserting the truth against the opposite on both sides; for which the father of lies will not be wanting to stir up enemies against me.

5. I do therefore here solemnly profess, in the presence of Almighty God, that, by his grace preventing and assisting me, I have always lived, and purpose to die in the true Catholic faith wherein I was baptised; firmly believing all the canonical Scripture of the Old and New Testament, and fully assenting to every article of all those three creeds, (commonly called the Apostles creed, the Nicene or Constantinopolitan creed, and the Athanasian creed,) which in the ancient Church were accounted the adequate rules of faith, and have accordingly been received as such by the Church of England.

6. As for councils that are free and general, consisting of competent persons lawfully summoned, and proceeding according to the word of God, (such as were the first four, viz. those of Nice, Constantinople, Ephesus, and Chalcedon,) I do reverence them as the supreme tribunals of the Church of Christ upon earth for judging of heresies, and composing differences in the Church. And as I utterly condemn all heresies that have been condemned by them, so I heartily wish that all the present differences in the Church of God might be determined by such a free general council as any of those four were already mentioned.

7. The composers of those ancient differences in the Church were bishops, (as it cannot be denied,) concerning which order I profess to believe that it was instituted by the apostles who were infallibly inspired by the Holy Ghost, and approved by Christ in the Revelation of St. John, and consequently to be of divine institution; as I have made it evident by a little treatise already printed, and could still further manifest it by some papers not yet committed to the press. And I had never sustained the burden of that office above forty years in the Church, if this had not been always my judgment concerning bishops. I pray God restore them to those poor afflicted parts of his Church, where either the office or the exercise of it is wanting.

8. That the Bishop of Rome hath any more power over bishops than other primates and patriarchs have in their several sees respectively, is a thing which I have often and largely disproved in my writings. All that the ancient Church did allow was a priority of order, but no supremacy of monarchical power. And I heartily wish that this and all other differences now on foot between us and the Church of Rome, might be decided by the doctrine and practice of the Church for the first 500 years after Christ; for that hath been my design in all my writings.

9. If I had not believed upon sufficient evidence that the succession of bishops in the Church of England had been legally derived from the apostles, I had never entered into that high calling, much less continued in it thus long. And therefore I must here expressly vindicate myself from a most notorious untruth which is cast upon me by a late Romish writer, that I should publicly, in the House of Peers, the beginning of the last parliament, assent to that abominable fiction which some Romanists have devised concerning the consecrating Matthew Parker, at the Nag's Head tavern, to be Archbishop of Canterbury: for I do here solemnly profess I have always believed that fable to proceed from the father of lies, as the public records, still extant, do evidently testify. Nor do I remember that I ever heard it

\* Strype has been very particular in recording every which was done on this occasion, from the most authentic documents, in order to refute the fable of the Nag's Head consecration, which was promulgated by the Roman Catholics about forty years after the event had taken place, when it might have been supposed that all direct testimony had been lost. The story is that the bishops met at a tavern which bore the sign; and that when Oglethorpe refused to consecrate them, Scory laid a bible on each of their heads, and had them rise up bishops. The tale has been refuted as often as brought forward."—SHORT'S Hist. of the Church of England, chap. viii. sec. 400.

The following is also the statement of the Calvinistic professor, John Pridieux:—"The public acts are still extant in Mason and others honestly brought forward, and they sufficiently annihilate this transparent lie of the calumniators. Archbishop Abbot caused them to be shown to certain priests, to convince them of the impudence of this fiction, that so they might at length cease

mentioned in that or any other parliament that ever sat in.

10. As for our brethren the Protestants of foreign reformed Churches, the most learned and judicious of themselves have bewailed their misery for want of bishops; and therefore God forbid I should be so uncharitable as to censure them for no gherches, for that which is their infelicity not their fault. But as for our perverse Protestants at home, I cannot say the same of them, seeing they impiously reject that which the others piously desire; and therefore I cannot flatter those in this Church who have received their ordination from mere presbyters, so far as to think them lawfully ordained. St. Hierome himself reserved to the bishop the power of ordination.

11. Seeing, therefore, I have been (as I hear) so far misunderstood by some among us, as to be thought to approve of the discipline of the Church of Christ by bishops, and vindication of my own innocency, hereunto annexed, be esteemed and accounted part of this my last will and testament."

12. Wherever there is a formed Church, there must of necessity be some set form of God's worship; otherwise it will quickly fall to pieces, as woful experience hath taught: and of all forms of God's worship in the whole Church of Christ, none, in my judgment, did ever exceed the liturgy of the Church of England, both for decency, edification, and devotion in the several offices of it. If the assemblers themselves, that first laid it aside, could have found any faults in it, their modesty was not so great (if we may judge of it by their other actions) as to have concealed them from the world.

13. Having thus far prevented the uncharitableness of others against myself, I do here, from my heart, protest my unfeigned charity to all the world; and more particularly both to these Papists and perverse Protestants whom I have so much endeavoured to undeceive, both by my sermons, conferences, and writings. It was only their errors wherat I was offended; I have always loved and pitied their persons, and prayed and laboured for the right informing of their minds, and the eternal salvation of their souls.

14. But yet my common charity to them must not supersede my more particular love and obligation, which I have to those truly humble and meek souls in the Church of England, and more especially in my own diocese of Durham, who still stand firm upon the foundation of a sound faith, and continue obedient to the doctrine of God's word and the discipline of his Church without wavering either to the right hand or to the left.

15. And my earnest exhortation to them is, that they would still continue their former affections, notwithstanding all temptations to the contrary, both to the doctrine, discipline, government, and form of worship of this poor afflicted Church; which if I do not believe the surest way for the salvation of their souls, I had not ventured my own upon the same bottom.

16. This is the only legacy I now can, and the best I ever could, leave them, besides my prayers; wherein I commend them all to Almighty God, and to the glory of his saving grace in Christ Jesus.

## THE JESUITS.

From Soames' History of the Reformation.

No circumstance is so remarkable in the ecclesiastical history of this year (1540) as the rise of the Jesuits. The papacy is indebted for this hand of artful and devoted partisans to the fanatical reveries of a noble Spaniard, named Ignatius, who derived the name of Lozola from a castle in Biscay, at which he was born in 1492. Educated at the Court of Ferdinand and Isabella, thence transferred to the army, he spent a youth of gaiety and dissipation. In his thirtieth year he was severely wounded at the siege of Pamplona, then besieged by the French. An unskilful surgeon rendered his cure tedious, and thus the active habits of his former life being interrupted, he was driven to think of books as an expedient to relieve the irksomeness of confinement. A legendary history of Romish Saints was put into his hands, and he read it with avidity. The ardour of his passions, repressed indeed, but not extinguished by the inglorious ease which wore away his time, now pointed out a road to fame which had hitherto escaped his notice. The flame of enthusiasm heated and dazzled his imagination; he left the couch of sickness emulous as ever of distinction, but he felt anxious that it should spring from that heroic self-devotion which Romanists attribute to the individuals commemorated in their calendar. He made a solemn dedication of his arms to our Lady of Montserrat, assumed a dress of sackcloth, practised those austerities by which religious madmen soothe their consciences or feed their vanity, and devoted himself to the favourite folly of his age, the maintenance of Mary's uninterrupted Virginity.—After enduring the most rigorous mortifications during twelve months, he travelled into Palestine for the double purpose of visiting the scene of our Saviour's sufferings, and of converting the infidels. The reckless indiscretion with which he was preparing to embark in the latter enterprise alarmed, however, the provincial of the Franciscans, and that prudent friar soon contrived the means of sending Lozola back to Europe. When arrived in Spain the enthusiastic pilgrim applied himself to the study of Scholastic Theology, and was thus enabled to invest his fanaticism with an air of greater respectability. A few followers were now attracted by his austerities and exertions, to the great disgust of monks and friars, who, being determined to resist all encroachments upon their established dominions over the weak and superstitious, denounced Lozola to the inquisition; the merciless fangs of which tribunal he determined upon eluding for the future by a residence in a foreign country. Paris was the place of his retreat, and there he soon found some kindred spirits, eager to embrace a new and vigorous system of fanaticism, in preference to any one which had been familiar and realized. His success again elicited a formidable mass of opposition, which however sank powerless before his flaming zeal; and in spite of the hostility which sought to crush his hopes, he formed in the French metropolis a devoted band of disciples, who called themselves the Company of Jesus.

This association Lozola naturally desired to render permanent, and he repaired to Rome in order to obtain for his design the papal sanction. But the time for the favourable reception of such an application was somewhat gone by. The monks and friars had been grievously exposed in most countries of Europe, and sound policy seemed to dictate the unsparing reformation or even the partial suppression of the monastic system, rather than its extension. Hence Lozola's proposals were at first coolly received at Rome, and Cardinal Guidicicione, to whom, with two of his brethren, they were referred by the Pope, not only strenuously urged their total rejection, but even went so far as to write a treatise expressly

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from seducing their more credulous proselytes."—Fasciculus Controversiarum, p. 248.

It may be added, that the story is given up by Dr. Lingard, the Roman Catholic historian.

levelled against them. The Spanish enthusiast, however, possessed a spirit which scorned to crouch before difficulties. On his knees he besought Paul not to discourage the formation of a Society which, in addition to other monastic vows, proposed to bind itself by an obligation to use every practicable expedient for the support and extension of the papal influence. Rome had now become woefully sensible that, for the services of an association thoroughly willing and able to uphold the papacy, there was indeed sufficient employment. Monks and friars had hitherto served to persuade men that the keys of heaven were entrusted to the Roman Bishop. But a spirit of discrimination and enquiry was now abroad, which had already circumscribed, and which seemed not unlikely in the end to annihilate, the influence of that princely prelate. Popery, therefore, which has never existed without the aid of Monastery, needed a new organization of that pest and disgrace to Christian communities. Monks were now required who should combine an unlimited devotion to the Papacy, with habits adapted to obtain an influence in a state of society tolerably enlightened. The honest enthusiasm of Lozola offered an opportunity of establishing such an order; and the Pope, convinced that a refined policy guided his determination, consented to the formation of that Society, which soon contrived to play a part on the world's great theatre at once so conspicuous and disreputable.

Of all the Romish orders denominated religious, the Jesuits have been the most respectable as to learning, the least so to sound morality. And although acknowledging as their founder one of the most ardent devotees that ever existed, they are exempted from the burden of ceaseless prayers and oft recurring fasts; those features in a monastic life once deemed so meritorious. The Jesuit, indeed, is to have no object but the interest of his Society, and that of the papacy; hence he is bound to nothing which is likely to interfere with those paramount considerations.

Unhesitating, unconquering obedience to the General of his order is the mainspring of his actions. Hence a single mind moves the whole Jesuitic mass. An individual occupying no very conspicuous place in the public eye, wields with despotic power and profound cunning, a body of able instruments dispersed over a large portion of the globe. From this body a weak and superstitious Sovereign may always be supplied with a confessor, that is an irresponsible minister; parents may be supplied with instructors for their children; the parents themselves with spiritual advisers, an enquiring public with specious writers, a turbulent community with skillful conspirators; a Protestant people with insidious propagators of popery, (England is infested with them at this day,) a pagan nation with indefatigable and accommodating Missionaries; an ignorant and fanatical populace with agents fitted to kindle and feed the flame of enthusiasm; and a country which affords facilities for making money, with active traders thoroughly awake to the advantages of their situation. That such a body of men should have succeeded in realizing its plan to an immense extent, can excite no surprise; nor that at length even Papist governments should have found its influence intolerable. But although the royal discipiles

## The Church.

it was simply because he so desired it. The mantle of him who was fed by ravens, and who shared the widow's barrel of meal and cruise of oil, had fallen upon Elisha. It was enough for the servant to be as his master. A solitary student, a holy pilgrim, a passenger on his way to heaven, such was Elisha; and under circumstances like these,

Man wants but little here below,

Nor wants that little long.

A bed, on which to repose after his daily toils of charity, the type of his everlasting rest; a table, where to record the inspirations of his God; a stool, to sit for pious meditation, or kneel in secret prayer; a taper, to light him through many an hour of midnight study,—no more he needed, or it would have been gladly and abundantly supplied. For what could look more like a delicate and anxious attention to render the visits of such a man tranquil and refreshing, than erecting for his sole use a new chamber, withdrawn from the business and bustle of the family, and out of the reach of every disturbance. Nay, may we not conceive that the little inventory of its contents was formed from the observation, that these simple articles were, on former occasions, the only ones he seemed to want or value; or even (a thing by no means improbable) from having heard him say, that, if he were to choose a resting-place upon earth, it would be an apartment so situated and so furnished? Nor do I esteem such a conjecture trifling.—

I consider nothing unimportant which serves to exhibit an example of readiness to give cheerfully and liberally to a servant of God, in honour of his Master. I feel this the more, because it is my strong conviction, that the present age stands in need of such examples; and that, amongst many hopeful symptoms of advancing piety, there is, in this respect, a lamentable failure. That an ungodly world should pass over and neglect the messengers of Him who came to save it, however to be deplored, can neither surprise nor startle the well-instructed mind. "If the world hate you," saith the blessed Saviour, "ye know that it hated me before it hated you." That men should pay with grudging calculation for services which they do not value, is strictly natural, and in full consistency. Hence the popular cry for what is termed a cheap religion. Hence, if a man devote his time and talents to the bar, to arms, to medicine, to public business, or to the finer arts, the general sense and feeling are, that, in all these instances, the labourer is worthy of his hire. While, if equal zeal and equal gifts are employed in the offices of the sanctuary, and in the service of the altar, there is an almost universal cry of "Shame," where it can be proved that the ambassador from God to man, receives not even the half of what would be considered fair remuneration in any secular calling. God forbid that I should speak, even upon the part of my most highly gifted brethren, in a spirit of murmuring or complaint. I have no anxieties upon the subject, but that every minister of the Gospel should welcome poverty, if it be the will of God concerning him, and feel that no humiliation can be greater than he deserves. Still, it is no less my firm persuasion, that the parsimony with which so many are disposed to pay for religious services, is resolvable into a practical contempt for sacred things; a spirit which rates the ministrations and the counsels of the clergy below even the miserable stipends it would allot them. It is then, as I have before observed, quite accountable, and strictly natural, that an ungodly world should pay with a niggard hand for what they do not want, and where they feel there is no value received. To such it would be fruitless to urge the example which this Scripture, with so much simplicity, holds forth. But there is another class to whom it may speak in vain. I mean those who are not of the world, and who nevertheless appear, in this respect, to have caught its spirit; and seem to act wholly unlike themselves, where every better feeling and every sacred sense of honour ought naturally to be engendered. I do then affirm that good and religious men (and I can account for it on no principle but that of general contagion) are often straitened in their bowels to their ministers, when to the claims of all beside they respond with Christian liberality, and generous sympathy. Amongst the dissenters this has long been a matter of painful experience; and has been by some of their pastors most pathetically described. And, in our own Church, how many of her burning and shining lights have struggled hard with want and poverty! How many have composed their learned and immortal pages amidst fears and doubts whether they could defray the costs of publication! How many, having just discharged the thunders of their eloquence, and left an overflowing and brilliant assembly full of admiration of the preacher, have returned to scanty fare, and to a cheerless home, at least as far as earthly comforts are concerned!—Rev. Mr. Woodward.

## THE CHURCH.

TORONTO, SATURDAY, FEBRUARY 20, 1841.

The frequent publication of Sermons, evincing, as we must believe it does, a corresponding demand for works of a sober and religious character, may be regarded as one amongst the favourable signs of the times. We have heard it very earnestly debated whether, in the present age, Christianity was really on the decline or advancing,—whether, in other words, the powers of darkness were not gaining greater victories, making larger conquests, and altogether manifesting more activity and success than the palm-crowned champions of the truth. For our own part, we feel little difficulty as to the side of this argument we should espouse: we are as sensible as any can be of the strength and vigilance of the foes of Zion, but we dare not distrust so much the favour and protection of Zion's God as to doubt, for a moment, that they that be with us are more and mightier far than they that be against us.

Our own journal has abounded with the most cheering manifestations of the growth and spread of a sound religious influence in our father-land; nor have encouraging testimonies been wanting to the reality of a similar spiritual improvement amongst ourselves. And it is no slight indication of the real advancement of Christ and his Church, that a spirit of religious inquiry is abroad,—and this not merely into the first principles of the Gospel, in which probably a very general agreement prevails, but into those essential, though they may be subordinate, truths, upon a right understanding and becoming appreciation of which depends, as we believe, the unity of Christians, and with their unity our best hopes of the evangelization and happiness of the world. If it be an acknowledged duty to inculcate, where we can, the first principles of the doctrine of Christ, it can scarcely be accounted an inferior obligation to set before the converted world those apostolic rules of Church polity and discipline, by the universal adoption of which we may realize the beautiful picture of the primitive days of Christianity, when the multitude of believers were "of one heart and of one soul." The government of the Church and modes of worship may be reckoned as mere matters of taste on which it is lawful to disagree; but we apprehend that such a view of the case is ascribable entirely to too casual or too careless an inquiry into the real state of the question as God's own Word reveals it, and an utter indifference to the sense of the Church itself as spoken in its purest and most honoured days. It is more than a work of philanthropy,—it is, we solemnly believe, a Christian duty to endeavour to remove those barriers by which Christ's redeemed family are kept asunder, and thrown into the attitude of foes, when they should be contending under one banner against the common enemy. This conflict of opinion, and this attitude of hostility, while it weakens the cause of truth and destroys the harmony of the world, gives melancholy "occasions to the enemies of the Lord to blaspheme."

We repeat that the prevalent demand for publications which are designed to enlighten the public mind upon these topics, is an encouraging sign of the times; and while in our mother country the industry and activity in

promulgating correct information upon the great and distinctive principles of the Church are unparalleled, we rejoice to observe the exercise of a corresponding zeal in our sister communion in the United States. While the weekly and monthly periodicals in direct connexion with the Church in that country are steadily maintained, we observe the very frequent issue of other works designed to forward the same important end,—a more general and more accurate diffusion of Christian Knowledge.—Amongst the contributors to the literature of the Church in the United States, Bishop DOANE, of New Jersey, appears to occupy a distinguished place,—as well for the grace and polish of his productions, as for the frequency of their appearance before the religious public.

Bishop DOANE may be styled the Bishop Horne of America; for although we should not be justified in pushing the comparison to every point of acquirement, ability, and character, there is a striking resemblance in the poetical sweetness of style, the view of piety, the tone of sound Churchmanship, and the amiableness of spirit which the writings of those prelates respectively evince. This will be deemed a flattering position to the American Bishop, even with the admission that a strict comparison cannot fairly be instituted; not because the same gifts of intellect and grace are not equally vouchsafed in every age and clime, but because the circumstances of a new country are adverse to that close and protracted application to any branch of literature, theological or secular, from which alone,—combined with the roar of fifteen centuries, in which we have this day joined our voices, was set forth as the authentic exposition of "the faith once delivered to the saints."

And who, discarding prejudice and coming honestly to the inquiry, could doubt that if the question then before the Nicene Council were, whether it was lawful for presbyters to ordain, or whether that could be a valid and Apostolic Church which was without a genuine Episcopal succession,—who, we repeat, can doubt but that the decision would have been as unequivocally given in the negative, as it was against the opinions of Arius? We would have our readers weigh that well the inference to be derived from thence: meantime we proceed to another quotation from Bishop DOANE, with which our extracts must be concluded:

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"Such was the wise and reverent spirit of the English Reformation. Such was the course pursued by our Reformers. Intent, not on pleasing the people, not on gaining popularity, not on consulting the spirit of the age, but on establishing and maintaining the truth as it is in Jesus, they compared the ancient Liturgies of the Church of England, in the first instance, with Scripture, discarding at once what was plainly and palpably contrary thereto; such customs, for instance, as praying in an unknown tongue, and seeking the intercession of dead saints: they then compared them with the ancient rituals, renouncing all usages not clearly primitive; and studying deeply the writings of the Fathers, they embodied the doctrines which had been universally received in the primitive Church, in that which is the result and glory of their labours, the Book of Common Prayer."

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In a succeeding column will be found an official document, declaring the appointment of Sir George Arthur as the post of Deputy Governor over this Upper division of the Province of Canada. He has accepted the situation, but, we understand, it is only to be of temporary duration, to continue to the time of his departure for England, which he has been induced to defer. Immediately following this proclamation is another to the people of Canada. Our situation is described in it in encouraging language; let us show, by unwavering fidelity and unceasing exertions to elicit good from a measure radically pernicious, that we are conscious of our privileges as a Colony of Great Britain, sensible of their value, and anxious to deliver them unimpaired—as a precious legacy—to our posterity!

It is, we believe, certain that the 8th and 15th days of March, are fixed upon for the periods when the General Elections shall take place; the former for the Cities and Towns, and the latter for the Counties and Ridings.

The texts which we read as declaring the undenied divinity of Jesus Christ, the Arians, fifteen hundred years ago, received as perfectly consistent with its unqualified denial. Even as Peter had foretold it, so it was; "false teachers" privately brought in damnable heresies, "denying the Lord that bought them." The fearful heresy spread like a fire upon the prairies. What should be done? How should it be arrested? To what appeal should the decision of the truth be brought? Not to the Holy Scriptures. That was the very ground of controversy. But to the meaning of the Holy Scriptures; or, as the Apostle Jude expressed it, to "the faith once delivered to the saints." To the faith as delivered to the saints, then, the appeal was made. At Nice, in Bithynia, a Council was convened. Now for the first time it was possible: for now first a Christian sat on the imperial throne. Thus does God order all things for his Church in mercy and truth. On the nineteenth day of June, in the year of our Lord 325, the convocation is assembled. More than three hundred bishops came together. The Catholic Church is represented. Rome, so far from claiming then supreme authority, is represented in it by two presbyters. Hosius, the aged bishop of Corduba, is its

president. The Emperor Constantine attends its sittings; but, as became him, bows to the assembled majesty of Christendom. "When he had reached the upper end of the hall," says the historian, [the Rev. Isaac Boyle, D. D.] "he remained standing in the middle, between the highest places, before a small chair, burnished with gold, which was prepared for his accommodation, until he was requested by the bishop, who then resumed their places." The method of proceeding in the decision of the great question which had caused their session, appears to have been as follows:—

"Each bishop was required to rehearse the faith which he and his Church professed, and into which they were baptized."

Thus, the "faith once delivered to the saints," was diligently inquired of. And when, in all their statements, with scarcely an exception, no trace was found of the peculiar views of Arius, the burden of proof was thrown upon him, and he was required to make his doctrine good by testimonies from the Holy Scriptures. Scripture itself sustained the faith of the Church, as the Church from its first founders had received, and still maintained it; he and his theory were both condemned by the clear voice of the one holy Catholic and Apostolic Church; and that most noble Creed, venerable with the roar of fifteen centuries, in which we have this day joined our voices, was set forth as the authentic exposition of "the faith once delivered to the saints."

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The texts which we read as declaring the undenied divinity of Jesus Christ, the Arians, fifteen hundred years ago, received as perfectly consistent with its unqualified denial. Sir—At all times it must be pleasing to those who desire to be more than nominal Christians, to hear authentic accounts of the spread of that Gospel, the increase of which they hail as the greatest blessing which can be conferred on the human race. It appears to me strange that while such care is used to spread, and anxiety to persevere even the most trifling event which may occur in warfare by flood or field—events, be the issue what they may, which necessarily occasion pain and sorrow, aye, even to the victors,—there should be so much apathy regarding the infinitely more important progress of the Christian warfare, which is carried on in every clime, and in which we are all partakers; an apathy the more unaccountable, as all mankind are so immediately interested in the event.

In worldly and carnal warfare, the diffusion of the fact

and particulars of a victory is productive of material good, by inspiring the other troops of the successful party to like or greater triumphs, whilst in a corresponding degree it

serves to dispirit their adversaries, and is a powerful mean for accomplishing both ends. The world and its partisans in their struggles avail themselves of every instrument which may contribute to success, and should not the soldiers of Christ use and neglect not every proper mean which may give their Lord the victory? should they not be diligent, as well as faithful followers?

It cannot be that the enemy is lightly esteemed, for as St. Paul, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," to encounter which it must at once be conceded every effort should be used, and in comparison with which mere worldly warfare sinks into insignificance. I have been led into this train of reflection by events which have recently occurred around me, and of which with your permission I will now give some account, in hopes that the fact of another fortress against our spiritual enemy, and altar to our God, having been erected amidst our forests, will be an encouragement to others to go and do likewise. On the shores of Lake Erie extending west from the Grand River mouth, in the year 1833, was a tract of forest constituting part of the reserve of the Six Nations Indians, extending for ten miles, unbroken save by the little clearances of four squatters. That fall witnessed the settlement on the tract of two gentlemen from the old country, who, hearing that it was about to be surrendered to Government by the Indians, and admiring the beauty and natural advantages of the place, purchased the clearances of two of the squatters, and took possession that winter of their shanties. Shortly after the lands were disposed of at Public Sale, and there are at present twenty-one gentlemen of high respectability, many of them with families, who have been mutually attracted to settle in that neighbourhood in close proximity to each other, forming a community rarely if ever met with at one place in the woods of Canada. Some time ago the settlers fitted up a little log house, in which they met each Sunday, when the married gentleman in rotation read the service of our Church, and a printed sermon of one of her divines. This assembling of themselves together, it is humbly hoped had a good effect, in keeping alive the flame of religion, and preventing its being, as is, alas, too often the case, smothered by the cares and multiplicity of business inseparable from a settler's life. The Rev. Mr. Hill, from Bandon, Ireland, since being placed at Cayuga, which is twenty miles distant from this, has every fortnight voluntarily visited the settlement on a week day, to the great delight of its inhabitants, and performed divine service, giving them the comfort of sound doctrine. Would that there were many more such labourers in our Lord's vineyard here, for so indefatigable has that faithful minister and servant of Christ's been, that no weather, however bad, has ever prevented him from coming to spread the glad tidings amongst us, since his residence in this country, now upwards of two years; during which time he has secured the esteem and respect of all in the settlement. These things, I am happy to say, in place of satisfying the desire of the settlers for religious instruction, only rendered them more anxious to secure the regular ministrations of the Gospel, and as the intended Government provision to obtain religious instruction for the people, was placed in abeyance by the claims of contending parties, it is determined to apply to our friends at home for assistance in the undertaking, and nobly did they answer our appeal. Within a short time the Managing Committee were in possession of ample funds to contract for the erection of a handsome and most comfortable church, which is situated on the lake-shore about a quarter of a mile west of the Grand River mouth, and is now nearly completed. On Christmas day it was opened for Divine Service by our esteemed friend the Rev. Mr. Hill, who from the 1st chapter of St. Paul's Epistle to the Romans and 16th verse, preached a most impressive and eloquent sermon to a large and respectable audience. It was most pleasing to see among the congregation a number of the Officers and men of H. M. S. V. Midas and Toronto, both of which winter in our river. It is well our brave tars should thus unite with their brethren ashore in rendering homage to their mutual God.

Long may they remember that it is He who has said "him who honoureth me I will honour," and look to Him to give them the victory both over the enemies of their nation and their own souls. I am happy to say that after defraying all expenses attending the erection of the Church, which is capable of containing 200 persons, the Committee are in possession of a balance sufficient to purchase a clearing farm as a

# The Church.

readers. Payment shall be punctually made for all such papers. You would further oblige me by ordering them to be sent as early as possible, and, in case of anything of great importance, perhaps you would favour me with *slips*. It will afford me pleasure to mention the name of your journal as authority for anything taken from it.—I am, Sir, yours respectfully,

THE EDITOR OF THE PATRIOT."

As the above came to us in a printed form, we presume it is one of a number of circulars sent about the country to newspapers which are supposed to be of the right stamp.

While we award all praise to the zeal and industry of the editor of the *Patriot*, we are sorry we cannot compliment him and his "religious readers" on either their fairness or their Christian charity. Should it not be as gratifying to any truly "religious reader" to have an account of the good deeds of the Established Church, or any other public body, as a narrative of its "bigotry and intolerance"? At all events, if they must have the latter, let them search out the former also. What would be thought of the biographer who exerted himself to rouse up all that had been, or could be said, justly or unjustly, against the subject of his memoirs, but who would have nothing to do with anything that told in his favour? We certainly could not compliment him on his honesty and fair dealing, and any pretensions to his part to superiority in "religious" matters would only inspire disgust. Christian charity, as it "rejoices not in iniquity," must surely be a very different principle from that which induces our pious contemporaries to compass sea and land in order to take up an ill report against his neighbour. After all, the evils of an Established Church must not be so very obvious as its opponents are wont to allege, otherwise our zealous contemporaries would not require to take such a step as that to which his necessities have compelled him on the present occasion, in order to gratify the taste of his "religious readers," and to enable them to turn up their eyes and bless God that they were not as other men. Did it not strike him that there was a vast deal of "bigotry and intolerance" in the spirit which prompted him to issue such a circular as that which we have printed above?

## STATE OF IRELAND.

(From the Dublin Evening Mail.)

There is no improvement in the moral condition of Ireland. The Roman Catholic Relief Bill has produced none of the tranquillising effects its friends imagined, and which, in truth, even its opponents might have expected from the closing of an extensive source of irritation. That it has failed of even mitigating the turbulence of the populace and the dissatisfaction of the malcontents is, we firmly believe, to be ascribed to the sufficing fact, that almost ever since the passing of that act the Whigs have been in office, and have maintained for their own especial purposes that kind of misgovernment in Ireland which, while serviceable to the cause of faction, is necessarily most destructive of order, peace, and prosperity. The agitators have been rewarded—the priests been cherised—tenants kept in opposition to their landlords—the magistracy have been degraded—the gentry active in suppressing tumult have been disconcentrated—justice has been left to slumber, and punishment, disarmed of its wholesome terrors, has become a mockery. Thus it comes to pass that, whilst we write, the law has become the shield of the miscreant, and the gaol itself the secret couch of the traitor. It has, in fact, been just divulged (as will be seen in our following extracts from the provincial journals) that Ribbonists holds its lodges in the county gaol, and that treason triumphs in the scene of its infelicitous penalties. Nor are the Popish chapels—recognised, but uncontrolled by the laws of the land—more sacred from the profanations of faction than they were before the healing measure was enacted. They are still the theatres of inflammatory harangues and turbulent proceedings. When such is the case, we cannot be surprised that the country presents the troubled picture, of which the extracts we give this day from the provincial press afford a feeble but revolting outline. We subjoin the details; they are the commentary on the text of a Whig government:

## COUNTY OF CARLOW.

FREEDOM OF ELECTION.—On Tuesday several Rockite notices were posted up in the neighbourhood of Old Leighlin, containing threats of extermination against those who voted for the Conservatives at the late election. The notices are exceedingly well written, and afford *prima facie* evidence of the production of the higher class of incendiaries.

TULLOW CHAPEL.—The disgraceful outrages which were committed in Tullow Chapel on the 6th inst., were again reported on the day set apart for celebrating the nativity of the Saviour; as we find, by letters received this morning, that Hayden and Byrne, Jun. of Butler's Grange, were dragged out of the chapel on yesterday, and in all probability would have been killed on the spot, but for the timely interposition of the constabulary. Amid the tumult that followed this savage outrage, one of the fanatics cried out, "He would suffer himself to be torn to pieces before one of the renegades should ever enter the chapel."

INTIMIDATION.—On Sunday last some respectable Roman Catholic tenants of the Honourable Somers Maxwell were publicly denounced as traitors, who said that "they were damned, and it was out of his power to save them." This attempt to create excitement failed to make an impression on any but the merebold, but it demonstrates the existence of a ferocious tyranny, that must be exposed and fearlessly combated before it can be extinguished. The adjudication of the magistrates at Tullow was also a subject of debate in another chapel, and they were collectively and individually abused for daring to administer the law in justice and equity, by punishing the wretches who polluted the houses of worship by committing assaults therein.—*Carlow Sentinel*.

FROM A CORRESPONDENT.—If additional proof were wanting to illustrate the system of terror practised by the ruling powers in this, our misgoverned country, it is amply furnished by the details we continue to receive from Carlow; where conscientious and patriotic freethinkers—especially Romanists—are still subject to outrage and persecution, if they dare to support independent resident gentlemen, the real benefactors of Ireland. Hacketstown—as our correspondent informs us—has presented a scene similar to those which disgraced the *Liberals* of Tullow and Rathvilly. On the Sabbath subsequent to the election, during the celebration of first mass, the respectable wife of Philip Murphy, tenant of Kilmarcet, and her sister, were brutally driven from their settings in the chapel—their form thrown into the street and broken in pieces; such acts of desecration being accompanied by bitter revilements and language too gross for recapitulation. Murphy himself, hooted and taunted as a rebel and traitor—his young family, despite the most praiseworthy forbearance on his part, insulted at every step; and all this unchristian conduct to a respectable, peaceable neighbour, because he had the courage to vote, in defiance of threats and denunciations, for Col. Bruen, and add one to the glorious majority which has preserved the independence of Carlow. But such is the system pursued by the so-called friends of liberty. Such is the conduct of Mr. Ponsonby's adherents: cowardly insulters of defenceless women—desecrators of sacred places, who thus seek to avenge the third disappointment of the O'Connell nominee.

## NOVA SCOTIA.

THE NEW HOUSES OF ASSEMBLY.

(From the *Halifax Times* of January 26.)

The first Session of the new Houses of Assembly will be opened on Wednesday, the third proximo, and will be watched by the country at large with a greater degree of interest than has been attached to any preceding House. On the first exercise by the Representative branch of its privileges, there will, it is more than supposed, be a wide difference of opinion. For the Speakership, it is evident a hard contest awaits, but in this choice we hope the House will be guided more by a sense of the firmness of the individual, than from a party bias. We would refer our readers to an able communication, signed *A. Novascotian*, which appears in this day's paper, for some sound advice on the present posture of our affairs, and on this subject in particular. There has been some canvassing for the Clerkship, which would have been vacated had Mr. Whidden been elected a member, but that gentlemen not having succeeded, the situation will probably be filled as before. Some party attempts have also been made to prevent the Deputy Sergeant-at-arms of the last House from being again chosen, on the pretence (a false one we believe) that he took an active part against the members returned for Halifax at the last election. We hope that no such republican traits will be evinced, but that there will be good sense enough in the new numbers to maintain the old officers of the House, wherever they have been found to perform their duties in an efficient manner—indeed, if one of these appendages is replaced, it will be tantamount to retaining the whole if they desire it, and their character for respectability and faithful performance of their duty cannot be impeached.

It is not too much to hope that our Assembly, having experienced the evil effects of the folly of their predecessors, will follow a course by which solid advantage will be gained; and that a majority will be found who from the first will disown every manifestation of party, and keep within bounds the unruly and ambitious demagogues who care little for the public weal when it interferes with their own designs. If this be done—if in the language of the Governor General and Lord Falkland, they will leave fanciful political theories alone, (for the discussion of which Colonial Legislatures were never intended,) and turn their attention to real improvement, they may expect to reap a rich reward for their labours, in the advancement and prosperity of the country, and the applause of its inhabitants.

## LOWER CANADA.

FEAR AND MELANCHOLY LOSS OF LIFE.

At about three o'clock this morning fire was discovered in the large three story house in Mountain Street, opposite the Old Quebec Gazette Office, well known as "Smillie's Jewellery Store." The fire was first discovered in the lower part of the house, and

shortly afterwards an explosion, from confined air it is supposed, took place, which blew out one of the large bow windows, and the house was then observed to be on fire beyond all hope of saving it. Besides Mr. Smillie and his family, Mr. McAdam, shoemaker, and Mr. Leggo, dealer in dry goods, were tenants in the house, but we understand, Mr. McAdam did not sleep in it; the explosion to which we have alluded took place in Mr. McAdam's shop.

The above are the only particulars respecting the origin of the fire that we have been able to glean, owing to the following truly melancholy circumstances. The family of Mr. James Smillie, Jeweller and Lapidary, who for many years carried on business in the house now destroyed, was composed of five persons, namely—Mr. Smillie himself, Mrs. Smillie, a servant girl and two boys, one of whom, we have every reason to fear, has escaped, and this escape was effected only by jumping from one of the upper windows. The individual thus saved was Mr. Smillie's apprentice; as may be supposed, he was much hurt by his leap, but shortly after, being conveyed to Mr. Douglas's, he was able to answer some questions that were put to him.

He states that he was awoken by the cries of Mr. Smillie's family, from which he found that the house was on fire. He immediately jumped out of bed, and opening the window of the room, cried out fire several times; just at this moment the explosion down stairs took place, and he determined to jump out of the window, previous to doing which, however, he returned to wake his bed-fellow (another apprentice of Mr. Smillie's); he shook the little fellow several times, and called out to him to get up as the house was on fire, but by this time the smoke had become so dense and suffocating that he was obliged to make his escape, and he cannot say whether the boy got up or not. The probability, however, is too great that four human beings have perished on this melancholy occasion; the five persons to whom we have above alluded, were in the house when the fire commenced, and several persons who witnessed the explosion state positively that only one came out by jumping from the window.—*Quebec Mercury*, Thursday, Feb. 4.

## PROCLAMATION OF THE UNION.

(From the *Montreal Transcript*, Thursday, February 11.)

Yesterday was celebrated in a manner worthy of the various events which combined to make it a remarkable day. At twelve o'clock the Royal Artillery fired a Royal Salute on the Champ de Mars. When the firing from this point ceased, it was taken up by another detachment of guns, stationed on the ice nearly opposite the Custom House.

A little before one o'clock the Mayor and Members of the Corporation, in their respective carriages, left the City Hall and repaired to the residence of His Excellency the Governor-General, where, being met by the Judges, Chief Justice Sir James Stuart, and the other persons who were to assist at the ceremony, Lord Sydenham was sworn in as Governor of the Province of Canada. The Oath having been administered, a salute of nineteen guns was fired by the detachment of Royal Artillery stationed on the ice.

At two o'clock, His Excellency held a Levee, which was most numerously attended; and in the evening a very large company were invited to a Ball, which his Lordship gave in honour of the day. Of this entertainment we shall speak more at large in our next.

The 10th of February is a remarkable day. It is the anniversary of the cession of Canada, by Treaty, in 1763, to the British Crown. It is the anniversary of that Act of the British Parliament whereby, in the year 1838, the representative form of government was suspended. It is the anniversary of Her Majesty's marriage. It is the day on which the Princess Royal of England will be christened. And it will be the birth day of regenerated Canada.—*Ibid.*

One of the most extraordinary items of intelligence brought by the Columbia, and of which we appear to have had the exclusive information, is the appointment of John Frost, the Chartist leader at the insurrection at Newport, to a vacant office in the Consularat at Botany Bay. Our London correspondent states that this mockery of justice will be brought before Parliament when it meets, when we doubt not such a barefaced encouragement given to the most infamous of crimes will be duly commented on. If Frost is worthy of Government honours and patronage, so are those who were banished along with him, and so are the Canadian rebels and American brigands. If they rebelled, did not he rebel?—if they were traitors, was not he a traitor? if they were murderers, was not he a murderer?

We are sorry to say that this kind of "equal justice" is like the handle of a jug, all on one side, not confined to Botany Bay but may be found even in this favoured land. A person named Marchessault, a leader during the first Canadian rebellion—a man who was considered of consequence enough even by Lord Durham to be banished to Bermuda with Dr. Wolffred Nelson, is now acting as a bailiff in the Court of King's Bench. We believe that the Sheriffs of Montreal have appointments of Bailiffs under their sole control, and it is scarcely possible that they could be ignorant of the political character of this servant of theirs. There could surely loyal men enough to be found who would gladly and efficiently fill such a situation, even if they were selected from the Gosford Guards—but if there are not, the country is in a bad state.—*Montreal Herald*.

## UPPER CANADA.

(From the *U. C. Gazette Extraordinary*.

SYDENHAM.

HIS EXCELLENCY THE RIGHT HONOURABLE CHARLES, BARON SYDENHAM, of Sydenham in the County of Kent, and of Toronto in Canada, Governor General of British North America, and Captain General and Governor-in-Chief, in and over our Provinces of Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice Admiral of the same.

To Major General SIR GEORGE ARTHUR, K. C. H., &c. &c. &c.

## GREETING:

WHEREAS, in and by a certain Act, made and passed in the year of the reign of our Sovereign Lady VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, intituled, "An Act to Reunite the Provinces of Upper and Lower Canada, and for the Government of Canada," it is amongst other things enacted, that it shall be lawful for our said Lady the Queen to authorise the Governor of the Province of Canada to assign, depose, substitute and appoint, any person or persons, jointly or severally, to be His Deputy or Deputies within any part or parts of the Province of Canada, and in that capacity to exercise, perform and execute, during the pleasure of the said Governor-General, such of the powers, functions and authorities, as well judicial as other, as be the same.

WE THEREFORE know ye, that our Governor of our said Province hath deemed it advisable, and it is hereby appointed and declared, that until the further signature of our pleasure, the said Court of Chancery shall be, and shall continue to be held at our City of Toronto—of which all our loving Subjects are to take due notice, and govern themselves accordingly.

In testimony whereof, we have caused these our letters to be made Patent, and the Great Seal of our said Province of Canada to be hereunto affixed.

Witness our right trusty and well beloved the Right Honorable CHARLES, BARON SYDENHAM, of Sydenham in the County of Kent, and of Toronto, in Canada, Governor General of British North America, and Captain General and Governor of the said Province, as the Governor of the Province of Canada shall deem to be necessary or expedient: Provided always, that by the appointment of a Deputy or Deputies as aforesaid, the power and authority of the Governor of the Province of Canada shall not be abridged, altered, or in any way affected, otherwise than as Her Majesty shall think proper to direct: And whereas, by Letters Patent, under the Great Seal of the United Kingdom of Great Britain and Ireland, bearing date at Westminster, the Twenty-ninth day of August, in the Fourth year of her Majesty's Reign, and directed to me, the said Charles, Baron Sydenham, Her Majesty did, amongst other things, constitute and appoint me, the said Charles, Baron Sydenham, to be during Her pleasure, Captain General and Governor-in-Chief in and over our Provinces of Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice Admiral of the same.

At our Government House, in our City of Montreal, in the said Province of Canada, the Tenth day of February, in the year of our Lord one thousand eight hundred and forty-one, and in the Fourth year of our Reign.

PROCLAMATION.

IN obedience to the Commands of the Queen, I have this day assumed the Government of Canada. Upper and Lower Canada, separated for fifty years, are once more re-united, and henceforward will form but one Province under one Administration.

On my arrival in Lower Canada, I declared that one of the main objects of my mission was, to put an end to the Suspension of the Constitution in that Province, and to restore to its inhabitants the full benefits of British Institutions. That object is accomplished. By the Imperial Act which fixes the union, representative government is again established, and that control by the people over their own affairs, which is deemed the highest privilege of Britons, is once more restored to them. The Act which provides for this, affords certain conditions to the grant, over which the Provincial Legislature can exercise no authority; while it leaves to the final arbitration of that Legislature all questions but those which the Imperial Parliament in its wisdom has deemed essential to determine—the Legislative Reunion—the establishment of a secure and firm administration of Government—and the maintenance of the due relations of Colony and Parent State. Efforts have been zealously made to decieve the unwary, and especially some of our fellow subjects of French origin, upon this point—to represent these Provisions as injurious—to treat them as susceptible of change here—and to excite opposition which can only prove as mischievous as it must be useless.

I rely, however, on these efforts proving unavailing, and appeal with confidence to the loyalty and good sense of the inhabitants of Lower Canada, of whatever origin, so to use the power which is now again committed to their hands as to justify the trust which we have placed in them. The five persons to whom we have witnessed the explosion state positively that only one came out by jumping from the window.—*Quebec Mercury*, Thursday, Feb. 4.

Five or six of the "citizens of Lockport" who figured at the mob demonstration have been indicted for conspiracy.

Should the Grand Jury find a bill against Mr. McLeod it is supposed that a special commission will be issued to try him in some other county than Niagara, where it is manifest he stands no chance of receiving any thing like fair treatment.

## TO THE PUBLIC.

Lockport, Feb. 1, 1841.

The undersigned—the counsel of Alexander McLeod, now a prisoner in this country, on a charge of Murder,—in view of the very exaggerated and erroneous statements concerning the objects of the attempt to procure his discharge upon bail; and actuated by the belief that these statements tend, though they may not be designed, to prejudice the cause of our client before the people, from whom a jury, in case he should be indicted, must be obtained, he has called upon to submit to the public an unvarnished history of the transaction.

Mr. McLeod was committed to the jail of this city about the 18th November last. But the mittimus being void on its face, we procured the allowance of a habeas corpus with a view to its discharge. At the hearing before Judge Bowen, the District Attorney conceded the nullity of the process, but suggested nevertheless, that the judge had jurisdiction to hear proof anew, and to remit him, if possible cause should be shown.

To this Mr. McLeod responded that the jail was about the 18th November last. But the mittimus being void on its face, we procured the allowance of a habeas corpus with a view to its discharge. At the hearing before Judge Bowen, the District Attorney conceded the nullity of the process, but suggested nevertheless, that the judge had jurisdiction to hear proof anew, and to remit him, if possible cause should be shown.

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## MEMOIR OF BISHOP MORTON.

Thomas Morton, successively Dean of Gloucester and Winchester, and Bishop of Chester, Lichfield and Coventry, and Durham, was born March 17, 1564. His father was Richard Morton, alderman and mercer of the city of York, who was collaterally descended from John Morton, Archbishop of Canterbury, A.D. 1487. He received his early education at the free school in Halifax, from whence he was removed to St. John's College, Cambridge, where he took the degree of B.A. and A.M., and was afterwards elected fellow of his college. He was ordained deacon in 1592, and priest in the following year. In 1598 he became incumbent of Long Marston in Yorkshire, a living provided for him by his father, and the same year proceeded B.D. In 1602 he went abroad as chaplain to Lord Eure, ambassador from the English court to that of the Emperor of Germany. The next year he made full proof of his ministry by fearlessly risking his life, and liberally dispensing his substance in administering to the spiritual and temporal wants of the sufferers by the plague, who, being turned out of York, lived in booths erected for them on Hobmoor, near that city. In 1604 he published Part I. of his "Apologia Catholica de Notis Ecclesiae," and was made prebendary of York: the second part of the "Apologia" appeared the next year. In 1606 he took the degree of D.D.; and was soon after, upon the recommendation of Archbishop Bancroft, appointed by the king to the deanship of Gloucester. The year 1608 witnessed his removal to the deanery of Winchester. About this time he wrote his elaborate and learned work, "A Catholic appeal for Protestants out of the Confessions of the Roman Doctors," in 1610 he was chosen to preach the *Concio ad Clerum* before the Convocation, the satisfaction given by which led to his appointment as prolocutor at the next meeting of that body. The same year he was consecrated Bishop of Chester; and soon after published "The Innocence of the three Ceremonies, viz., the use of the Cross in Baptism, Kneeling at the holy Communion, and Wearing the Surplice;" being the account of a conference held by him with certain Nonconformist ministers in his diocese. In 1613 he was translated to Lichfield and Coventry; and in 1633 to Durham.

Upon the occurrence of those "troublous times" when "faith was turned into faction, and religion into rebellion," he shared with his brethren the bishops, the trial not only of the spoiling of their goods, but also of "cruel mockings, yea, moreover, of bonds and imprisonment;" one occasion of which latter was an accusation of *superstition and idolatrous* practice, for having baptised the infant of a friend according to the ritual of the Church of England.

In these his distresses an asylum was charitably opened to him successively by the Earl and Countess of Rutland, at Exeter House in the Strand, and by Sir Henry Yelverton, of Easton Maudit in Northamptonshire, at which latter place he fell asleep in Christ, and was buried in the chancel of the parish church, amidst an honourable attendance of the neighbouring nobility and gentry. A beautiful monument has been erected to his memory, the epitaph on which records his piety and his sufferings. It is translated thus:—"Here abides that little which was mortal of a man most celebrated for piety, literature, hospitality, and munificence, the Rev. Father and Lord in Christ, Thomas, bishop and count palatine of Durham, of the renowned family of the Mortons, whom Elizabeth Leadhall bore to Richard at York, the sixth of nineteen children, whom the very noble college of St. John the Evangelist, in the University of Cambridge, fostered as a most erudit scholar, honoured as a most select fellow, experienced as a most munificent benefactor, and will ever celebrate as a singular ornament,—whom the churches of Marston, Alesford, and Stopford, possessed as a diligent rector,—of York as a pious canon,—of Gloucester and Winchester as a careful dean,—of Chester, Lichfield and Coventry, and Durham, as a vigilant bishop,—who, after numerous labours surmounted, treatises elaborately compiled, and afflictions endured for the cause of the holy Catholic Church of Christ, in the long (alas! too long) tempest of the Church, tossed here and there,—at length driven hither, stripped of all his goods (except good reputation and good conscience), at last even of his body,—old and unmarried, here rests in the Lord, awaiting a happy resurrection, which at length, the good God will give him in due time. Amen. He died the day after St. Matthew's, and was buried on the feast of St. Michael, in the year of grace 1659. His age 95; his episcopate 44."

In the line taken by this eminent prelate, we see a precise exemplification of that *via media* between Romanism and ultra-Protestantism, which, though now denounced as a dangerous novelty, has always been the path of the Reformed Church of England. Whilst against the Romanist who puts tradition upon a footing with Scripture, she maintains (Art. 6) the supreme authority of the Bible as constituting the adequate and the only rule (*i.e.* standard of faith); against the ultra-Protestant, who advocates the unlimited right of private judgment, she upholds the conscientious voice of the Church Catholic, as the proper rule of Scripture interpretation. (Canon of 1571.) It was upon this plain and intelligible principle (which is indeed nothing more than a simple rule of evidence), that our venerable reformers proceeded so successfully in restoring this branch of the Church to the purity of primitive times. It was by fixing their foot upon this impregnable position, that the ablest champions of our communion, since their times, have been enabled to make good their ground against both Romanist and ultra-Protestant opponents. And it can be only by taking up the same position, repairing its defences, and adapting them to, the varying modes of attack pursued by the same assailants, that we of these times can hope, by the blessing of the great Head of the Church, to contend successfully, as well as earnestly, for "the faith once delivered to the saints."—*Voice of the Church.*

## DEFENCE OF LATHOM HOUSE BY THE COUNTESS OF DERBY.

The earl had gone over to protect his hereditary dominions in the Isle of Man, from the threatened invasion of the parliamentarians. Scarce had he reached the isle, when the countess, whom he had left in charge of Lathom, received secret intelligence that her house would shortly be attacked. She instantly called in the aid of the gentlemen of the country, and made all provisions requisite for a defence with so much secrecy and dispatch that when, shortly afterwards, Fairfax appeared before the place, he was surprised to find that resistance was contemplated. He sent a trumpet to require a conference with the countess; to this she agreed, but detained the messenger, while, "to make the best show she could," she placed her inefficient and unarmed men on the walls and tops of the towers, and marshalled all her soldiers in good order, with their respective officers, from the mainguard in the first court to the great hall, where she calmly awaited the visit of her enemy. The meeting was conducted on both sides with much courtesy and apparent respect. Fairfax proposed to her an honourable and secure removal, with her family and retinue, to Knowles Hall, an engagement that she should remain there free from molestation, and half the earl's revenues for her support. She replied, "I am here

under a double trust—of faith to my lord, and of allegiance to my king—give me a month to consider my answer." Fairfax refused. "Then I hope, Sir, that you will excuse me," rejoined the countess, "if I preserve my honour and obedience, though it be my ruin." A fortnight passed before the general had decided on his method of attack. He then sent in military form to demand an immediate surrender. The countess answered, that "she had not yet forgotten what she owed to the Church of England, to her prince, and to her lord; and that till she had lost her honour or her life, she would defend that place." Scarcely had the besiegers begun their trenches, when the noble lady ordered a body of 200 men to sally out upon them, who slew 60, and returned with the loss of only two of their party. The assailants now proceeded more warily, but were so often interrupted by the defenders, in the formation of their lines, that little progress was made. At length, after having spent three months before the place, they approached the moat, and planted a powerful battery. Among the guns on this battery was a mortar of unusual dimensions. A shot thrown from this piece, fell into an apartment where the countess and her children were at dinner. The heroine rose from the table, ascertained that no one was hurt, and instantly ordered another sally, in which all the guns of the enemy were spiked or flung into the moat, except the huge mortar, which the brave garrison dragged in triumph into the fortress. In the midst of incessant annoyance from the enemy, the besiegers contrived to repair their battery; the work was no sooner completed than they were once more dispersed, their cannon spiked, and the intrepid party of royalists again retired, almost unhurt, within their walls, leaving a hundred parliamentarians dead upon the spot. In all these actions the admirable countess encouraged the soldiers by her presence, and frequently exposed herself to personal danger. Nor did the inspiring example of her piety less contribute to maintain their valour; no action was attempted without previous prayer for success; no success was achieved without solemn thanksgiving. At length Fairfax, accustomed to victory, lost all patience. He now appointed Colonel Rigby to conduct the siege, whom his private enemy to the Earl of Derby recommended to that office. The colonel made known his arrival by a fresh summons to Lathom House to surrender. It was conveyed in insulting terms. "Trumper," answered the countess to the messenger, "tell that insolent rebel Rigby, that if he presume to send another summons within these walls, I will have his messenger hanged up at the gates." The garrison however, was by this time reduced to extremity; when they had the happiness to descry from their towers the banners of Prince Rupert, who, on the earnest representations of the Earl of Derby, had turned aside for their relief in his march towards York. Rigby instantly raised the siege, and retreated with his forces to Stockport."—*Rev. R. Carter's Historical Annual.*

## A CUP OF COLD WATER.

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—*Matthew x. 42.*

Respecting the gift of a cup of cold water, the rabbins had a similar saying:—"He that gives food to one that studies in the law, God will bless him in this world, and give him a portion in the world to come." Mr. Weston mentions, that the dervishes (Mahometan monks) offer cold water to the traveller in the deserts; no trifling present in those parched and torrid wastes of sand. And Koehler, in his *Analecta*, cites Beausobre for a precept and promise of Zoroaster, or one of his followers, similar to that of our Lord.

There are two interesting historical anecdotes, which finely illustrate the fact, that a cup of cold water only, given from genuine motives of humanity, or presented as a token of unfeigned respect, shall by no means lose its reward. The first is from Josephus. Herod Agrippa, during his imprisonment in the dungeons of Tiberius, was one day in an agony of thirst; and, seeing a young slave pass by, carrying a vessel of water, implored that he would let him drink of it. The slave willingly and, doubtless, at some personal risk, complied. The captive monarch assured his humble benefactor that, when he regained his liberty, his good deed should not pass unrequited; and he kept his word: he procured the slave's manumission; made him comptroller of his estates; recommended him in his dying testament to his heirs Agrippa and Bernice; and history, while it hands down the name of this benevolent slave, assures us that Thaumastus reached a good old age, in that station of trust, emolument, and respectability, to which he had been worthily promoted. The moral of this little tale Josephus could not, or would not draw: it may, however, be deduced by the simplest follower of Christ.—If a man, to use the mildest terms, by no means remarkable for virtue, obeyed with such good faith the dictates of a grateful heart, and so recompensed the gift of a single draught of water, what may not be expected from the soulful promise of our gracious Master?

The other is a Persian story, for which we are indebted to the moral taste of Elia. It happened, on a certain day, that Artaxerxes Mnemon was making a journey, attended by his court: as the king passed along, his unexpected appearance greatly distressed a Persian traveller, Sinteces by name. This man, at a distance from home, was wholly unprovided with the means of presenting any one of those gifts, which the law required all subjects to offer to the Persian monarchs, on their royal progress, and with which he saw the surrounding multitude eagerly advancing. Respect for the laws and, still more, reverence for his sovereign, filled him with anxiety; but he did not long pause or hesitate; he ran, at his utmost speed, to the adjoining river Cyrus; scooped up some water with his hands; approached the king, and thus addressed him: "King Artaxerxes, reign for ever! That thou mayest not pass by ungrateful, I pay my duty with such materials, and in such a manner, as my case admits: I pay my duty with water from the Cyrus. Should your Majesty deign to approach my dwelling, I hope to offer the best and richest gift in my possession." Artaxerxes filled with delight, addressed his subject in the following manner: "Accept thy gift with pleasure; I prize it more than the most splendid offerings; first, because water is, in itself, the most excellent of all things; and then, because this water bears the name CYRUS." The story proceeds, that Artaxerxes commanded his attendants to receive the water in a golden cup; sent to Sinteces a robe of honour, a golden cup, and a thousand darics; and commissioned the messenger to say, "The king commands thee, from this cup to receive thine own soul, as thou didst recreate his, nor didst suffer him to pass, ungifted and unhonoured; but honouredst him as place and time permitted. And he wills that, drawing it with this cup, thou shouldst drink water out of this river." Thus has history recorded the name, the act, and the reward of him, who bestowed a simple handful of water. The names of proud satraps, and the catalogues of their costly donations, meantime, have sunk into silence and oblivion. Does not this remind one of another gift, and a memorial unspeakably more blessed?—"Verily, I say unto you, wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."—*Jehu's Sacred Literature.*

## LAST HOURS OF DR. BAYARD.

He first sailed for England, as the land where the Gospel, most "truly preached, truly received, and truly followed," exercises her designed and legitimate influence. Having seen the land where the Church is emphatically "the pillar and ground of the truth," the "chiefest witness and keeper of Holy Writ," he embarked for the country of the Pharaohs; intending, after witnessing the customs and examining the crumbling and time-worn monuments which strew the borders of the Nile, to travel in the path of Moses and the Israelites to the holy land. After he had kindled his devotions at Mount Calvary, and sublimed and purified his affections on the site of the temple, which had been hallowed by a "greater than Solomon," after visiting Bethlehem, Nazareth, and Galilee, and dipping his hands in the Jordan, and thus gratifying the most natural impulses of faith, and the most laudable feelings of the Christian, he set out for his family, the home of his afflictions, "most anxious to be with his people before Christmas." But a hidden fever was lurking in his veins—he was enfeebled with fatigue and hardships. He embarked at Beyroot, at the head of the Mediterranean sea, with a malady increasing upon him: and alone, with no friend to sooth his care-worn spirits; no well-known faces to cheer him by their presence, unless perchance his wife and children came in his feverish dreams; deprived of the sacramental elements of the Saviour, whose place of crucifixion he had so lately contemplated—without an acquaintance to whom he might unbosom a heart filled with fond messages, and tender thoughts—parental advice and priestly counsel—his soul took its flight to the bosom of Abraham—leaving his friends to imagine all that he suffered—all that he needed—all that he would have said to them. His remains, the next day, were landed at the Island where Paul was shipwrecked, and interred in the burial ground of the Lazaretto—to await the resurrection of the just.

"By foreign hands his dying limbs were closed;  
By foreign hands his decent limbs composed;  
By foreign hands his distant grave adored;  
By strangers honoured, and by strangers mourned."

By those who knew him best, and those who best knew him esteemed him most, Dr. Bayard was considered as a man of warm affections and ardent friendships, as a firm Churchman and humble Christian. He was, as might be expected from such an one, a man of undistinguished sincerity, ever speaking that which he thought, but seldom thinking what was not just, right and true. The image and superscription, most conspicuously stamped upon him, was a zeal for religion—religion as it is explained and inculcated by the church, however, for he chose "to walk in the good old paths," and thought little and cared less of the many novelties taught by vain sectaries. An old-fashioned Churchman, he believed only in the one Catholic and Apostolic Church—however others might be originated by men, who had a zeal "not according to knowledge." He had but little confidence in the extension of the Gospel with all the children of the Church, there is not an unity only, but such a kind of equality also brought in among sorts of Christians, as was heretofore among the congregation of the Israelites in the collection of their manna, where "he that gathered much, had nothing over; and he that gathered little, had no lack." Exod. vii. 18.—*Archbishop Usher.*

holiness, animated their whole conduct, we behold nothing but that happy community of sentiments, which is the ornament and perfection of the Christian covenant. Nor shall we wonder that such a proof of their religious principles captivated even those who were unwilling to imitate their conduct. They saw them daily frequenting the temple, the appointed place of public worship; they saw them associating together "with gladness and singleness of heart;" they saw them praise God with that devotion which hypocrisy cannot offer; and therefore they were disposed to regard them with a favourable eye. A faith so pure, and a conduct so irreproachable, were likely to produce the most beneficial effects to the Christian Church; and such, St. Luke informs us, was immediately the case.—*Rev. J. Brewster.*

## INFLUENCE OF THE HOLY SPIRIT.

It is the Holy Spirit of God which is the sole author and spring of all real content within us; of that unspeakable joy in believing, that confidence of hope, that satisfaction in well-doing. And since such are the unspeakable benefits according to us from this most excellent gift of God, by Him graciously conferred on all good Christians, we should correspondingly endeavour to make grateful and worthy returns for this gift, by using it to those good purposes for which it is bestowed. Let us then earnestly invite this Holy guest into our hearts. Let us not exclude Him by supine neglect and rude resistance; let us not grieve Him by our perverse and froward behaviour; let us not tempt Him by our fond presumptions or base treacheries; let us not quench His heavenly light and heat by our foul lusts and passions; but let us ever hearken gladly to His faithful suggestions, and comply with his kindly motions.

—Dr. Isaac Barrow.

## UNITY OF FAITH.

The Oracles of God contain abundance of matter in them, and whatsoever is found in them is a fit object for faith to apprehend; but that all Christians should uniformly agree in the profession of all those truths that are revealed there, is a thing that rather may be wished, than ever hoped for.

Yet the variety of men's judgments in those many points, that belong to *theological* faith, doth not dissolve the unity which they hold together in the fundamental principles of the *Catholic* [*i.e.* universal] faith. The unity of the *faith*, commended here (*Ephes. iv. 13*), is a Catholic unity, and such as every true Christian attaineth unto. *Till we ALL come in the unity of the faith*, saith the Apostle. As there is a common *selection*, so is there a common *fault*, which is alike precious in the highest Apostle and the meanest believer. For we may not think that Heaven was prepared for deep clerks only; and, therefore, beside that larger measure of knowledge, whereof all are not capable, there must be a rule of faith common to small and great; which as it must consist but of few propositions, (for simple men cannot bear away many) so it is also requisite that those articles should be of so much weight and moment, that they may be sufficient to make a man wise unto salvation. that, however, in other points, learned men may go beyond common Christians, and exceed one another likewise by many degrees, yet, in respect of these radical truths, which is the necessary and common food of all the children of the Church, there is not an unity only, but such a kind of equality also brought in among sorts of Christians, as was heretofore among the congregation of the Israelites in the collection of their manna, where "he that gathered much, had nothing over; and he that gathered little, had no lack."

Exod. vii. 18.—*Archbishop Usher.*

## FORCE OF INDIVIDUAL EXAMPLE.

All who are conversant with the history of past ages, must be aware how various has been the moral character of the same people at different periods of their career; and with what rapid succession, yet with what strongly defined lines of demarcation, the principles of one generation have differed from those of their immediate forefathers. Were we to inquire closely into the causes of this phenomenon, we should probably be able to trace it to the influential operation of the popular characters of their day—those characters probably consisting of an extremely limited number of persons. It is scarcely credible, till we follow it in all its branches, how widely the example of one single individual is diffused. One successful profligate writer may spread poison through the minds of successive generations; and one whose pen has dipped in the pure spring of divine wisdom, may be comforting the afflicted, and exciting the fervour of true devotion in thousands of bosoms, many ages after his removal from the earth. In this sense, no less than in the more mysterious ones recorded in Scripture, "ten righteous men may save a city," as ten of a contrary description may be its ruin. But without looking to those rare examples, I may venture to affirm, that many and many a Christian has existed, who with no other object than that of standing one day before God with an unsullied conscience, has gone through his unobtrusive course wholly unsuspicuous of the benefits he was conferring, though meanwhile the silent operation of his example was quietly and imperceptibly moulding men's minds to a conformity of feeling, and rendering a good life more generally prevalent, by making it more familiar and more amiable.—*Bishop Shuttleworth.*

## LORD BROUGHAM.

From *Memoirs of Sir Samuel Romilly by himself.*

[20th March, 1816.] A motion of disapprobation of the increase which has lately been made of the salary of Secretary to the Admiralty, in time of peace, from £3000 to £4000 a year, was rejected by a majority of 29; there being for the motion 130, and against it 159. In the course of the debate upon it, Brougham, who supported the motion, made a violent attack upon the Regent, whom he described as devoted, in the recesses of his palace, to the most vicious pleasures, and callous to the distresses and sufferings of others, in terms which would not have been too strong to have described the latter days of Tiberius. Several persons who would have voted for the motion were so disgusted that they went away without voting; and more, who wished for some tolerable pretext for not voting against Ministers, and who on this occasion could not vote with them, availed themselves of this excuse and went away too; and it is generally believed that, but for this speech of Brougham's, the Ministers would have been again in a minority. If this had happened, many persons believe or profess to believe that the Ministers would have been turned out. Poor Brougham is loaded with the reproaches of his friends; and many of them who are most impatient to get into office look upon him as the only cause that they are still destined to labour on in an unprofitable opposition. I have no doubt that, whatever had been the division, the Ministers would still have continued in office. But it is not the less true that Brougham's speech was very injurious as well as unjust; for, with all the Prince's faults, and they are great enough, it is absurd to speak of him as if he were one of the most sensual and unfeeling tyrants that ever disgraced a throne. Brougham is a man of the most splendid talents and the most extensive acquirements, and he has used the ample means which he possesses most usefully for mankind. It would be difficult to overrate the services which he has rendered the cause of the slaves in the West Indies, or that of the friends to the extension of knowledge and education among the poor, or to praise too highly his endeavours to serve the oppressed inhabitants of Poland. How much is it to be lamented that his want of judgment and of prudence should prevent his great talents, and such good intentions, from being as great a blessing to mankind as they ought to be.

The Garner.

## THE EARLY CHRISTIANS.

The lives and manners of the new converts were of a description truly according with the new profession of religion. We need not recur to any history, but that which is now before us, and where else can we expect to find a more pleasing picture of all that is amiss, of all that is instructive, in Christianity? As charity, in the true sense of the word, is the love of mankind, founded on the love of God through Christ, as a perfect and more exalted

THOMAS STINSON,  
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The Subscriber has been principally induced to enter into the Trade extensively this Fall, on account of the great bargains which were presented him: knowing well that A LARGE STOCK OF GOODS far below the usual prices, cannot fail to attract the notice of the Public generally.

He does not consider it to be a duty incumbent on him to apologize for thus calling on the public for their patronage, from a sincere consciousness that it will be, in many instances, a saving of at least 20 per cent. to those who may receive their supplies from him.

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On account of the large supply of *DRY GOODS*, *PLUSH*, *SPANISH SOLE LEATHER, BOOTS AND SHOES, PLUSH AND BEAVER BONNETS, English and Swedish Iron, Cut and Wrought Nails*, &c. which are now in full supply, all of which will be sold at the lowest possible