

The Church.

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Poetry.

WILD FLOWERS.

Beautiful children of the woods and fields!
That bloom by mountain streamlets' mid the heather,
Or into clusters, 'neath the hazels, gather—
Or where by hoary rocks you make your beds,
And sweetly flourish on through summer weather—
I love ye all!

Beautiful flowers! to me ye fresher seem
From the Almighty hand that fashioned all,
Than those that flourish by a garden wall;
And I can image you, as in a dream,
Fair, modest maidens, nursed in hamlets small—
I love ye all!

Beautiful things ye are, where'er ye grow!
The wild red rose—the speedwell's peeping eyes—
Our own blue bell—the daisy, that doth rise
Wherever sunbeams fall or winds do blow;
And thousands more, of blessed forms and hues—
I love ye all!

Beautiful nurslings of the early dew!
Fanned in your loveliness by every breeze,
And shaded o'er by green and arching trees,
I often wish that I were one of you,
Drivelling sleep upon the grassy leas—
I love ye all!

Beautiful watchers of the night ye waken!
The evening star grows dim and fades away,
And morning comes and goes, and then the day
Within the arms of night its rest doth take;
But ye are watchful where'er ye stray—
I love ye all!

Beautiful objects of the wild-bee's love!
The wild-bird joys your opening bloom to see,
And in your native woods and wilds to bode,
All hearts, to nature true, ye strangely move;
Ye are so passing fair—so passing free—
I love ye all!

Beautiful children of the glen and dell—
The dingle deep—the moorland stretching wide,
And of the mossy fountain's edgy side!
Ye o'er my heart have thrown a lovely spell;
And through the worlding, loving, may I de-
—Nightingale.
I love ye all!

THE EARLY COLONIAL CHURCH.

(From the British Magazine, Continued from "The Church" of April 4.)

As the mode of their first settlement serves in a great degree to account for the comparatively slight hold which the church has retained on the American States, it may be as well briefly to refer to the origin of two other plantations.

Maryland—so called in honour of Henrietta Maria, consort of King Charles I., was first colonized by Lord Baltimore, a Roman Catholic, who, anxious to escape from the popular odium which attached to his communion, obtained from the King a grant of land on the two sides of Chesapeake Bay; and accompanied by about 200 persons, mostly of good families, formed there a new settlement. An act of their assembly gave "free and unlimited toleration for all who professed the Christian Religion," and, in consequence, the colony, which was at first wholly Romanist, soon lost its exclusive character. Mr. Burke, speaking of the Church of England, in Maryland, says, "here the clergy are provided for in a much more liberal manner, [than in Virginia,] and they are the most decent and the best of the clergy in North America."

Pennsylvania—originally colonized by the Dutch and the Swedes, was granted by a charter to William Penn, in 1680, and became the new home of a sect which arose in the early part of the seventeenth century. Quakers. This body, following the doctrine of their founder, George Fox, would admit neither of civil rank nor spiritual function. Their simple apparel was the "inward light." They were thorough-going democrats, both in politics and religion. Proclaiming a universal toleration and the equality of all men, they attracted to their settlement persons of the most different and incompatible creeds, as well from Germany as from England.

Thus, then, of four important and extensive provinces peopled from our shores during the seventeenth century, three were settled by colonists hostile to the church of England; Massachusetts by Puritans; Maryland by Romanists; and Pennsylvania by Quakers. No wonder, therefore, that America exhibits such a fearful preponderance of non-conformity. The fruit which has ripened is the natural produce of the seed which was sown. And while new societies were forming themselves on the other side of the Atlantic; what was the condition of our communion in those countries? Not a single church existed in the whole of the New England settlements till the year 1678, when, upon an address from several of the inhabitants of Boston, the Lord Bishop of London (Dr. Henry Compton) prevailed upon King Charles II. to give orders for the erection of one in that town, and King William III. was afterwards pleased to settle an annual bounty of 100*l.* for the endowment of it.

The same Bishop, finding by inquiry that there were not at that time more than four Episcopal clergymen in the whole continent of America, made proposals to the several colonies to furnish them with chaplains, and receiving from them encouragement, induced King Charles to allow to each clergyman or schoolmaster that should go over the sum of 20*l.* for his passage. He procured also from his Majesty the gift of a Bible, Prayer-book, the Articles, Homilies, and Canons for each parish, to the value of 1200*l.*—Somewhat after the erection of a church at Boston, one was built by the people at Rhode Island, and "Colonel Fletcher, the Governor of New York, induced the Assembly to set out six churches, with allowances from forty to sixty pounds a-year for the maintenance of ministers."

In the years 1691 and 1692 the Governor and Assembly of Maryland divided the province into parishes, established a legal maintenance for the respective ministers, and memorialized the Bishop of London to send them over some experienced clergyman as ecclesiastical commissary. The person selected for this honourable office was Dr. Bray, a man highly to be honoured and had in remembrance for his zealous and self-denying exertions in behalf of the church, both at home and abroad. Dr. Bray at once set about the duties of his office, and directed his first attention to two important objects—the selection of well-qualified Missionaries, and the means of supplying them with theological libraries.

Among other Missionaries sent at this time, Dr. Bray procured and sent two men as pious and happy in their conduct as could have been found: one Mr. Clayton, sent to Philadelphia; the other Mr. Marshall sent to Charles Town. Neither found at their entrance above fifty of our communion to make their congregation; and yet within two years the congregation at Philadelphia, the metropolis of the Quakers, was increased to 700, and that at Charles Town to near as many. A church, too, was built in both places. Both of these excellent missionaries died about two years after their arrival, of diseases caught in visiting the sick.

So disinterested was Dr. Bray in the acceptance of the office of Commissary that he was actually compelled to sell his effects, and raise money on credit, to pay the expense of his voyage to America. He

sailed in December, 1699, and reached Maryland in the following March; thus taking three months for a voyage which is now accomplished in less than a fortnight. While there he promoted in various ways the interests of the Church, and was ultimately induced to return in order to gain the royal assent to a bill for its orderly constitution—an object in which, by his perseverance and address, he was fortunately successful. On his return he renewed his proposals for a protestant congregation, or Society for the Propagation of Christian Knowledge, which he laid before the Bishop of London in the year 1697. On this plan, a society was constituted; and though at the time a charter could not be procured, yet they subsisted and acted as a voluntary society. But their number and benefactors increasing, a different constitution and more extensive powers appeared necessary for the success of the undertaking; a petition therefore was presented by Dr. Bray to King William III. for his Royal charter, and being supported by all the weight and influence of Archbishop Tenison and Bishop Compton, was graciously received by his Majesty. Letters patent under the great seal of England were granted for creating a corporation by the name of the Society for the Propagation of the Gospel in Foreign Parts. The charter bears date June 16th, 1701.

Thus a great step in the progress of the Church of England was taken. She now commenced an organized system for the maintenance of religion among her own emigrant children, and for the propagation of the gospel among the surrounding heathen. The preamble recites the twofold object for which the Charter of incorporation was granted—viz., first, to provide a maintenance for an orthodox clergy in the plantations, colonies, and factories of Great Britain beyond the seas; for the instruction of the King's loving subjects in the Christian religion; and, secondly, to make such other provision as was necessary for the propagation of the gospel in those parts.

There can be no doubt, that the main object was the scriptural care and superintendence of our own emigrant settlers. They obviously, as being countrymen, and of the household of faith, had the strongest claim, but the comprehensive charity of such men as Archbishop Tenison, Bishop Compton, and Dr. Bray, looked out of this narrow circle to the world beyond it, and gladly seized the opportunity of sending the gospel to the heathen, through the medium of our own people who had gone to dwell among them.—This interpretation of the words of the charter is confirmed by the expressed cotemporary opinions of the most distinguished members of the Society. The Dean of Lincoln, (Dr. Willis), who was selected to preach the first anniversary sermon, February 20, 1702, thus briefly explained the objects of the society:—"The design is, in the first place, to settle the state of religion, as well as may be, among our own people there, which, by all accounts we have, very much wants their pious care; and then to proceed, in the best methods they can, toward the conversion of the natives." And among the demands on the society's funds, he mentions the expense of "the breeding up of persons to understand the great variety of language of those countries, in order to be able to converse with the natives, and preach the gospel to them." Further on he adds: "Especially this may be a great charity to the souls of many of those poor natives, who may by this be converted from that state of barbarism and idolatry in which they now live, and be brought into the sheep-fold of our blessed Saviour."

Bishop Burnet, who preached the following year, 1703, lays it down as the natural order of proceeding, "in the instructing and reforming our own people." But the early acts of the society are a still better proof of the interpretation which it put upon the charter. The following are extracts from the very first report, drawn up in the year 1704—

1. That they might answer the main end of their Incorporation, they have actually commissioned two Missionaries at a very great expense, and are soliciting maintenance from the crown for four more, who are at least wanting, for the conversion of the Praying Indians of Canada, whose souls we must be accountable for, if we neglect now to instruct them in the faith of our blessed Redeemer, when God has so wonderfully opened their eyes, their hearts, and their very tongues, so as to call to us, as those of Macedonia did to the Apostle of the Gentiles, "Come over and help us."

2. Nor has the Society turned their thoughts only on the Indians in the northern parts of the English dominions, but have sent also one Missionary for the service of the *Yankee* Indians to the south of Carolina, who having been lately engaged in a war with the Spaniards, and every day in danger of an invasion from them, were not in a condition to receive instruction, nor was it thought fit by the Governors to trust him yet amongst them, but as soon as 'tis practicable to treat with them, there are assurances he shall leave the neighbourhood, where he is instructing many souls as much neglected as the former, the Negroes of Goosereek.

3. They have made suitable provision also for some of the Islands, those too much neglected parts of Her Majesty's territories, by a supply of two Ministers, without any charge to the people, and have otherwise supported eight more in the Islands and on the continent, in such manner as has been requested.

No sooner was the charter obtained, than the Society entered upon its duties. The first meeting was held on Friday, June 27, 1701, in the library of Archbishop Tenison, the President, and in the list of those who attended we find the Bishop of London, (Compton), the Bishop of Bangor, (Evans), Chichester, (Williams), and Gloucester, (Fowler); Dr. White Kennet, (afterwards Bishop of Peterborough), Dr. Stanhope, Dr. Bray, Sir John Chardin, Sir Richard Blackmore, Sir George Wheeler, and Sergeant Hook.

Mr. Melmout, author of a well-known tract, called "The Great Importance of a Religious Life," and Mr. Hodges, were appointed treasurers, and Mr. John Chamberlayne, secretary. A common seal was ordered, and a committee named to draw up the necessary standing orders and bye-laws. The next meeting was held on the 8th of July, at the Cock-pit, to receive the report on the standing orders, the first of which related to the prayer to be used by the Society before the entering upon business; and the second, to the anniversary sermon. Other preliminary business was transacted at ensuing meetings. The members entered their names on a subscription roll specially prepared, copies of which, with a formal "authority or deputation," were given to several persons of "figure and interest," in their respective countries, to collect subscriptions in aid of the society's objects; and particular application was directed to be made to the "eminent bankers of the city of London, and especially to such of them as traded in the plantations."

Many excellent and distinguished men were almost every month elected into the corporation, which, on the 21st of November, had the high honour of adding the names of Francis Nicholson, governor of Virginia, and Robert Nelson, author of the "Fasts and Festivals," to its list.

The first matter of importance bearing immediately upon its missionary character, which the Society took in hand, was an enquiry into the state of religion in the North American settlements; and painful as were the allegations of the absence of all public worship, even the abandonment of the people to "idolatry and atheism," recited in the preamble of the charter, they were fully supported by official reports from the colonies. At a meeting of the society, on the 19th September, 1701, a memorial was read from Colonel

Morris,* in which he speaks of the several townships of East Jersey as distracted by almost every variety of dissent, but with little appearance of real religion among them. The Dutch settlers of Bergen, indeed, he describes as about equally divided between Lutheran and Calvinist, and "a sober people, with one pretty little church;" but Piscataway was called the "Anabaptist Town;" from "about twenty that agree in that persuasion, the rest of the people being of all or of no religion."

Freehold consisted partly of Scotch Presbyterians, "a sober people," partly of settlers from New England and New York, who were, "generally speaking, of no religion."

Middleton, he says, was settled from New York and New England; "it is a large township; there is no such thing as church or religion amongst them; they are, perhaps, the most ignorant and wicked people in the world; their meeting on Sundays is at the public-house, where they get their fill of rum, and go to fighting and running of races, which are practices much in use that day all the province over."

At Shrewsbury there were about thirty Quakers, who had a meeting-house; "the rest of the people are generally of no religion. The youth of the whole province are very debauched, and very ignorant, and the Sabbath day seems there to be set apart for rioting and drunkenness." An attempt to settle "a maintenance for ministers," was defeated by one Richard Harshorne, a Quaker, and Andrew Browne, an Anabaptist.

The colonel describes the settlers of West Jersey in the same general terms—consisting, besides the Quakers, who were "the men of the best rank and estates," as "a hotch-potch of all religions," and the youth as being "very debauched and ignorant."

He gives the same account of Pennsylvania, and then proceeds to suggest measures to remedy this grievous state of irreligion and division. Among others, "that none but a firm churchman be sent as a governor to any of the plantations, and that no clergyman be admitted to any considerable benefice in England, before he has preached 'three years gratis in America.'"

At the same meeting of the Society, an account of the state of religion in the English plantations of North America, by Colonel Dudley, governor of New England, was presented and read.

This document, relating to the early condition of States which have, during the last century and a half, so wonderfully increased, both in numbers and wealth, will be read with interest.

An account of the state of religion in the English plantations in North America, by Colonel Dudley, Governor of New England.

The plantations on the shore of America, as they lie from south to north, may be thus accounted:—South Carolina contains seven thousand souls, will admit and support three ministers.

North Carolina, five thousand souls. Alike, three ministers, and both stand in need of schools.

Virginia, forty thousand souls, by the Lord Culpeper, divided into about forty parishes, with an established maintenance by act of assembly, but are not sufficiently supplied; and the maintenance hurt by disuse; but will be always encouraged by Colonel Nicholson, the present governor.

Maryland, twenty-five thousand souls, in twenty-six parishes. I suppose well supplied by the care of Dr. Bray.

Pennsylvania, and the lower counties annex, fifteen thousand souls, will well support four ministers; one at Philadelphia, and one in each county, with dependency yet to have one minister, at present supported from England.

East Jersey, six thousand souls, in about seven towns and parishes. May at present support two ministers, the rest being dissenters.

New York, twenty-five thousand souls, in twenty-five towns; about ten of them Dutch, the rest English, may have about five ministers; the rest Dutch Presbyterians and English Dissenters.

Connecticut, thirty thousand souls, about thirty-three towns, all dissenters, supplied with ministers and schools of their own persuasion.

Narragansett or King's Province, three thousand souls, without any ministry, or public form of religion, may have two ministers, and might well support them.

Rhode Island and Providence Plantations, five thousand souls in seven towns, at present under a Quaker government, but might have two ministers and schoolmasters, at first subsisted from home, at least one of them.

Massachusetts, or New England, seventy thousand souls in seventy towns, all dissenters, that have ministers and schools of their own persuasions, except one congregation of the Church of England at Boston, where there are two ministers.

New Hampshire, three thousand souls in six towns, all dissenters that have ministers and schools of their own persuasion.

Province of Maine, two thousand souls in six towns, (the rest of that great province being in ten years past wasted and driven off by the Indians,) are all dissenters, and have ministers and schools of their own.

In the three last colonies and Connecticut, by an early law providing for ministers and schoolmasters, I am of opinion there are no children to be found of ten years old who do not read well, nor men of twenty that do not write tolerably.

The ministers to be sent from England to any of the above-said colonies must be men of good learning, sound morals, and should not be very young; and where there is not the view of a good support from their hearers, must be supplied from home, that they be not in contempt, but may be well provided for in those parts where the governments are immediately dependent upon the crown or government of England."

KNOWLEDGE WITHOUT RELIGION.

(From the Church Record.)

The brightest era in the history of the French mind, commenced with the reign of Louis XVI. A race of philosophers then arose, who, for industry, energy and talent, will not fall below a similar class of any age. They had proposed to themselves an object too, of sufficient magnitude and grandeur, to call forth all their talent and skill, and to prompt to the most unbounded zeal. It was no less than the political and social regeneration of France, Europe, and the world. The instrument with which they proposed to accomplish it, was Knowledge. This, in their philosophy, was the moral lever that was to raise men from the dust, and exalt them to their dignity. This, like the "tree of knowledge," in Eden, was to be the tempter's bait; by it they were to be enlightened, and exalted to be "gods;"

—O fruit divine,
For gods, yet able to make gods of men:
Taste this, and be henceforth among the gods,
Thyself a goddess. Par. Lost, b. v. 70—5.

And the encyclopedists of France, and the illuminati of the continent, laid under tribute all the vast resources within their reach, for the accomplishment of their purpose. They subsidized the press, and through every channel of public address they poured the healing light of knowledge; they invented modes of access to all classes, so that the tract read by the king on his throne, found also its way to the fire-side of the humblest subject in his dominions.

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clusion of the denial of religious instruction as a necessary element in the regeneration of mankind? And even if Atheism is supposed to have had no such connection, why did not this effort of human wisdom, this diffusion of knowledge and philosophy, produce those effects which are so confidently attributed to it? Why did it not neutralize the mortal poison of error, and save them, as it is supposed it will save us?*

THE SECT SPIRIT.

(From the True Catholic.)

There is a temper often discoverable among Christian professors of every name, which has, with great propriety, been called "The Sect Spirit." This spirit, an able divine of modern times tells us, "is a vile, accursed, devilish spirit, which labours to set up individual whims, opinions, and judgments, in each of us, and in each, trifle with that which is most awful and sacred in the minds of their brethren. The men to whom this spirit belongs, form parties, when they mean to proclaim principles, which would make parties impossible; they set up theories and systems based upon private judgment and individual conceits, when they are professing, by some way or other, to lead us on to permanent truths, which belong to all, and are necessary for all; they create new divisions, by the very efforts which they make to promote unity; they invent lines and landmarks of their own, but the great and everlasting distinctions, which God has established escape them altogether."

It is to this sect spirit, that "other denominations," in a great measure, owe their manifold divisions and contentions; it has appeared here and there in our own country among the Romanists; and even in our own Church, although there is generally so strong a disposition with most persons among us to live in peace and harmony, it is too often to be found. It claims a right to meddle with everything; would introduce into our Ecclesiastical conventions every subject; would, if it had the majority, give us an "index of books prohibited," and other things borrowed from Rome;—would require the Church to take part in every thing, and express an opinion upon every subject in which individual members may choose to feel an interest;—settle for the churchmen all the questions which disturb other bodies claiming to be ecclesiastical, such as the temperance and the abolition question. In short, it would legislate "by resolution or otherwise," upon all matters and things. It is, most of course, a spirit of opposition to those to whom obedience is due, and of the most unfeeling tyranny towards those who will submit to its dictation.

Jay of Bath, in his admirable preface to the lectures on "The Christian Contemplated," has much to say in censure of the men of this spirit. Among other matters he justly remarks of them, "they are, in spiritual things, what some discontented zealots are in political, and as the latter render the cause of rational liberty suspicious and despicable, so the former disgrace the cause of evangelical religion. They are Gospel radicals.—They are not always even moral; they are never amiable. They neither pursue nor think upon things that are lovely and of good report."

Dr. Orton, in speaking of what is called conversion, in such men, remarks, "I have seen many instances of their coming to nothing, or that such converts have only been converted from the sins of men, to the sins of devils, from uncleanness and debauchery, to spiritual pride, bitterness, and uncharitableness."

prone to raise schisms in the Church."

The present Bishop of Calcutta, while in England, spoke of this spirit, as a disease of those, whom he supposed to be the evangelical party. Scott, Cecil, Richard, and others, lament its prevalence, in their day, among those of whose religion they had the best opportunities of judging; and leave us no room to doubt, that those are sadly deluded, who talk of the great revival of religion in England, early in the present century, and in particular portions of the Church. Men and women who are cursed with this spirit, though they may have renounced the theatre and the ball-room, have yet to renounce the world, "and all the sinful lusts of the flesh," and are strangers to the meaning of the words self-denial and self-discipline.

In the days of Hooker, it is evident, from his great work, that this devilish spirit prevailed in the Church of England to a most alarming extent. It ultimately led to the overthrow, by those who professed to be their friends, of Episcopacy and the Prayer Book. Such, indeed, has been, and will be at all times, its inevitable tendency; although many who indulge the spirit may be unconscious whether it tends. Such men, it has been truly said, might be in the Church, but not of it.

It cannot be said of this sect spirit in our Church that it is confined to men, all of them professing the same opinions. Some of them are disposed to sympathise with the distinctive views, and mix in the religious enterprises of Presbyterians, Methodists, and others; while some profess in these matters to be of the school Hobart. There will be found to be of this spirit, Calvinists, and anti-Calvinists. It prevails among them who, in times gone by, were some of them called high-churchmen, and some of them low-churchmen; among men who were wont to boast of their orthodoxy, and others who claimed to be evangelical. Some of these men are for the rubrics, and others by no means friendly to them. In short, they present a singular mixture of men of various views, agreeing only in this, that the Church underestimates them, and in the appointments to office, whether for the Church, or in its schools and seminaries, cruelly overlook their merits. Many of them, indeed, would be of essential service, if they could be prevailed upon to obey the injunction to "lead a quiet and peaceable life."

But herein is the error; they are more anxious to detect faults which are not in others, than to bewail and correct their own. They are busy-bodies, but their business and their delight is to do the work of others, while their own work is neglected. They cannot believe it to be possible that the Church will prosper if each man, in his own place, is left to attend to the work assigned to him. But they must manage every thing and every body. No wonder, then, that there is among us sometimes so much eabbling and evil-speaking, and that there are among us men, and even women, who are guilty of all the offences from which our catechism tells us the tongue should be kept. "They of course extol each other, and can discover no merit in any one, who will not 'sympathize and co-operate with them.' They know not what spirit they are of, nor by what spirit they are led."

Of such men, who it seems existed in his day, Lord Bacon gives us a particular account. He calls them, "a company of men who love the salutation of rabbi, or master, and that not in ceremony or compliment, but in an inward authority which they seek over men's minds, in drawing them to depend upon their opinions, and to look for knowledge only at their lips—they will be lords over men's faith, and coerce them into a belief of all that they preach,—none may dissent from their assertions, unless they be content to bear the brand of an unbeliever. It is all one to forsake the Gospel, and to forsake their opinions. You leave Christ if you leave them; and the faith 'which was once delivered

THE ENGLISH UNIVERSITIES.

(By Bishop Warburton.)

Here science and true religion first started from their long slumber of six barbarous ages, and in a Bacon and a Wickliffe gave the earliest check to over-bearing ignorance and superstition. What these two priests began, a second Bacon and a Newton, a Medea and a Chillingworth, all fostered in the bosoms of these two sister universities, pursued and perfected. These are their ancient honours. And animated with their former success over ignorance and superstition, we now see them turn their arms, with unimpaired vigour, against vice and profaneness. We see them oppose themselves to a torrent of impiety; and we justly regard them as the last supports of a corrupt declining age. The only symptom not mortal in our sickness is that we have not yet abused our physician. Amidst that unbridled licence which now insults everything in government and religion, it is some consolation to every good man to see the two Universities secure from outrage. Though the merit of this continuance may be indeed disputed. For when, in the decline of the Athenian glory, want of public spirit in the rulers had raised a licentious one in those who should obey, which spared neither the orders of religion, the tribunals of justice, the assemblies of the people, nor the temples of the gods themselves; the most ungodly tongue never dared to violate the sacred reverence of the Aetropagus, the great protector and guardian of all those religious and civil ordinances. But then every one understood this to be a mark of the unblemished integrity of that illustrious body amidst a very general corruption.

* I am aware that a great variety of political causes combined to produce this stupendous convulsion, but the argument is, that the expulsion of religion from the means taken to enlighten and elevate the nation caused these horrible excesses.

to the saints," is solely in their keeping." This author seems to suppose that they were the successors of Diotrophes, (3 John, 9), and we of this age must agree, that the race is not quite extinct or confined to Rome.

When men thus think of themselves, it might be thought that others would eschew, rather than cling to them. This is the truth of very many; but Bacon tells us "they usurp upon others;" "upon such natures as readily receive that which is confidently spoken, and stifferly maintain that which they have embraced." Such men never become leaders, unless they can make tools of others. How they contrive this, the author tells us, when he says that they are made up of men "of younger years and superficial understandings, that are carried away with partial respect of persons, or with the enticing appearance of godly names and pretences. Nay, most do side themselves with their masters, before they know their right hand from their left; and they skip from mere ignorance to a violent prejudice, from knowing nothing, to an opinion that they know all things or, at least, that they are not mistaken in what they know."

None can doubt that much evil is the consequence of this sect spirit, in any parish. Its tendency is to make quarrelsome neighbours, bad citizens, ungodly and disobedient children; to encourage "evil speaking, lying and slandering." The subject is one which ought to be studied in all its bearings. The writer can do no more than hint at its importance, and so bespeak the earnest attention of his fellow-christians. No layman is ever found to be cursed with this spirit, who "believes with the heart;" all that the Church Catechism teaches him. No Clergyman would be of the "sect party," if he would remember, as he ought, the vows which he made at the time of his ordination. Those who do not, and practice accordingly, prove a curse, instead of a blessing, to the people of whom they take charge. At such a time as this, especially, it is the duty of Churchmen to wake up, and keep awake and see to it, that those who profess to take the Prayer Book for their guide, maintain its doctrines and follow its directions, and that none be made dupes and fools of pretenders.

THE PAPAL POWER IN ENGLAND.

(From Fuller's Church History.)

Papal power extinguished in England; it is worth our inquiry where the same for the future was fixed; which we find not entirely settled in any one, but according to justice and equity, divided amongst many sharers therein.

And, first, "give unto God the things which are God's." What the Pharisees said was true in the doctrine, though false in the use thereof, as applied to our Saviour, whom they mistook for a mere man; (Mark ii. 7), "Who can forgive sins but God alone?" This paramount power, no less blasphemously than arrogantly usurped by the Pope, claiming an absolute and authoritative pardoning of sins, was humbly and justly restored to the high God of Heaven.

Restitution was made to the Second Person in the Trinity, of that universal jurisdiction over the whole Church, as belonging to Christ alone, who is the Shepherd and Bishop of our souls, (1 Peter ii. 25); and a badge of a bishopric for the pope proudly to assume the same.

To the Holy Ghost was restored that infallibility which in him doth properly pertain, as being "the Spirit of truth," which neither will deceive, nor can be deceived, and which hath promised to teach his ever.

And, now, "give unto Caesar the things that are Caesar's." The king comes to claim his own right; what the kings of Judah, his predecessors in some reigns, had by the word of God, and Christian emperors, by the practice of primitive times, did possess.—In order whereunto, the parliament did notify and declare, that ecclesiastical power to be in the king which the pope had formerly unjustly invaded: Yet so, that they reserved to themselves, beside other privileges which we leave to the learned in the law; the confirming power of all canons ecclesiastical; so that the person or property of refusers should not be subjected to temporal penalty without the consent of parliament.

Of this power thus declared in the king,—part thereof he kept in himself;—as to call and dissolve convocations at his pleasure, to grant of deny them commission to debate of religion, to command arch-bishops and bishops to be chosen in vacant sees, to take order for the due administration of the word and sacraments.

The other part of power ecclesiastical the king passed over to the Archbishop of Canterbury, as his substitute: First, To grant faculties in cases not repugnant to the law of God, necessary for honour and security of the king, formerly wont to be remedied in the case of Rome. Secondly, To determine causes ecclesiastical in his court, whence lay an appeal to the court of delegates, &c.

The representative clergy had power, by the king's leave, to make canons and constitutions; whilst each bishop in his respective diocese, priest in his parish, were free then formerly in execution of their office, acquitted from papal dependence.

Lastly, Every English layman was restored to his Christian birthright; namely, to his judgment of practical discretion, (in perusing the Scriptures in his own language), formerly swallowed up in the ocean of the pope's infallibility. Thus, on the depulping of the pope's authority, every bird had his own feather; in the partage whereof, what he had gotten by simoniacs, was restored to God; what by usurpation, was given back to the king, church, and state; what by oppression, was remitted to particular Christians.

THE ENGLISH UNIVERSITIES.

(By Bishop Warburton.)

Here science and true religion first started from their long slumber of six barbarous ages, and in a Bacon and a Wickliffe gave the earliest check to over-bearing ignorance and superstition. What these two priests began, a second Bacon and a Newton, a Medea and a Chillingworth, all fostered in the bosoms of these two sister universities, pursued and perfected. These are their ancient honours. And animated with their former success over ignorance and superstition, we now see them turn their arms, with unimpaired vigour, against vice and profaneness. We see them oppose themselves to a torrent of impiety; and we justly regard them as the last supports of a corrupt declining age. The only symptom not mortal in our sickness is that we have not yet abused our physician. Amidst that unbridled licence which now insults everything in government and religion, it is some consolation to every good man to see the two Universities secure from outrage. Though the merit of this continuance may be indeed disputed. For when, in the decline of the Athenian glory, want of public spirit in the rulers had raised a licentious one in those who should obey, which spared neither the orders of religion, the tribunals of justice, the assemblies of the people, nor the temples of the gods themselves; the most ungodly tongue never dared to violate the sacred reverence of the Aetropagus, the great protector and guardian of all those religious and civil ordinances. But then every one understood this to be a mark of the unblemished integrity of that illustrious body amidst a very general corruption.

THE CHURCH.

COBURG, FRIDAY, APRIL 26, 1844.

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First Page.—Wild Flowers.
The Early Colonial Church.
Knowledge without Religion.

The Lord Bishop of Toronto will hold his Triennial Visitation of the Clergy of the Diocese, in the Cathedral Church, at Toronto, on Thursday, the sixth of June next.

The Annual General Meeting of the Church Society of the Diocese of Toronto, will be held at Toronto, on Wednesday, the fifth of June next.

The Lord Bishop of Toronto will hold his next General Ordination in the Cathedral Church, at Toronto, on Sunday, the thirtieth of June.

In consideration of the importance of the object recommended in the following Circular from the Lord Bishop to the Clergy of the Diocese, we renew its insertion this week, and cordially express the hope that the appeal it contains will be widely and liberally responded to.

Rev. Sir,—My attention has been particularly called to the calamity experienced by the members of the Church of England in the town of London in this Diocese, in the destruction of their Church by fire on the 21st of February last.

Under such circumstances, the erection of a new Church, on a scale commensurate with the wants of the large and increasing population of that rising town, is an enterprise in which it appears to me, they may reasonably claim the Christian sympathy and assistance of their brethren throughout the Diocese.

I must embrace the present opportunity of earnestly recommending that all Churches and Chapels, as well as Parsonages and Parochial School Houses, throughout this Diocese, should immediately be insured, and in all cases for the full amount of their cost.

It is not unfrequently affirmed,—though less often in the present than formerly,—that the defence of the Church by the Clergy arises from interested motives;

But in the present day, from the wider diffusion of Christian knowledge, and a more accurate acquaintance with the principles of ecclesiastical polity,—from the effect of a more extended and more vigorous spirit of inquiry into all that concerns the social and religious welfare of the land,—the clergy are by no means permitted to stand alone in pleading a cause which concerns not simply themselves, but all classes of the community.

It is needless to cite the names of her many defenders amongst the laity in the mother country; but we are glad to see that the same spirit is rising and spreading at our doors.

There is one point in this treatise which it appears to us desirable to notice. The writer, in page 7, thus expresses himself:

"To prevent any supposition that in thus stating the pre-eminence of the Church of England, the least desire to deny the good done by other churches of Christ is expressed, a few verses of Scripture are added which are entirely opposed to any view of exclusive doctrine and salvation."

It is no slight argument against the plea attempted to be derived from this passage in favour of independence of action and apparent disunion in advancing one common end, that the very aspect of such attempted independence and violation of communion of effort, struck the Apostles of the Lord as an irregular and unwarrantable thing.

Our Lord, we find, does not chide them for the jealousy they manifested on behalf of the order and regularity of his cause; he does not, on that account, rebuke them as bigoted or exclusive, or affirm that his principles were wrong.

Why there was any distinction on the present occasion,—why our Lord chose to invest any particular person with miraculous gifts, unknown to the rest of his Apostles and disciples, we are not informed, and it would be impossible for us satisfactorily to explain it.

But whatever may be the reasonableness of our surmises upon this point, it is not possible to state a complete and satisfactory solution of the case. And although the reasonableness of the explanations we have offered may tend to diminish the respect that might be felt for the argument drawn from that passage in favour of an irregular ministry, we do not rest our opposition to the justness of that argument upon any explanation which must, at best, be uncertain and conjectural.

Now, in order to do away, in the present times, with the offence caused by an irregular assumption and irregular prosecution of ministerial duty; in order that the authors and abettors of such an irregularity should place themselves upon an equal footing with the individual who the Apostles in the passage before us looked upon with distrust and suspicion; in order to sustain that position, they are under an obligation to manifest precisely the same test as he did,—they are bound to support their pretensions by miracles.

Our readers are pretty generally aware that there exists in this Province a species of compact styled the "Reform Association of Canada," and, at first sight, it might appear a subject for congratulation that individuals, for the praise-worthy purpose of reform, should give to their efforts the consolidation and strength of an association,—upon the presumption, however, that such reform, according to confessed necessity, should begin with themselves.

But we are not permitted to indulge in any such charitable hope; for the reform proposed, is not the restoration of the good order they have disturbed, and of the prosperity they have marred, but, under the mask of an imposing name, in order to scatter more widely the seeds of insubordination, and trample under foot, if they can, the last vestiges of respect and affection to the altar and the throne.

A great show of words,—comprehending pages of inflammable matter in newspapers and pamphlets, and columns of inflammable orations delivered at public dinners of the party,—is paraded in favour of the darling theory of our Colonial agitators, "Responsible Government;" but as the people, with characteristic good sense, are not to be carried away with mere sound, and desire the proof of some practical grievance before they will assume the attitude of opposition, much less of resistance, to the powers that be, industrious pains are taken to convert into evils,—where real ones do not exist,—that which to ordinary minds, if not perverted or blinded, would appear a positive blessing.

entire contradiction to the account given in Holy Writ. They have dreamed of an age posterior to the first peopling of the earth with men, but long before the existence of "the social state," and have talked of some "original compact" entered between "the people" and certain "rulers" thereby to place of rulers, rulers are people, in all things pertaining to human society and the true interests of all mankind.

It is not unlikely that the conductors of the papers in the interest of the "Reform Association," have had the wisdom to discern this, and therefore,—from feeling the insufficiency of theoretical and unexperienced grievances,—have proceeded to the manufacture of positive and practical evils affecting the University of King's College.

If this contemporary has contended himself with being eaves-dropper to the petty scandal circulated in regard to this Institution, he has, we apprehend, heard very inaccurately, if he has not chosen willfully to distort, the real state of the case.

The Globe, as will be seen, proceeds to a gross and most unbecoming attack upon another distinguished individual in the University,—the Rev. Dr. McCaul,—who has so often, and so deservedly, been the subject of eulogium in this journal, that further words need not be wasted on his justification or his praise.

With all these admitted qualifications, Dr. McCaul should prove unequal, as is averred, to the maintenance of discipline in the University,—where, from its whole construction, from unity of purpose and action in its organization and details, the maintenance of discipline is comparatively so practicable,—what an argument does the Globe furnish by anticipation of the very label of confusion which, it must be expected, will characterize the Institution, should it be fixed upon the basis of dissent and self-destruction that is so eagerly desired by that journal and his colleagues?

During a thunder-storm which occurred on Tuesday last, between 5 and 6 o'clock, P.M., we regret to learn that the house of J. Charles Baker, Esq., on the Lake Shore, about three miles below Cobourg, was struck by lightning, and much injured.

There are two large and handsome Churches in the Township,—St. Jude's, Oakville, and St. Stephen's, Hornby. The latter, being nearly fourteen miles from the former, affords to the members of the Church, who reside in the more remote portions of the District, the opportunity of attending Divine Service more regularly than they could have done had they continued destitute of a Church.

There is one point in this treatise which it appears to us desirable to notice. The writer, in page 7, thus expresses himself: "To prevent any supposition that in thus stating the pre-eminence of the Church of England, the least desire to deny the good done by other churches of Christ is expressed, a few verses of Scripture are added which are entirely opposed to any view of exclusive doctrine and salvation."

United States, it is notorious that legislation and government are carried on precisely as if there were no God, and that it is one of the grand aims of both to battle down the dogma (and with it the fact) of one Holy Catholic Apostolic Church, having twelve apostles of God, and being His commissioned teacher of kings, rulers, and people, in all things pertaining to human society and the true interests of all mankind.

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The Church is finished in a very neat and comfortable manner, and reflects credit upon those who superintended its erection. A small sum still remains unpaid for the completion of the sacred edifice, but there is a prospect of its speedy liquidation.

According to notice previously announced, this interesting ceremony took place on Tuesday the 23rd instant, St. George's Day, in presence of the different National parishioners and other inhabitants.

Evening Prayer was read by the Rev. R. J. C. Taylor, Rector of Peterboro, and the Lessons by the Rev. J. Short, of Port Hope. Before the sermon, the Anthem entitled The Song of Miriam, was beautifully sung by the Choir, who performed their part during the whole Service in the most efficient and gratifying manner.

The following inscription, beautifully engrossed on parchment by James Cameron, Esq., having been read by J. V. Boswell, Esq., of the Clergy, and the last published numbers of the Cobourg Star, the Toronto Patriot, and the Montreal Morning Courier.

Of the new Tower and Lobbies of St. Peter's Church, designed by James Cameron, Esq., and blessed with the gift of his blessing, of a new Church complete, in this Parish of Cobourg, County of Northumberland, District of Newcastle, Was laid on Tuesday the 8th day of April, A. D. 1844.

The weather, during the whole ceremonial, was most propitious, and we believe that a general feeling of gratification affected all who participated in it. Heartily do we renew the expression of the prayer,—that upon this foundation-stone there soon may rise a tower of strength, and symmetry, and beauty; pointing, with its sunning spire, to the heaven above, to which, in dependence on the Saviour's blood upon the cross poured out, our own hopes are lifted upwards; and proclaiming beneath an abode of peace and prayer, where the weary may find rest, the sinner comfort, and the pardoned joy.

Official information has been received that a Bishop has been appointed to the united Dioceses of Newfoundland and Bermuda, in the room of the Right Rev. Dr. Spencer, promoted to Jamaica.

Previously announced in No. 107, in amount, 418 £ 5 3/4. St. Margaret's, Scarborough, £ 12 4/4. St. Paul's, do, 1 1 1. The Church in West Hill, do, 2 15 5/4. The Church in Tecumseh, do, 1 2 0. Through the Rev. F. O. Lester, do, 3 4 10. The Township of Whitchy, do, 0 15 0. Through the Rev. J. Penland, do, 0 15 0.

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Ecclesiastical Intelligence.

CANADA.

SUMMARY ACCOUNT OF THE LATE VISITATION OF THE BISHOP OF MONTREAL.

The Bishop of Montreal has recently, by the good hand of the Lord, completed his visitation of his diocese, in his consistorial, the entire circuit of the Diocese under his charge, and held at least one Confirmation in every parish or mission. The work has been completed at intervals, his Lordship having set out in the beginning of 1843 on a winter's journey of two months and a half, up the St. Lawrence, by a circuitous route to Montreal, and thence sweeping round through the County of Beauharnois, the tract of country lying between the Chateaugay and Richelieu Rivers, Missisquoi Bay and the Eastern townships, back to the St. Lawrence, and down again to Quebec.

The aggregate number of Confirmations, in the circuit of the entire Diocese, was 70; the whole number of persons confirmed, 2316, of whom 291 were confirmed at Montreal, and 217 at Quebec. Eight Churches were consecrated; 92 of the people at Quebec, and 2000 at other parts of the country, have for a considerable time been used as yet, owing to the poverty of the settlements and difficulties of the people, not sufficiently advanced to admit of this ceremony.

This little sketch must not be closed without some notice of the hospitality, the kindness, the attentions and respect manifested in every part of the Diocese, without exception,—by the high or the low, the rich or the poor,—towards the person filling the Episcopal office, which could not possibly be surpassed, and can never be forgotten. In every part of the Diocese, the most hearty manifestations were prompted, in many instances, by a due appreciation of the work committed to his hands, and that a blessing will rest upon those houses where both he and others in the Ministry of the Church have been entertained and welcomed, as being the servants of the Lord.

In 1838 the Bishop of Montreal went the round also of the Missions in Upper Canada, happily erected in the year following into the separate Diocese of Toronto.

TOWNSHIP OF TRAFALGAR.

Under the Divine blessing, the cause of our "Holy Catholic Church" has prospered in this district beyond the most sanguine expectations of some of her most ardent children.

The Mission was commenced in November, 1842, when, for the first time in the lives of our many hundred scattered aboriginal Indians, the light of the Christian intelligence reached them that the Lord Bishop of the Diocese had sent to them a Minister of that Church, which, above all others, they had been taught to venerate and serve, and from which so many blessings had been bestowed upon them in their fatherland.

The Township, St. Jude's, Oakville, and St. Stephen's, Hornby. The latter, being nearly fourteen miles from the former, affords to the members of the Church, who reside in the more remote portions of the District, the opportunity of attending Divine Service more regularly than they could have done had they continued destitute of a Church.

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Later News from England.

We are indebted to an Extra of the New York Alliance for the following later news received by the packet ship 'Albatross' at New York: The late London papers to the 18th instant. By this conveyance we have received the official despatches giving the details of the two brilliant victories noticed in our last, achieved in India by the British arms, under the command of Sir Hugh Gough, and accompanied by the Governor-General, Lord Dalhousie, and the Commander-in-Chief, the Earl of Canning. The collection was much larger than had been anticipated.

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Your Lordship is aware of the extreme difficulty of the country, intersected by deep and almost impassable ravines, which are only made practicable by the unremittable labour of Maj. Smith in three columns at considerable distances, on the morning of the 20th; but by judicious movements of their respective lines, the whole were in front of Malabarpoor, at eight o'clock A.M., about a mile in front of Malabarpoor.

I found the Malabrats had occupied this very strong position during the previous night, by seven regiments of Infantry, with their guns, which they entrenched; each corps having four guns, which they opened on our advances. This obliged me to alter, in some measure, my disposition.

Maj. Gen. Litterer's column being exactly in front of Malabarpoor, I ordered it to advance direct, while Maj. Gen. Valiant's column took it in reverse; both supported by Maj. Gen. Dennis's column and two light field batteries.

My Lordship moved that I should, with the same pride and pleasure that I did, the brilliant advances of these columns under their respective leaders; the European and native soldiers appearing envious to prove their loyalty and devotion. And here I must do justice to the gallantry of their opponents, who received the shock without flinching, their guns doing severe execution as we advanced; but nothing could withstand the rush of British soldiers.

Her Majesty's 39th Foot, with their accustomed dash, ably supported by the 56th Regt. N. I., drove the enemy from two regiments of the village, sending their guns to the right. Here a most sanguinary conflict ensued, the Malabrats troops, after discharging their matchlocks, fought sword in hand with the most determined courage.

General Valiant's brigade, with equal enthusiasm, took Malabarpoor in reverse, and twenty-eight guns were captured by this combined movement; so despatched was the resistance that very few of the defenders of this very strong position escaped. During these operations Brigadier Scott was opposed by a body of the enemy's Cavalry on the extreme left, and made some well-executed charges with the 10th L. Cavalry, most ably supported by Capt. Grant's troop of Horse artillery and 4th Lancers, capturing some guns and taking two standards, thus threatening the right flank of the enemy.

In conformity with the previous instructions Maj. Gen. Valiant supported by the 3rd Cavalry Brigade, moved on the right of the enemy's position at Chanda. During this advance, Maj. Gen. Valiant had to take in succession, three strong entrenchments, where the enemy defended their guns with frantic desperation. Her Majesty's 40th Regt. losing two successive Companies, Major Spafford and Capt. Goddard, who fell wounded at the very moment of the assault, and capturing four regimental standards. This corps was ably supported by the 2nd Grenadiers, who captured many standards, and by the 16th Grenadiers, under Lieut. Colonel Hamilton and M.L. Regt.; too much praise cannot be given to these brave troops.

Major-General Litterer, with Brig. Wright's brigade, after dispersing the right of the enemy's position at Malabarpoor, steadily advanced to fulfill his instructions of attacking the main position at Chanda in front, supported most ably by Capt. Grant's troop of Horse artillery, and the 4th Lancers; this column had to advance under a very severe and very difficult ground, but when within a short distance, the 20th Regt., as before, under Maj. Bray, gallantly supported by the 56th Regt. N.I. Dick, carried everything before them, and gained the entrenchment and position of Chanda. In this fight the 59th Regt. lost the services of its brave Commanding Officer, Maj. Bray, who was severely wounded by the blowing up of one of the enemy's mines in the midst of the corps, which was ably brought out of the action by Maj. Spafford. This gallant corps, on this occasion, captured two regimental standards, and a small work of four guns on the left of this position, was lastly and obstinately defended, but subsequently carried, and the 30th, under Capt. Campbell, supported by a wing of the 56th N. I., under Maj. Philips.

Brig. Carleton's brigade of Cavalry, taking advantage of every opportunity, manoeuvred most judiciously on the right, and in the midst of the action, they were not prevented by an irresistible rain, or a driving wind, from pursuing the three troops of Horse artillery, which bore a conspicuous part in this well-contested action; their leaders promptly fell forward in every available position, and the precision of their fire was admirable. With the two Light Field Batteries I had every reason to be pleased, they supported the high character of the Bengal Artillery. I was most gratified with a spirited charge made by Major Oldfield, C.B., of the 4th Light Cavalry, who had been left to cover Maj. Alexander's troops, and who charged by my orders a considerable body of the enemy's Infantry, who were moving off from the right position of Malabarpoor, the military standards rewarded this charge. It was likewise much pleased with a charge made by my personal escort under Cornet Smeaton, which did great credit to himself and the small body of the 5th Light Cavalry, which formed it.

Several acts of individual gallantry occurred on this day; those of General de Mij, Gen. Churchill, C.B., Quartermaster-General of Her Majesty's forces in India, and Capt. Somerset, the Commander of the 10th Lancers, and Capt. Somerset, whom you will have allowed to act on my staff, and whom I have the pleasure to commend to the attention of the Hon. the Secretary of State for War. Three other gallant deeds only felt that I received several wounds in personal encounter. In the first, I received a wound in the forehead, which was a great loss; he died during the night, after amputation of the leg; but I am glad to add here, every hope that Captain Somerset will do well, though severely wounded.

I regret to say that our loss has been very severe, infinitely beyond what I calculated on; indeed I did not do justice to the gallantry of my opponents. Their force, however, so greatly exceeded ours, particularly in Artillery, the position of their guns was so commanding, they were so well entrenched, and so ably defended, both by their gunners and their Infantry, that the difficulties of the country giving the defending force so great advantages, that we were obliged to retreat.

In return of the loss of the 56th Regt., the military standards were greatly to be deplored, the loss of the 56th Regt. Artillery, with its numerous light of soldiers, could not boast a more promising nor a more enthusiastic Officer.

It is also my painful duty to record my deep regret at the loss of a most valiant Officer, Maj. Commins, C.B., of the 1st L. Cavalry, who died of wounds received when nobly leading his corps in support of the 5th Brigade of Infantry.

REDUCTION OF THE 34 PER CENT.
The House of Commons having yesterday resolved itself into a Committee on the acts respecting the 34 per cent. Stock, Mr. Goulburn rose to explain the views of the Government respecting the future mode of dealing with these funds. He said, he was about to propose, would tend to the extent of character and power of this country, by exhibiting the extent of her resources and the constancy of her public faith. He was about to do so, but he had been called on to propose a resolution, being no less than 250,000,000 of money. There had been a general opinion that the time was approaching when it would be the duty of the Government to reduce the interest on the public debt. Never was there a period in which the public mind was so pleased, and the rate of interest so low as at present; and there was nothing in the circumstances of things which gave any reason to expect that this state of things would pass away. The condition of the public finances, too, was favourable to the proposed object; for, thanks to the firmness of the House of Commons, the revenue now exceeds the expenditure. He specified the successive years and amounts of the different stocks bearing 34 per cent. interest, and noticed the past reductions in them. He had not thought it right, though these stocks had been separately constituted, to deal with them separately, but proposed to reduce them all upon one level, except the 34 per cent. stock, which he had been obliged to accept at its birth with some particular protection. On different occasions, when relief had been proposed, different inducements had been held out to the stockholders, which he did not think it right to do, as an agent for the public, the debt, or the money terms, which could be had for them consistently with justice to the creditor. He was not disposed to purchase an immediate relief by increasing the burdens of succeeding times. He had, therefore, rejected the idea of lowering the present interest by augmenting the capital of the stock, and proposed to propose the conversion of the 34 into a 3 per cent. stock, which should continue till October, 1854; after which period the interest should be reduced to 3 per cent.; with a guarantee that, for 20 years from 1854, there should be no further reduction. Having stated the above, there should be no further reduction. Having stated the above, there should be no further reduction. Having stated the above, there should be no further reduction.

FRANCE.—The new custom bill which has been introduced into the Chamber of Deputies raises the duty on English machinery and on logs from the United States.

MONTECALI.—We regret to announce the adverse result of the election for this city in consequence of the ungraceful rioting at the meeting. The Poll closed as follows:—
Drummond, Nelson, St. Mary's, 439
St. Lawrence, 435
West, 42
East, 58
Queen's, 467
Total, 1363
Majority for Drummond, 920

THE POLLING COMMENCED THIS MORNING AT NINE O'CLOCK IN THE different Wards. The Irish labourers on the canal showed themselves to the number of about one thousand or fifteen hundred.

By preconcerted arrangements, they took possession of the ground in front of the polling places, forming a circle, locked arm in arm, from three to five deep, and effectually prevented all except Drummond men from approaching. At the Queen's Ward every man with a decent coat upon him, had his coat torn to shreds, and his hat trampled. At the St. Mary's Ward, Viper Square, rioting and bloodshed took place. The ruffians nearly murdered several of Mr. Nelson's voters. The system laid down for these occasions was to vote in the morning, and to give three hours daily to military drilling. Some of these men set out for their place of labour, almost every day, as their contracts are signed.—Quebec Paper.

QUEBEC LIBRARY ASSOCIATION.—The first quarterly meeting of the Quebec Library Association, was held in that city on the evening of the 2nd inst.; and we are happy to observe that the institution is in a hopeful and flourishing condition. They have received permission from the Governor General to occupy apartments in the old House of Assembly, and there is every reason to expect that all the literary societies of Quebec, French and English will unite and cordially unite before long, in the good cause of promoting and circulating useful knowledge. Our Quebec friends are not so noisy as some of their neighbours; but we will venture to say that there is not a city in British North America where there is more of a love for the study of books, and more of a spirit of improvement, as a zealous citizen of the said Gibraltar calls her. The following statement of the "ways and means" of the Quebec Library Association, will show that they need not have recourse to repudiation for some time to come:—

Treasurer's first Quarterly Report, 1st April, 1844.
The Treasurer, in accordance with the constitution, begs to lay before the members of the Quebec Library Association, an abstract of the funds:—
Amount of donations collected £363 0 0
Amount of subscriptions 233 0 0
Total amount collected £596 0 0
Expenses per vouchers to date 107 3 9
Leaving a balance of £488 6 11
To the credit of the Association, of which £350 is placed as three per cent interest.
The Treasurer begs to report that the number of members now belonging to the Association is 292, of whom only 67 have not paid their subscription. The amount of cash donations to the Library Association is £273, of which only 411 remains unpaid.—Montreal Gazette.

INQUEST.—An inquest was held on the 5th inst., by Dr. Phillips, on the body of John B. Ferguson, aged two years and a half, son of Mr. Robert Ferguson, 12th Con. of London, east of the foot hills. On the 5th of October last, the child having been brought to the residence of his aunt, which was about a quarter of a mile distant from his father's house, he strayed from the house, unperceived into the woods, which were quite close to the house. The child was missed immediately, and although diligent search was made at the time, and every means taken to find out what had befallen him, all attempts have been fruitless, and the child had not been heard of since till the 4th, when a boy who was out shooting chanced to discover the remains lying in the woods, at the distance of a quarter of a mile from the house. Verdict of the jury.—That John B. Ferguson came to his death by straying into the woods and perishing from cold and hunger.—London Inquirer.

THE WEATHER.
Extract from Meteorological Register.
HIS MAJESTY'S MAGNETICAL OBSERVATORY, TORONTO, CANADA.
(From the Toronto Herald.)
Saturday, April 20th, 1844.
Self Registering Thermometer. Daily Mean Temperature.
Days. Max. Min. 24 Hr. Obs'v.
Monday, April 15th, 62.0 41.2 55.25
Tuesday, " 16th, 61.5 37.7 52.35
Wednesday, " 17th, 50.5 36.7 43.02
Thursday, " 18th, 49.2 28.2 29.28
Friday, " 19th, 58.7 33.7 43.04
Saturday, " 20th, 60.0 37.7 46.94
(A True extract.)
C. W. YOUNGBURN, Lieut. R. A.

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Par

The Church.

THE HOMES AND GRAVES OF GOOD MEN. (From "Pictures of Christian Life," by R.A. Willmot, B.A.)

"More sweet than odours caught by him who sails Near spire shores of Araby the least, A thousand times more exquisitely sweet The freight of holy feeling which we meet In thoughtful moments, waded on the gales From fields where good men walk, or bowers wherein they rest."

"When I read the several dates of the tomb, of some that died yesterday, and some six hundred years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together."

Alison introduces into his Essay on Taste some pleasing remarks on the influence of associations. We feel and love the chain. Pope would not suffer an old door-post to be pulled down that had been familiar to him in childhood. What poem is so full of touching imagery to our eyes, as the house in which we were born, or the fields in which we played? No muse ever inspired thoughts so lovely as memory teaches to us. Flowers, dear to the gardens of infancy, often shed their odour and colours upon our sleep, in darker nights; and the boughs of some favourite sycamore, our shelter in summer eves, often rustle with delicious coolness through the dream of fever. The mossy bridge continues to be reflected upon our minds, when the village brook has been long dried up. These are individual associations; but there are others of a deeper and wider interest.—Runnymede, Agincourt, and Vauluse, are links communicating with the chain of national feeling. Aken-side, having conducted the reader to the gloomy recesses of a mountain-side, exclaims,

"With what religious awe the solemn scene Commands you to pause, as if the reverent form Of Minos or of Numa should forsake Th' Elysian seats, and down th' embowering glades, Move to your passing eye!"

But holier faces meet the eyes of Christian contemplation in the shady valleys of England. Our hamlets are rich in the remembrances of religion. How often, in riding past the retired village of Fressingfield, has the venerable form of Sanctof presented itself to my eyes! The martyr of integrity seemed still to meditate in his paternal orchard, in the setting light of a summer evening, content with the present, regardless of the future, confident in the protection of God, and willing to repose upon it.

"Old man, I see thee in thy garden-chair, Sitting in silence 'mid the shrubs and trees Of thy small cottage croft, while murmuring bees Go by, and almost touch thy temples bare, Edged with a few flakes of the whitest hair."

The pastoral conclusion of Jeremy Taylor appears to be brightened by the visions that shone upon his learned fancy; and the parish of Hooker is never trodden without a lingering footstep. The churchyard of Bolde, with its beautiful glimpses of forest scenery; and that romantic dell, with its running stream and overhanging trees, where Monksoppe preached to his afflicted parishioners, are haunts of contemplation. The burial-ground of Welwyn, when the mournful yew-branches are reflected in the moonlight, yet echoes with the footsteps of Young. Our cathedrals and old churches, grey with the wind and rain of centuries, speak to the heart through the eye. There death is never unlovely, but meets us with the Gospel upon his lips and the garland of hope upon his forehead. Addition might well delight to pass an afternoon among the tombs of Westminster Abbey. The trust and most cheering eloquence speaks from the grave of piety. The white marble monument of William of Wykeham is a livelier exhortation to Christian benevolence, than a philosophic treatise upon generosity. Meekness and gentleness gather new force from the mortal abiding place of Andrews. The South American Indians linger, with undying affection, around the spots where the ashes of their ancestors repose; and, in some districts, when they change their abodes, they carry with them these beloved remains. "When the Canadian Indians were advised to emigrate, they answered, 'What! shall we say to the bones of our fathers, 'Arise, and go with us into a foreign land?' May we not, in a higher and holier sense, imitate these poor benighted savages? We do not learn to think with reverent tenderness, of those aged fathers who have given us the pure food of the word of life? May we not refuse to leave their ashes and tombs behind us, for any greener and happier land with which Pleasure may tempt our feet? If the time be gone by, when genius and love built up those beautiful monumental shrines which form the internal glories of our cathedrals; if the Utilitarianism of the nineteenth century, more rude and sacrilegious than the Presbyterianism of the seventeenth, strips off every embellishment, and delights to trample underfoot all that is graceful and precious; if we are never more to behold shrines like those that decorated the resting-places of Waynflete and Beaufort, our affection for departed virtue and intellect may still find an employment worthy of itself. There is one description of tomb-architecture, which even Utilitarianism is unable to overthrow. Literature can embellish the remains of genius, and protect them from the hand of the spoiler in her sacred temple. If our hearts are touched with tender gratitude when we tread on ground which has been consecrated by learning, within whose bosom sleep the ashes of the scholars who have increased the stores of human wisdom, or of the philosophers who have traced the footsteps of Providence in His works; if we delight to keep green the sepulchres of poets who have cheered with their music the sorrows of life; our feelings become far livelier and purer, when we linger near the homes of the Nurses of our spiritual knowledge; when the graves we adorn belong to a Latimer, a Hammond, or a Leighton. The humblest memorial has a value in our eyes; and the old oak chair of Bede at Jarrow awakes the most serious recollections. The churchyard of Higham becomes endeared to us by the remains of Hall; and while walking under the beautiful chestnut-trees of Penshurst, the notes of Sidney, of Jonson, and of Waller, are forgotten in the graver accents of Hammond. We enter the old church, and the eye wanders from the surrounding monuments of the heroes and knights of old, to gaze on that altar from which the zealous minister of Christ delivered the oracles of truth, or distributed the bread of sacred remembrance, and the wine, which does indeed "make glad the heart of man."

But in wandering among the homes, or through the burial-ground of our Masters in Israel, we are painfully reminded how few of their tombs are beautified by the offerings of affection; how many are overgrown with weeds of centuries; how many want even a pillar of remembrance, a "Siste Viator" to arrest the footstep of the passer by. The sepulchres of the patriarchs of our religion, and our sacred eloquence, should not be thus forsaken. The myrtle ought to encircle them, and the flowers to deck the turf over their heads, while

"... a hillock moulders near that spot, By one dissonant'd, or all forgot."

It is good for the Christian to be here. In this solitude of death he meditates with solemn, but tender love, upon those who, after finishing their course and keeping the faith, have departed with their sheaves. He calls to mind their rich and serious eloquence, tinged by the rays of heaven; their illuminated wisdom; their costly erudition; their singleness of heart; their sleepless faith; and last of all, and more than all, their self-devotion to God, subduing every

passion to His service, relinquishing every enjoyment for His sake, counting every loss gain in His cause. A devotion, which enabled them to look upon sorrow, as a baptism unto immortality; on life, as a garment to be thrown aside without regret; and upon death itself, as the introduction to a marriage-supper. A devotion, which no sufferings could vanquish, no penury exhaust, no temptations allure; which smiled upon the instruments of torture, embraced the flame of persecution, and survived, to borrow the noble metaphor of Sir Thomas Browne, even in the arms of fire.

"Their blood is shed In confirmation of the noblest claim; Our claim to feed upon immortal truth, To walk with God, to be divinely free, To soar, and to anticipate the skies! Yet few remember them. They lived unknown, Till persecution dragged them into fame, And chased them up to heaven!"

It becomes us, therefore, to muse upon our ancestors in the faith with religious awe and affection. It was said by Bishop Patrick of the inhabitants of his happy city, that the beauty on which they fix their eyes, imprints its own form upon their hearts, and makes them fair and lovely with the qualities which they delight to behold. May our contemplations be equally blessed! The grace of God can sanctify the picture of a martyr to the profit of our souls. If in the spirit of humble faith we descend into their graves, we may hope, like him who was cast into the tomb of Elisha, to receive new life and vigour.

Fox, in his remarks on the utility of his great work, hesitates not to make the later equal with the earlier martyrs; those who perished at the stake in Oxford, with those who fought with beasts at Ephesus. The first were the husbandmen who sowed and fertilized the barren fields of the church; the second followed after to enrich them with their blood. We owe the harvest of truth to both. Their histories are given for our example, to instruct, to enable, to cheer us. "We have great pleasure," says Mr. Melville, "in visiting the pious cottager, we find in addition to the Bible, which is emphatically the poor man's library, he has on his shelf some pieces of Christian biography, the histories of certain of those devoted servants of God, who were burning and shining lights in their generation, and who bequeathed their memory as a rich legacy to posterity." The influence of such works, when conceived in a spirit of catholic charity, is indeed most salutary and lasting. These flowers in cottage windows remind the humble villager of the gardens from which they were gathered. For the life of every good man resembles a plot of ground, diligently cultivated and warmed by sunshine, and watered by rain and dew.

ANNE ASKEW. (From Massinger's History of the English Reformation.)

Anne Ayscough, or Askew, was the second daughter of Sir William Ayscough, of Kelsey, in Lincolnshire. She had been reluctantly persuaded by her father to marry a gentleman of the same county, of the name of Kyme, on the death of her elder sister, who had been engaged to him. She had borne him two children; but having embraced the reformed doctrine, she was driven from his house by unkindness, his prejudices being strong against it. She came to London, and there resumed her maiden name, intending to sue for a divorce; and was taken into the household of Catharine Parr, where she was admired for her beauty, esteemed for her learning and piety, and pitied for her misfortunes. Gardiner and his party were at this time labouring to effect the queen's ruin; and it appears from the examination of Anne Askew, that one of their objects with her was to extract evidence against Catharine. She was first taken before what was called "the Quest," that is, persons appointed to hold inquisitions for heresy, under the act of the Six Articles, and then, being sent to the Lord Mayor, was by him committed to prison. But her friends were influential, and made interest to have her bailed; to which the Lord Mayor, and afterwards the Lord Chancellor, assented, if they could have the consent of the Bishop of London. Upon this she was brought before Bonner, and each of these persons seems to have shrunk from extreme courses, and to have been willing to release her if they could but obtain from her some sort of acquiescence in their creed. The main point was transubstantiation; at this time she fully admitted the real presence in the holy eucharist, but that, unhappily, was not enough. People were required to acknowledge that Christ's own body is so present in every morsel of consecrated bread, and so remains, as that it cannot cease to be his corporal body, whatever may become of it. Accordingly she was asked, if a mouse should eat the consecrated wafer, whether he received God or no. Anything more irreverent, or more calculated to drive people away from the truth into opposite extremes, it is hardly possible to conceive. But that such questions were commonly asked is so absolutely certain, that there is no reason to doubt the artless narrative as related by herself. She smiled at this question, and made no answer; but her woman's delicacy was offended by what she called the "unsavoury similitude" by which Bonner tried to persuade her to speak her mind to him, "because if a man had a wound, no wise surgeon would minister help to it before he had seen it uncovered." She was accused to Bonner of having called the mass idolatry. But she replied, "No; I said not so. Howbeit the Quest did ask me, whether private masses relieved souls departed or no? Unto whom then I answered, What idolatry is this, that we should rather believe in private masses, than in the healthsome death of the dear Son of God? So that, in common with the most learned of the Reformers, she drew a distinction between private masses and the service of the Church in the administration of the Holy Communion, then called the mass. For she expressed her readiness to communicate at the approaching Easter, and her joy that the time was near. As she admitted the real presence, Bonner resolved to release her if possible, being urged, he said, by her influential friends, and let us hope also by some faint compassion in himself. So he drew up a confession in which the point of transubstantiation was not very prominently stated, and invited her to sign it. She desired him to add, that she admitted so much as the Holy Scriptures doth agree unto; but at last she put her name with this explanation only, "I do believe all manner of things contained in the faith of the Catholic Church." The confession, however, was enrolled without the explanation, and was published afterwards as a recantation, which she earnestly protested it was never in her mind to make.

This was in 1545; but the next year, when the council were carrying on their plots against the queen, she was examined before them by the king's command; and Gardiner especially pressed her to acknowledge the corporal presence. But she than, that "so oft as we do receive the bread in a Christian congregation, in remembrance of Christ's death, and with thanks-giving, we receive therewith the fruits also of his most glorious passion." She was committed to custody, and being seized with violent illness, desired to see her last end, which she then received, and was buried in the church of St. Dunstons, where she was removed to Newgate, where, continuing her journal, she wrote that she neither wished for death nor feared his might; but was as merry as one bound towards heaven; adding this text, "Labour not for the meat that perisheth; but for that which endureth unto life everlasting;" and that she was taken before Bonner, and her spirit was exalted into answers still more strong against what they would have had her to say, she was sent to

the Tower, to endure a more horrible trial. She was questioned about the faith of the ladies of the queen's court, and was especially asked who maintained her in prison, in the hope of eliciting something which might be produced as evidence against the queen herself. What follows me on the rack, because I confessed no ladies or gentlemen to be of my opinion, and thereon they kept me a long time. And because I lay still, and did not cry, my lord chancellor and another took pains to rack me with their own hands till I was nigh dead."

"The night of martyr Philpot were exemplified in all the conduct of this Christian lady. She swooned when taken from the rack; and when recovered, she sat for two hours on the bare floor, while Wriothesley, having failed to coerce her, now tried as vainly to persuade her by words of kindness, and she was brought to the stake in company with Lascelles, a gentleman of the king's household, and two others. The scene was in Smithfield, near St. Bartholomew's Church, under which the lord chancellor and others of the council were provided with seats. Unable to stand, she was brought in a chain and chained up to the stake, while Shaxton preached; after which the chancellor sent to each of them by their names that they would recant. But her answer was that she came not there to deny her Lord and Master. And the rest having in like manner refused, the Lord Mayor commanded the fire to be kindled. It was very dark, and the spectators, intent upon this appalling scene, rendered more awful by the surrounding gloom, perceived at the moment a few big drops of rain and a single clap of thunder. At a time of strong excitement men's minds are peculiarly apt to entertain thoughts of communion with the unseen world. It was much noted at the time, and one who was present declared in relating it, "there fell a few pleasant drops upon us that stood by, and a pleasing noise from heaven. God knows whether I may truly call it thunder, as the people did in the gospel, but methought it seemed that the angels of heaven rejoiced to receive their souls into bliss." But this tragedy was long remembered, and being the last of these horrors in Henry's reign, people were more prepared to acquiesce in the changes that afterwards took place.

SACRILEGIOUS VIOLENCE OF OLIVER CROMWELL. (From Walker's Sermons of the Clergy.)

When the rebellion prevailed in those parts (Cambridgeshire), Cromwell, who then began to rise in the army, wrote a letter to Mr. William Hitch (Vicar in the Diocese of Ely), letting him know, that "les the soldiers should in any tumultuary and disorderly way attempt the reformation of this Cathedral-church he required him to forbear altogether the choir-service, so unedifying and offensive;" and that, as he would answer it if any disorders should arise thereupon. Advising him also to catechize, read, and expound the Scriptures; and have more frequent preaching than had been hitherto usual in the Cathedral, till he should have further directions from the Parliament. Notwithstanding this letter, Mr. Hitch continued to officiate as before. Upon which Cromwell, with a party of soldiers, attended by the rabble, came into the Church in time of Divine Service, with his hat on, and directing himself to Mr. Hitch, said, "I am a man under authority, and am commanded to dismiss this assembly." Upon which Mr. Hitch made a pause; but Cromwell and the rabble passing up towards the Communion Table, Mr. Hitch proceeded with the service; at which Cromwell returned, and laying his hand upon his sword in a passion, bid Mr. Hitch leave off his fooling, and come down; and so drove out the whole congregation.

The Garner. THE KEYSTONE OF CHRISTIANITY.

Without one discordant voice, the redeemed in heaven ascribe their salvation to "the Lamb that was slain, and had redeemed them to God with his blood." "Who had washed them from their sins in his own blood." But in what sense could the Lamb that was slain wash them from their sins in his own blood, unless he were truly and literally an atoning sacrifice for them? This likewise shews the vast importance of the doctrine in the Christian system. It is indeed essential to it; for he who denies or overlooks it, cannot have a sound judgment of the divine perfections, law, and government, or of the evil and deserts of sin, as real Christians have. He cannot approach God in the same way, or with the same plea. He cannot exercise the same kind of repentance or faith, or feel himself under the same obligations, and influenced by the same motives, as they are. He cannot pray, or thank and bless God, for the same benefits; or have the same reasons for gratitude, humility, patience, and meekness. In a word, he cannot meet for the same heaven; and would dislike the company, dissent from the worship, and deride the employments and pleasures, of those who ascribe all their salvation to the atoning blood of the Lamb. And is not this sufficient to prove that he cannot be a partaker of the hope, the love, the joy, which are peculiar to the religion of the crucified Emmanuel?—Rev. Tho. Scott.

A RESURRECTION. When I see the heavenly sun buried under earth in the evening of the day, and in the morning to find a resurrection to his glory, why (think I) may not the sons of Heaven, buried in the earth in the evening of their days, expect the morning of their glorious resurrection? Each night is but the first day's funeral, and the morning his resurrection; why then should our funeral sleep be other than our sleep at night? Why should we not as well awake to our resurrection, as in the morning? I see night is rather an intermission of day, than a deprivation, and death rather borrows our life of us than robs us of it. Since, then, the glory of the sun finds a resurrection, why should not the sons of glory? Since a dead man may live again, I will not so much look for an end of my life, as wait for the coming of my change.—Arthur Warwick.

CONCENTRATION OF PROPHECY. It is casual, that such a variety of predictions as we find in the Bible, delivered in different ages, upon very different occasions, should be so framed as all to bear upon one great object, to wit, the coming of a successor, or the chief of an assortment of events, to which the images of each prediction are adapted with such wonderful art, that every one of them hath passed in its turn for the accomplishment? Should you see the rays of the sun reflected from a system of polished planes, and transmitted through a variety of refracting surfaces, collect at last in a burning point, and there, by their united action melt down the stubborn metal which resists the chemist's furnace, would you prefer the wonderful effect to chance, rather than to an exquisite polish,—to an accurate conformation and a just arrangement of the mirrors and the glasses? Would you not suppose that the skill of many artists had concurred to construct the different parts of the machine, under the direction of some far superior knowledge, by whom the properties of light and the laws of its reflections and refractions were understood, and by whom the effect which you had seen produced was originally intended? And can you suppose that it hath happened without design and contrivance, that the rays of the prophetic light are concentrated in a single point to illuminate a single object?—Bishop Horley.

THE DENIERS OF GOD. How does the Psalmist characterize such persons? What is the inspired estimate of these men? They lay claim themselves to universal strength of mind; it is a matter of high self-congratulation with them that they have been able to shake off the chains of opinion, and to stand up in the proud attitude of intellectual independence. Their character is disposed of by inspiration in a single epithet. It would be too great a compliment to them to brand their notions in a lengthened denunciation; they are not gentians, they need not be scathed with the thunderbolt. A word of truth strips them of all their magnificent pretensions; and there they stand for

ever shivering in the brief sentence, "The fool hath said in his heart, there is no God."—Rev. J. G. Dowling.

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* P. 6, edit. 1790. † Verses of Imagination, b. iii. ‡ Bumble's Personal Narrative, t. v. p. 28. § Hist. des Indes par Raynal; quoted by Rogers. ¶ The shrine of Dido, at Winchester, was broken in 1643.

** This word is used by Thomas Warton in his elegant Essay on Gothic Architecture, printed in Observations on Fair Queen, t. ii. p. 184, edit. 1762. †† James Montgomery.

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