

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.

VOLUME III.]

COBOURG, UPPER CANADA, SATURDAY, JUNE 13, 1840.

[NUMBER L.]

POETRY.

TYRE.

High on the stately wall
The spear of Arrad hung;
Through corridor and hall
Genaddin's war-note rung.
Where are they now? the note is o'er;
Yes! for a thousand years and more,
Five fathom deep beneath the sea
Those halls have lain all silently;
Nought listing save the mermaid's song,
While rude sea-monsters roam the corridors along.

Far from the warring East,
Tubal and Javan came:
And Araby the blest
And Kedar, mighty name—
Now on that shore, a lonely guest,
Some dripping fisherman may rest,
Watching on rock, or naked stone,
His dark net spread before the sun,
Unconscious of the doom-lay,
That broods o'er that dull spot, and there shall brood for aye!

ENGLAND.

Tyre of the West, and glorying in the name,
More than in Faith's pure flame!
O'er the not crafty fort, nor rock renown'd,
Earned upon hostile ground;
Wielding Trade's master-keys, at thy proud will,
To lock or lose its waters, England! trust not still.
Dread thou one pow'r! since haughty Babel's prime
High towers have been man's crime;
Since her hoar age, when the huge most lay bare,
Strongholds have been man's snare.
Thy nest is in the crags; ah! refuge frail!
Mad counsel in its hour, or traitors will prevail.
The who speak of thy crafty, thy cunning wiles,
Still spare these for thy lies;
But should vain hands defile the Temple wall,
More than his Church will fall:
For as earth's kings welcome their spotted Guest,
So gives He them by turn, to suffer or be blest.
LYRA APOSTOLICA.

THE EXILES OF ZILLERTHAL.*

[Concluded from our last.]

It may be asked, how it is that the Austrians, who tolerate Protestantism in other parts of their dominions, did not suffer it in the valley of the Ziller. The simple answer is, that up to this time, there was no Protestant community in the whole neighbourhood, and the Romish clergy were afraid lest its appearance should be followed by the defection of most of the population; nor can we affect to doubt that they had good grounds for their fears. Had permission been given to open a church in the valley, many would have joined it who could not make up their minds to forsake houses and lands and friends for the sake of the Gospel. Their intense anxiety to prevent Protestantism from striking any root in the Tyrol appears, however, in the most distinct shape—first, from the imperial decree which they obtained, forbidding those who were inclined to the Reformation to purchase land or acquire any immovable property in the country—and, secondly, from the final decree commanding them either to return to Romanism or to quit the Austrian dominions.

In the year 1834 they had received an answer from Vienna, dated April 2d, informing them 'That the government saw no reason for acceding to their request; but that, if they wished to secede from the Catholic church, they might emigrate to some other province of the empire where a Protestant congregation already existed.' For such an emigration, however, the majority felt no inclination. They justly concluded that, if they must find a new home, it would be better to seek for one not darkened by tyranny. The necessity which compelled them to look out in quest of a new country taught them to prefer one where law not only exists, but is justly administered—where Christianity is not only professed, but proves its vitality by mercy and a meek instruction of the ignorant; they therefore applied for passports to leave the Austrian dominions, and, after a delay of seven months, received an answer, dated March 7th, 1835, which denied them even the privilege of a voluntary exile. The people were, however, not to be shaken. They now fully made up their minds to leave a country rendered so unhappy by unjust rulers, and in 1836 signified their resolution in due form to the magistrates, who reported it to Vienna. And now the Court, that two years before would not give them passports, commanded them to quit the Austrian dominions within four months.

The good King of Prussia had, however, heard already the tidings of this oppression in Austria; and another good King, our own late Sovereign, had heard also the tale of cruelty and injustice.

It is a deliberate falsehood of Popish agents which represents the religious movement in Austria as a Prussian machination against that power. It is true that Protestants in Bavaria sent reports of the Popish persecution to Berlin so early as 1834, but the Prussian Government meddled neither directly nor indirectly in the affair. They hoped that the patience and quiet demeanour of the Zillertalers would ultimately procure them toleration. It was not until the overt act of the decree of January 11th, 1837, that any Protestant court took notice of the matter; and after that silence would have been unpardonable. The Tyrol and Salzburg belong to the territory of the Germanic confederation;—and Austria, by signing the great fundamental compact of June 8th, 1815, had pledged herself to the solemn observance of its 16th Article, which says:

'Difference of religious persuasion can, within the territory of the Germanic confederation, form no ground of difference in the enjoyment of civil and political rights.' To the eternal honour of William IV. be it recorded that he was the first who moved in the matter. Again, and again, in February and March, 1837, he called upon the King of Prussia to interfere. They had both been parties to the Act of Confederation—they had both guaranteed its observance: they could not see its provisions trampled under foot, to the oppression and ruin of the Tyrol—without sacrificing every principle of self-respect, humanity, veracity, honour, and religion. The King of England and Hanover found no want of sympathy on the part of his Prussian brother, a worthy descendant of those Sovereigns who opened their arms to receive the victims of Popery flying from France, from Salzburg, and Bohemia. He was as determined as King William, but desired to act as gently as possible to the Emperor of Austria, and therefore, instead of adopting the form of diplomatic reclamation, which must have been attended with a public exposure of political delin-

quency and breach of faith, he quietly commissioned his chaplain, Dr. Strauss, who was going to Vienna, to intercede with Prince Metternich, that, to such families as preferred emigration into Prussia, permission and time for preparation might be granted, as he was willing to receive them all. A revocation or alteration of the decree of banishment was not asked for—for this reason amongst others, that a longer stay in the Tyrol under such circumstances could not have been desirable to the Protestants themselves. In fact, immediately after the departure of the King's chaplain from Berlin, on the 23d of May, 1837, the Zillertalial deputy to the King of Prussia arrived to solicit a quiet habitation for the victims of intolerance: this was Johann Fleidl. He presented to the King the following petition, drawn up almost entirely by himself:—

'Most illustrious, most Mighty King;
'Most gracious King and Lord,
'In my own name, and in the name of my brethren in the faith—whose number amounts to from 430 to 440, I venture to address a cry of distress to the magnanimity and grace of your Majesty, in your high character of Defender of the Gospel.* With my whole soul I desired to have advanced this prayer personally and orally, though I am content, too, if it be permitted to me to do so only in writing. After the lapse of an hundred years, another act of persecution and banishment is perpetrated in our Fatherland. Not for any crimes that we have committed, nor for any misdemeanours of ours, but because of our religion, we are compelled to forsake the land of our home, as the annexed certificate from the Landgericht Zell, dated the 11th of this month, will testify. We have, however, the satisfaction, of being permitted to migrate to another Austrian province, or emigration; but, in order to spare ourselves and our children all further vexation, we prefer the latter. Once before, Prussia granted our fathers an asylum in their time of need—we, too, put all our trust in God and the good King of Prussia. We shall find help and not be confounded.

'We therefore most humbly petition your Majesty for a condescending reception into your states, and kind assistance on the occasion of our settlement. We pray your Majesty to receive us paternally, that we may be able to live according to our Faith. Our Faith is built entirely upon the doctrine of the Holy Scripture, and the principles of the Augsburg Confession. We have read both with diligence, and have arrived at a full knowledge of the difference between the Divine Word and human addition. From this Faith we neither can, nor will ever depart; for its sake we leave house and land, for its sake our native country. May your Majesty graciously permit us to remain together in one congregation—that will increase our mutual help and comfort. May your Majesty most graciously place us in a district whose circumstances have some resemblance to those of our own Alpine land. Our employments have been agriculture and the breeding of cattle. Two-thirds of us have property—one-third live by day-labour—only eighteen have trades, of whom thirteen are weavers.—May it please your Majesty to give us a pastor faithful to his Lord, and a zealous schoolmaster; though at first we shall most probably not be able to contribute much towards their support. The journey will be expensive, and we do not know how much we shall bring to our new home, and we and our children have been for a long time deprived of the consolations of religion, and the benefit of school-instruction. If want should anywhere make its appearance amongst us, especially amongst the labourers, and those who are better off but not able to give sufficient relief, inasmuch as here they have to begin life over again, may it please your Majesty to be a father to us all. May it especially please your Majesty to intercede that the allotted term of four months, from May 11th, to September 11th, may be prolonged until next spring. The sale of our farms, which has already begun, but which cannot be ended in so short a time without loss—the approach of winter—the infirmity of the old people and the children—make this prolongation of the term highly desirable. May God repay to your Majesty any good that your Majesty does to us. Faithful, honest, and thankful, will we remain in Prussia, and not put off the good features in our Tyrolean nature. We shall only increase the number of your Majesty's brave subjects, and stand forth in history as an abiding monument, that misfortune, when it dwells near compassion, ceases to be misfortune, and that the Gospel, whenever it is obliged to fly from the Papacy, finds protection near the magnanimous King of Prussia.

'The Tyrolean of the Zillertal, by their spokesman,
'JOHANN FLEIDL, from Zillertal.
'Berlin, May 27th, 1837.'

This letter speaks for itself: there is a heartiness and an openness about it which convince the reader at once of the truth of its statements: there is a tone of independence which spurns the idea of appearing as a beggar, and at the same time an honest avowal of the real circumstances of the exiles. Two thirds of them had by honest industry acquired property: they did not, therefore, issue forth as a horde of needy adventurers. Their renunciation of Popery was not a profitable speculation, but a measure involving certain loss for the present, and the risk of temporal ruin for the future. Some amongst them were poor, and might perhaps require the assistance of Christian charity; and this they present to the consideration of the Prussian monarch. It is needless to say that this petition met with the attention which it deserved. Whilst Fleidl was urging his suit at Berlin, Dr. Strauss was successfully advocating the cause at Vienna. The Austrian ministers, ashamed at the presence of a foreign Protestant, consented to every thing that was proposed, and tried too late to wipe off from their religion the foul stigma of persecution, and from their statesmanship that of tyrannous oppression. Their mock repentance had, however, come too late.—'The history of eight years' perfidy and injustice was not to be effaced by a few words of tardy compliment, nor the deliberate cruelty of their policy to be atoned for by a short-lived and compulsory civility.

The Zillertalers were delighted with the actual results, and set themselves vigorously to make preparations for their journey. The Prussian government behaved towards them with great consideration as well as good faith. Dr. Strauss met deputies from Zillertal at Kreuth, and communicated to them the ecclesiastical relations of Prussia; and a councillor of state was commissioned to explain the civil duties to which they would, by settling in that kingdom, become liable. They were perfectly satisfied: the manner in which they had been trained had delivered them from all sectarian particularism, and led them to lay hold of the realities of the Pro-

testant faith. Their religion taught them to submit to every ordinance of the magistrate; they therefore began with alacrity to load the carts and waggons for the journey, and to dispose of their houses, lands, and other effects: they soothed purchasers, and contrary to expectation, were successful in disposing of them on favourable terms. It has been reported that the buyers were obliged to swear that they would never 'turn to the Bible'—but this is untrue. The husbands, wives, children, relations, however, who wished to remain behind in their native land were compelled to swear 'That they would never know anything more of the emigrants;—a fact which shows the Popery of the present day is just the same as it was a hundred years ago, when it imposed a similar oath on the Salzburg exiles, and that it is at all times devoid not only of mercy, but of the common feelings of humanity. It is, however, but fair to add, that the Austrian government did not require the payment of the emigrant-tax, and even furnished the poorest of the exiles with the pecuniary means of pursuing their journey.

Fourteen days before the expiration of the appointed term, the wanderers were ready, and the first division commenced their journey. The farewell to their homes and their friends was rendered still more trying by the last words of those whom they had been their persecutors. The bigots among the peasants now relented, and met them with every expression of regret; protested that they had no idea that their conduct would have led to a result so serious as sad, and besought them to change their mind; urged upon them that their exile would bring disgrace upon the Tyrolean name, and made them remain in the Church. One poor family, with seven children, had their effects packed upon a small cart or truck, ready for departure the following morning, when a rich relation emceed offered the father a handsome freehold farm, if he would adhere to Romanism. 'I am not going to sell my religion,' was the calm reply. Even the priests did something to direct public attention to the exiles, though it must be acknowledged they did it in their own way. On the boundaries of the valley of Kitzbühel, one took for the subject of his sermon 'The judgment of God upon the Athenians;' in the course of which he showed the hardship of allowing them to carry away the sum of 200,000 imperial florins: 'But, my devoted hearers,' said he, 'they will spend a great deal of it on the road, and soon get rid of the remainder. Prussia is a poor land, the necessaries of life are all dear there, and even mouse-flesh is sold for money!' This sermon shows, however, that the impression on their Romanist neighbours was not that which had compelled them to emigrate. The fact is, they brought into Prussia 50,000 reichs-dollars, and about as much more remained due to them in their native vale.

According to the wish of the Austrian government, they took the route through the Imperial States, Salzburg, the Arch-duchy, Moravia, Bohemia—and in several divisions. The first, consisting of 150 souls, passed through Linz on the 7th September. As soon as the Protestant congregation of Kitzbühel heard that a second division was to follow, they sent deputies to them as far as Bocklabrug to invite them to partake of their hospitality, and to attend the divine service on September 8th, the festival of the nativity of the Virgin Mary. Here the majority, for the first time, entered a Protestant church. The pastor, Trautberger, preached upon the 23d Psalm; immediately after the commissary of the march summoned them to proceed on their journey. This division was more numerous than the first, and amounted to 200 souls. To every two or three families belonged a common wagon drawn by horses. Many of the poor dragged along a small two-wheeled covered cart, containing their effects and their children. Amongst these was Johann Fleidl, upon whose cart sat his mother and four little children. On the Saturday they arrived in Scharten, the residence of a Lutheran Superintendent, where the inhabitants received him into their houses, but where they had to encounter the first manifestation of Popish unfriendliness. Evera priest participated in the guilt of this unkindness, and said, 'You are going to the place to which you properly belong, the desolate Riesengebirg: very few of you, however, will get so far; most will perish on the road through Bohemia.' 'That does not alarm us,' answered an itinerant; 'if we live, we live to the Lord, if we die we die unto the Lord.' A third and a fourth division speedily followed, and, passing through evil report and good report, kindness and unkindness, they came at last, at Mitheldorf, to the borders of that good land which the Providence of God had opened to them, and where, if it did not flow with milk and honey, promised them the free enjoyment of that Word which to the Palatist was 'sweeter than honey and the honey-comb.' The pastor, followed by a large portion of his flock, went forth to welcome them, and to say, 'Come in, ye blessed of the Lord.' It was a touching sight—at the head of the train advanced the fathers and mothers, tall and well-proportioned figures, wearing the well-known Tyrolean hat, and clothed in the costume of their country. It was easy to perceive that the clothes had all been newly provided for the journey. Saturday the 23d, at noon, came the second division, weary and wet from the heavy rain which had continued for several days; on the 30th, the third; and a few days after, the last and the smallest train. Schmiedeburg was to be their first halting-place and temporary home, until the intended settlement could be prepared for their reception; and here, on the 8th day of October, they observed a day of public thanksgiving to God for their safe arrival. The Tyrolean assembled on the great open Place before the church, at the doors of which stood the clergy to receive them. The hymn was sung—

'When Christ his Church defends,
All hell may rage and riot.'

The church-doors were opened and the clergy led in the people, whilst another hymn was sung—

'Up, Christians, ye who trust in God,
Nor let men's threats afflict you.'

The exiles occupied the seats on the right and left, immediately before the altar. The service began with the hymn—

'In God my friend I put my trust.'

Then followed an address from the altar, and all concluded with the hymn—

'Now thank God, one and all.'

The church could hardly hold the crowds that streamed from all sides to take part in the solemnity. A few days after this, all the heads of families, as well as unmarried individuals, were summoned to the town-house, where they were presented with Bibles. The government at once made provision both for the schooling of the children and the instruction of the adults. A school-master

from the Royal Seminary, in Buntzlau, was immediately appointed to the charge. From the hours of eight to twelve more than eighty Tyrolean children receive daily instruction, and from two to five, ninety adults. The instruction is stated to be in reading, writing, arithmetic, singing, and Bible history. From four to five, more than twenty old people, at their own request, are taught to read, that they may be able to read the Bible themselves.

On the 13th day of October, being the birth-day of their illustrious benefactress, the Princess Marianne of Prussia, the school was consecrated and the school-master inducted; after which, the President of the Province, Dr. von Merckel, addressed a few words to the children, and, on their dismissal, to the adults, saluting them as the new subjects of his monarch. A more remarkable proof of the kindness and firmness of the king could not have been afforded, than the appearance of Dr. von Merckel on such an occasion—for this functionary had long been known as the implacable opposer of orthodox Christianity, and the especial enemy of the Augsburg confession of faith—as one who, if his power had been equal to his will, would not have yielded the persecutor's palm to any Austrian Papist. The royal determination to protect these poor Lutheran confessors now compelled him to appear as their friend; and the fact furnishes a remarkable contrast to the conduct of the Emperor. The Austrian sovereign promised them every thing, granted them nothing. His humanity led him to pity them—his justice inclined him to secure to them the rights guaranteed by the law of his country; but his religion was adverse to humanity and justice, and obtained the victory over his veracity. In one case the piety of the monarch secured the safety of the persecuted; in the other, the intrigues of Popish zealots overruled the natural feelings of Imperial humanity. The people of Schmiedeburg, however, partook heartily of the feelings of their sovereign, gave the Zillertalers a cordial welcome, and were zealous in every little act of kindness which the necessities of their guests required. The Dowager Countess von Reden was particularly active in attending to the more destitute. Their spiritual necessities, meanwhile, were provided for by the clergy of Schmiedeburg and the neighbouring parishes. The first care was to prepare them for their reception into the Protestant Church of Prussia. For this purpose they were instructed three or four times a week, from their arrival to the 12th of November, when 197 adults were publicly admitted to the Sacrament of the Lord's Supper. Their confession of faith was previously read by Johann Fleidl, after which, the Prince William, brother to His Majesty, preceded the men, and the Princess William the women, of Zillertal to the altar.

Soon after their arrival, nine members of the congregation went to their eternal rest. The cholera, which prevailed in the town at the time, carried off five; but even these had calmed in their last moments, and expressed humble thankfulness to God, who had permitted them to reach a land where they could be strengthened for their long journey by the body and blood of Christ, and look forward to a Christian sepulture for their remains. To attain this object was the only purpose for which some had left their native valley. Ignatius Hauser, an old man, and for three years previously crippled by paralysis, came with his will ready-made in his pocket. A feeble matron, who had passed her 81st year, continually urged her children during the journey, to make haste, lest she should die in the land of persecution and inhospitality. The prayers of both were heard, and within a few days after the close of their toilsome march, both were permitted to close their eyes in peace. One of the women gave birth to a child within an hour of the arrival. The family of the Count von Schulerberg hospitably received her into their mansion, and the noble host subsequently presented the child as sponsor at the font, where she received the name of Frederica Wilhelmina. Some marriages also soon followed. During the winter they were taken care of in Schmiedeburg, and in summer entered upon their new possessions in the domains of Erdmannsdorf, where each obtained a house and farm suitable to his means and his former position in the Tyrol. The colony itself has received the name of their old home, Zillertal. Reports have, we know, been circulated, that the exiles are discontented, and already wish to emigrate again; but nothing could be more untrue. Those of the labouring class who were accustomed to leave the Tyrol annually in search of employment continue their periodic migrations, and are readily furnished by the Prussian government with passports for the purpose. The great majority, whom no such necessity compels, remain stationary—all are happy, and thankful for the kindness with which they have been received, and the liberty of conscience which they enjoy.

Such is the simple narrative of this Austrian oppression, and of the happy deliverance of its victims. Prudence forbade the fires and massacres, the dragonades and confiscations of former centuries; but the denial of justice, the withholding of the religious liberty guaranteed by the law, the refusal of Christian burial, and the most barbarous and unnatural prohibition to enter into the marriage state, concluded at last by an expulsion from home and land, can be designated by no milder term than that of persecution. When Protestants speak of the flames of Smithfield, or the horrors of St. Bartholomew's night, they are told that these things are not to be imputed to the religion of Rome, but to the barbarism of the age. They then point to the unprincipled perfidy which suggested, and the wanton cruelty which accompanied the revocation of the edict of Nantes; and again the times are made to bear the blame. The Salzburg persecution, conducted by a Roman archbishop, rises up in the Protestant mind as proof that in the eighteenth century the practice of Popery was still the same; but it is once more replied that the true principles of civilisation and toleration were not understood till within the last forty years. The history of the Zillertal exiles comes to testify that even in the present age of supposed illumination the system of Rome remains unchanged—as intolerant, as tyrannical, as faithless, as it was in the darkest of the ages that have passed away.

Who that knows any thing of the kind and amiable dispositions of the late or the present Emperor of Austria, would believe that any power on earth could have transformed them into the relentless oppressors of their loyal subjects, or induce them to break a distinct promise, and deliberately to violate the express articles of the most solemn treaties? It is beyond all doubt that no temporal power could have moved them to measures so repugnant to their nature and their honour; but Popery has blinded them to the perception of right and wrong, and made them insensible even to shame. There can be neither doubt nor mistake about the matter. The Treaty of Westphalia, the Toleration-Edicts

of Joseph II., and the Act of the Germanic Confederation, bound the Emperors of Austria to secure liberty of conscience to their subjects; and by the persecution of the Zillertalers these solemn international engagements have all been violated; a fact not very creditable to the house of Hapsburg, but momentarily instructive to Protestant nations and churches. They may learn that all Popish professions of liberality, or concern for liberty of conscience, are hypocritical; that if there be such a thing as religious liberty in the world, it is because God in his goodness has turned the scale of power and might in favour of Protestantism; and that if ever by our folly, or as a punishment for our sins, the Papists should become the strongest, that moment Europe will cease to breathe the free air of Christian freedom.—Wherever Popery now possesses the power, liberty of conscience is unknown. The Pope suffers it not in his own dominions. He has of late compelled the benevolent King of Sardinia to abrogate almost all the old privileges of the Waldenses.* Bavaria returns to intolerance, and compels her Protestant soldiers to pay homage to the wafer. Austria contracts the little measure of freedom which her statutes had provided, and forcibly drives Protestantism out of the Tyrol. Popery is still the same in her dispositions, her aim, and her means, and therefore Protestant nations must still entertain the same distrust, and exercise the same vigilance that they did two centuries ago. There can be no peace with Rome—nor any security for liberty of conscience—except in the continued existence of European Protestant ascendancy. It is a sad fact, of which this history reminds us, namely, that neither sovereigns nor churchmen of the Roman system are bound by treaties or oaths; that fear is the only motive, and force the only argument, that can induce them to maintain a semblance of mercy or veracity. Thankful we may be that, by the fundamental law of the land, this system of cruelty and fraud is for ever excluded from the British throne.

* The recent history of the Waldenses is deserving of a separate article—and we purpose to treat of it in an early Number.

**ADDRESS OF ARCHBISHOP WHITGIFT TO
QUEEN ELIZABETH,
With a view of presenting the sacrilegious designs of the
Nonconformist party of that day.**

I BESECH your majesty to hear me with patience, and to believe that yours and the Church's safety are dearer to me than my life, but my conscience dearer than both; and therefore give me leave to do my duty, and tell you, that princes are reputed nursing-fathers of the Church, and owe it a protection; and therefore God forbid that you should be so much as passive in her ruin, when you may prevent it; or that I should behold it without horror and detestation, and should forbear to tell your majesty of the sin and danger of sacrilege. And though you and myself were born in an age of frailties, when the primitive piety and care of the Church's lands and immunities are much decayed; yet, madam, let me beg that you would first consider that there are such sins as profaneness and sacrilege; and that if there were not, they could not have names in holy writ, and particularly in the New Testament. And I beseech you to consider, that though our Saviour said, "he judged no man," and to testify it would not judge nor divide the inheritance betwixt the two brethren, nor would judge the woman taken in adultery; yet in this point of the Church's rights he was so zealous, that he made himself both the accuser, and the judge, and the executioner, to punish those sins; witnessed, in that he himself made the whip to drive the profaners out of the temple, and overthrew the tables of the money-changers, and drove them out of it. And I beseech you to consider, that it was St. Paul that said to those Christians of his time that were offended with idolatry, and yet committed sacrilege, "Thou that abhorrest idols, dost thou commit sacrilege?" supposing, I think, sacrilege to be the greater sin. This may occasion your majesty to consider, that there is such a sin as sacrilege. And to incline you to prevent the course that will follow it, I beseech you also to consider, that Constantine the first Christian emperor, and Helena, his mother, that King Edgar, and Edward the Confessor, and indeed many others of your predecessors, and many private Christians, have also given to God and to his Church much land and many immunities, which they might have given to those of their own families, and did not, but gave them as an absolute right and sacrifice to God; and with these immunities and lands they have entailed a curse upon the alienators of them. God prevent your majesty and your successors from being liable to that curse, which will cleave unto Churchlands as the leprosy to the Jews.

And to make you, that are trusted with their preservation, the better to understand the danger of it, I beseech you forget not that, to prevent those curses, the Church's land and power have been also endeavoured to be preserved, as far as human reason and the law of this nation have been able to preserve them, by an immediate and most sacred obligation on the consciences of the princes of this realm. For they that consult Magna Charta shall find, that as all your predecessors were at their coronation, so you also were sworn before all the nobility and bishops then present, and in the presence of God and in his stead, to him that anointed you, to maintain the Church lands, and the rights belonging to it; and this you yourself have testified openly to God at the holy altar, by laying your hands on the Bible then lying upon it. And not only Magna Charta, but many modern statutes have denounced a curse upon those that break Magna Charta, a curse like the leprosy that was entailed on the Jews; for as that, so those curses have and will cleave to the very stones of those buildings that have been consecrated to God; and the father's sin of sacrilege hath and will prove to be entailed on his son and family. And now, madam, what account can be given for the breach of this oath at the last great day, either by your majesty or by me, if it be wilfully or but negligently violated, I know not.

And therefore, good madam, let not the late Lord's exceptions against the failings of some few clergymen prevail with you to punish posterity for the errors of this present age: but let God and his Church have their inheritance. And though I pretend not to prophesy, yet I beg posterity to take note of what is already become visible in many families, that Church-land, added to an ancient and just inheritance, hath proved like a moth fretting a garment, and secretly consumed both; or like the eagle that stole a coal from the altar, and thereby set her nest on fire, which consumed both her young eagles and herself that stole it. And though I shall forbear to speak reproachfully of your father, yet I beg you to notice, that a part of the Church's rights, added to the vast treasure left him by his father, hath been conceived to bring an unavoidable consumption upon both, notwithstanding all his diligence to preserve it.

And consider, that after the violation of those laws to which he had sworn in Magna Charta, God did so far deny him his retaining grace, that as King Saul, after he was forsaken of God, fell from one sin to another, so he, till at last he fell into greater sins than I am willing to mention. Madam, religion is the foundation of the throne.

* The Earl of Leicester, the head of the Nonconformist party.

* From the London Quarterly Review.

* Schutzzherr.

dation and cement of human societies; and when they that serve at God's altar shall be exposed to poverty, then religion itself will be exposed to scorn, and become contemptible, as you may already observe it to be in too many poor vicarages in the nation.

A FALL OF LOCUSTS. From "Portugal and Galicia" by the Earl of Carnarvon.

Speaking of natural exhibitions, a fall of locusts is, beyond all comparison, the most awful I have ever seen, and I may perhaps be excused for digressing from the immediate threat of my narrative to give my readers some account of that dreadful scourge, which is considered in eastern and southern countries the most unfeeling manifestation of the wrath of God.

NATIONAL ESTABLISHMENTS.

It is objected, that there is no actual commandment in the New Testament enjoining the establishment of a national Church. We reply, such a commandment was not needed. It had been already given. There had been a period in the history of God's Church, during which it was under the authority of Gentile monarchs, and to those monarchs God had plainly given the necessary commandment, as may be seen in the history (which the reader is requested to peruse) recorded Ezra, 6th and 7th chapters.

her—for I speak not of the national establishment; let the nation see to that, for her prosperity and safety is in it—but I speak of the Church of Christ in this land; and, thanks be to God, there are no symptoms within but such as batten his continued favour and support. At no period has the piety and zeal of her bishops claimed from her clergy a greater degree of love and obedience; and do not our hearts tell us how willingly, how cordially they are offered? In the number of sacred edifices, too, which are arising up in our land, have we not a pleasing evidence of religions ardour on the part of our lay brethren—a promise of still greater exertions to extend the blessings of pure and undefiled religion, till at last they shall become commensurate with our vastly increasing population? The peculiarly favoured inhabitants of Christian Britain will never, we trust, be suffered to fall a prey to their worst enemies.

THE CHURCH.

COBOURG, SATURDAY, JUNE 13, 1840.

The visitation of the Diocese of Upper Canada in which the Lord Bishop of Toronto is now engaged, reminds us of the duty of calling the attention of our readers generally, and of our more youthful readers especially, to the important and Apostolic rite of CONFIRMATION. We are well aware that full instruction,—more full and satisfactory than in our limited space we can attempt to offer,—will be conveyed by individual clergymen to the younger members of their respective churches, upon this particular ordinance of the Church, and upon those points of Christian doctrine and discipline an acquaintance with which is implied in the usual preparation for that ordinance; still a few remarks from us may not be without benefit, nor inappropriately employ a portion of our editorial space. At present, however, we must confine ourselves to a few introductory observations upon the religious responsibilities of the youth.

stroys the canker-worm of eruption; and that the longer we live, the more dead the world we shall necessarily become? Is it belied that covetousness, and worldly-mindedness, and even the more depraved passions of the heart, all take the flight when life declines and eternity approaches?—Ereience alas!—the progress of passing events, teach a very different lesson. This assures us that the vain imaginations of a corrupted nature cling to degenerate man even to his latest hour; that, if unconverted in heart at unchanged in principle through the Spirit's teaching—is as much a stranger as ever to the love and service of God,—as much wedded to this vain world as in thigayest days of youthful thoughtlessness.

justed, in their several positions, and to each other; that, to disturb the least of them, is to mar the whole. A consequence which will, at once, deprive you of the use and beauty of a perfect timekeeper; and me of the pleasure I have proposed to myself, in making it a lasting remembrance. But I will not anticipate foolishness in one for whom I have manifested so great a regard; but, rather, the contrary. Take this gift, therefore, and keep it—along may you live to enjoy the pleasure of wearing it, for my sake.

this part of the country. Went in the afternoon on horseback to a back settlement in the bush, five miles from Napierville—held Divine Service in a private room—two children were brought for baptism. This settlement has been formed seventeen years and no clergyman has ever visited them. March 1.—Returned to Napierville and afterwards left for Sherburne—visited a poor sick family two miles back in the woods—at seven P. M. held Divine Service at a private house. March 2.—Left for Covey Hill—visited a family on the road (who have children for baptism) to catechise them. Also visited a sick old man—had been ten years from Ireland, and had never since heard a Sermon from a Church Minister, which he had greatly desired—left with him Dean Stanhope's Meditation for the Sick.

thirty-five attended—nearly one hundred persons present at Church... some had come from eight or ten miles distant.

July 11.—The people just about here (or rather some few) can't or won't divert themselves of the fear of tithes, if they attend the ministrations of a clergyman of the Church; or, as they call it, "ENCOURAGE" them to come into the country.

OPENING OF TRINITY CHAPEL, MONTREAL. The exertions that have been made by the Christian public, during the last three or four years, to spread the lights of our religion through the land deserve the most favorable mention...

His Lordship yesterday consecrated Trinity Church, lately erected here, and preached on the occasion a highly appropriate sermon from the 95th psalm. Want of room prevents us from giving even a synopsis of the learned Bishop's discourse...

We were much disappointed to see so few present.—Montreal Herald, June 4.

Intelligence.

THE UNICORN STEAMER.

FROM THE NEW YORK ALBION. CANADA BILL. CLERGY RESERVES.

The Lord Chancellor, on Monday, after informing the House of Lords that the Judges were in attendance, moved that they deliver their opinions on the questions touching the Canada Clergy Reserves, which had been referred to them by the House...

From the N. Y. Commercial Advertiser. The steam boat Unicorn, the first of Mr. Cunard's line, departed from Liverpool on the appointed day, 16th of May, and arrived at Halifax, on Monday, the 1st of June at 11 A. M., and departed again the same evening for Boston, where she arrived on Wednesday evening the 3d, after a passage of forty hours.

The Irish municipal reform bill had its second reading by a vote of 131 to 32.

Tuesday, May 5.—In the House of Commons there was a long and very interesting debate on the subject of convict transportation—brought on by a petition, numerously signed, for its total abolition.

Wednesday, May 6.—In the House of Commons the debate on Lord Stanley's registration bill was again postponed, in consequence of the absence of Lord John Russell, which absence was caused by the recent murder of his uncle, Lord William Russell.

Friday, May 8.—In the House of Lords the Earl of Mount-Carmel moved to have laid on the table the address of the Upper Canada House of Assembly, imploring her Majesty to promote emigration to that country; also what had passed between the Emigration Company and Government on that subject.

The Earl of Aberdeen asked if Government intended to do anything respecting emigration from the Highlands and the Isle of Skye.

Lord Melbourne replied, opposing the motion, and vindicating the Duke of Wellington, in a speech of unusual length for him.

Monday, May 11.—In the House of Lords the Earl of Mount-Carmel inquired whether government would guarantee the payment of interest on the loan of £250,000 voted by the House of Assembly in Upper Canada, to carry on public works in that province.

Tuesday, May 12.—Earl Stanhope moved an address to her Majesty against the opium trade in China. In his speech in support of the motion Earl Stanhope deprecated the war, and censured Lord Palmerston; he also censured Captain Elliott severely.

Wednesday, May 13.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Thursday, May 14.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Friday, May 15.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Saturday, May 16.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

lived had never before been inflicted on a representative of the British crown. The Duke's advice was followed—the previous question was moved and carried, amounting to a negative of the motion.

Wednesday, May 13.—House of Lords not in session. In the House of Commons the day was devoted to petitions.

Thursday, May 14.—In the House of Lords counsel were heard against the Irish municipal reform bill.

Friday, May 15.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Saturday, May 16.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Sunday, May 17.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Monday, May 18.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Tuesday, May 19.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Wednesday, May 20.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Thursday, May 21.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Friday, May 22.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Saturday, May 23.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Sunday, May 24.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Monday, May 25.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Tuesday, May 26.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Wednesday, May 27.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Thursday, May 28.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Friday, May 29.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Saturday, May 30.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Sunday, May 31.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Monday, June 1.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Tuesday, June 2.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Wednesday, June 3.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Thursday, June 4.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Friday, June 5.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Saturday, June 6.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Sunday, June 7.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Monday, June 8.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Tuesday, June 9.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Wednesday, June 10.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Thursday, June 11.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Friday, June 12.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Saturday, June 13.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Sunday, June 14.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Monday, June 15.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Tuesday, June 16.—The Duke of Wellington, in a speech of unusual length for him, earnestly advised the dismissal of the motion by voting the expedient for the house to pronounce an opinion on the case.

Among the deaths announced as those of Mr. Morrison, of hygeinical pit notoriety, and Count Guiccioli, husband of Lord Byron's mistress.

MURDER OF LORD WILLIAM RUSSELL. The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

The murder of an aged and highly-respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford, was found dead in his bed.

lieved the market from an article almost unobtainable here. No change in the value of free American Flour, but that in bond may be quoted 6d. to 1s. per barrel lower.

Halifax, N. S., Monday, 1 P.M. June, 1840. The steamer Unicorn came in about 11 o'clock of day, in the most beautiful style, although she has had a long passage of nearly 16 days, the most tedious part of which was the first, in consequence of a continuation of strong westerly gales, and the ship being unusually deep, having on board a much larger supply of coal than she was ever intended to carry.

I understand Mr. Cunard has chartered another steamer, the Achilles, to start this day (1st June) from Liverpool. Goodwin's arrest in England.—Goodwin, the young man who left New York with a large amount of money belonging to his employers, was arrested in Plymouth on the 7th, in company with an abandoned female who went with him from New York. Thirteen thousand dollars were found in his possession, which he surrendered to Mr. Cripps (the member of the firm who went to England in pursuit of him).

UNITED STATES. ATTEMPT TO BURN THE STEAMER GREAT BRITAIN.—ARREST OF LETT AND DAFOE. While the Great Britain was lying at the wharf in this village on Saturday, receiving passengers and baggage for Lewiston, a trunk was taken on board by a curman and left near the ladies' cabin. Soon after the trunk was moved to a different position by a person who was noticed by a lady on board, and very soon after it exploded, with a report like that of a cannon, blowing the trunk to atoms and throwing fire in all directions, so that it was communicated to the wood and other materials on deck. Much glass was broken in the boat and other injury done.

Very properly no doubt, the Captain declined the proposition, and Lett was well secured in jail.

From the description given by the lady referred to above, of the person who removed the trunk from where the curman left it, suspicion settled upon a man by the name of Dafeo, supposed to be an accomplice of Lett. The citizens in conjunction with the village authorities took measures for the arrest of Dafeo, and at a special meeting of the Board of Trustees called on the occasion a resolution passed authorising the offer of a reward of \$250 for his apprehension.

The proceedings in the Chamber, when the announcement respecting Napoleon was made, and he described as "The Minister of the Interior, the King has commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The alliance with England is still farther consolidated by this event. In vain do diplomatists show up treaties, if they are not ratified in the hearts of the people. We may now, however, believe that the noble result of the British government, that some sentiments of animosity still exist between the two countries, they will be buried in the tomb which the ashes of Napoleon are to be deposited."

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

The Chamber of Deputies, on the 12th of May, the Minister of the Interior announced that he had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debats remarks as follows:—"Who would have said, twenty-five years ago, when England was directing against France the whole of Europe, that the day was so near at hand when the two nations, reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations?"

whom the money was deposited, became bankrupt and a defaulter in a large amount. The government was applied to, through the British Minister, for redress, but nothing was done in relation to it, and the claimants came to Congress, where a bill for their relief has this day been rejected. The principle assumed is that the government is not responsible for its own officers. It is an important decision in reference to cases which are likely to be of frequent occurrence. A draft upon a sub-treasurer, for instance may be protested—the sub may be steaming it across the Atlantic, and the government declare it is not responsible for the defalcation of its officers.—Quebec Mercury.

WRECK OF THE ATLANTIC WITH A GENERAL CARGO FOR QUEBEC.—The brig Hero, Miller, which arrived yesterday from St. John, Newfoundland, brought 18 passengers from the wreck of the Atlantic, of which event we have collected the following particulars:—

The new bark Atlantic, of Perth, (

SCRAPS FROM MY JOURNAL.

NO. I.—MARIENBURG.

Early one spring, it was several years ago, I set out from Scotland to make, in company with an old school-fellow, a summer's tour through the countries which border on the Baltic Sea.

Previous to our undertaking this excursion we consulted, both together and separately, every book of travels we could hear of which was likely to guide us in our rambles; and I remember very well that we both agreed that though we were likely to meet with much that was interesting, and even with something that was ornamental, yet there was small chance of our finding out anything so romantic as to compensate us for visiting those hyperborean regions instead of turning our steps to the south.

Lounging, however, one day in a drawing room in St. Petersburg, I happened to take up a volume of Baron Reisbeck's Travels in Germany, and turning to that part of it which describes what is usually called Polish Prussia, I then found that many interesting remains of antiquity were still to be found at Marienburg, a town near the Vistula, which was formerly the principal fortress and chief palace of the Teutonic Knights. These valiant warriors composed a body of fighting monks, which was formed in Palestine during the Crusades, and much about the same time as the associations of their brethren of the Temple and of Malta. When the arms of Saladin put an end to the vocation of these gowned warriors in the Holy Land, the Teutonic Knights, thinking that they could perform the next best service to Christianity by attempting to convert, after the manner of Charlemagne, the rude and wandering tribes of Northern Russia, Livonia, and Courland, established themselves at Marienburg, and, by virtue of their own prowess and the Pope's Bulls, soon conquered for themselves a goodly territory.

After the lapse of many years, Albert, Margrave of Brandenburg, and ancestor of the present royal family of Prussia, being elected Grand Master, succeeded in making the title hereditary in his family, in virtually abolishing the order, and in annexing their dominions to his own. Still, however, the celebrity of these gallant Knights was familiarised to us: we were still impressed with the prestige of their bold and manly bearing; and finding that their ancient seat and headquarters was still in existence, we delighted ourselves with the idea that here, in the north of Europe, we might find relics of chivalry quite as important and interesting as if we were strolling through the ruins of Rhodes, or wandering among the Gothic pinnacles and orange groves of Valletta.

It was nearly sunset on rather a fine evening in September when we drove into Marienburg. It is now but a small town; there is no suburb to it; and even within the fortifications there is many a garden and more than one field where we may readily suppose that a busy population once had their homes. It is situated upon the Nogat, a branch of the Vistula, and but a short distance below the place where this separates from the main stream of the river. The country around is not bold but undulating; the banks are beautifully wooded; and from several parts of the ramparts and watch towers you can see the undivided waters of the Vistula, and their separation. There, as I looked in the bright moonlight, both the magnificent parent river and its offspring glittered with silver radiance: all was still serene and lovely; and I could not help thinking of the departure from his father's house of a youth blessed in his innocence and glorying in his strength.

Early in the morning I sallied forth to view the town. It had been very strongly fortified according to the ancient plan,—with a high wall encircled completely by double ditches, broad and deep, and which could be easily filled from the river. At short intervals the walls are strengthened by projecting towers, while at some of the corners and near the principal gates these towers are built of so much greater strength, and are reared so high, that they seem to have been intended not only for defence but also as look out places for watchmen,—whence they could spy danger at a distance and, by exchanging signals, alarm the whole city. Upon one of these high towers, and at a considerable elevation, is fixed a plate of iron, with an inscription, detailing that on the 26th March, 1717, in the "administration" of John Cassimir, the waters of the Nogat, during an inundation, rose so high. The inundation must have been a fearful one, and have laid nearly all Marienburg under water.

The whole town seems as if it must have been built in a florid Gothic style, and had at one time the appearance almost of a city of Palaces. In several places considerable ranges of houses still remain, with a broad footway in front covered with arcades, very much like the celebrated "Rows" at Chester. It is probable that both may have been built about the same time.—The streets seem to me to have been laid out with a kind of radiation from the chief palace and halls of justice of the Knights, as being the place of eminence,—the sun of their lives was to call forth not only food and necessities for their existence, but to warm and protect them, and to guide them in each and all of their higher aspirations. There is a good deal of antique carving on many of these arcades, and mingled as they are among cottages of a more modern date and more mean appearance, they proclaim more distinctly of grander days than do even the remains of the chief Palace itself.

This chief Palace was built in the form of a very large quadrangle. Entering it from the side next to our Inn, and opposite to the small chapels, the principal buildings appear to have been on the right hand; and these, I still think, must have contained the Halls of audience and of justice. Two of these were so perfectly entire, and one of such size and loftiness, that during the wars with France at the beginning of the French Revolution, the King of Prussia converted them into magazines, where could be collected the grain which came down the Vistula, and whence it might be doled out afterwards for the supply of his armies. They were in progress of removing this desecration when I visited Marienburg. I call it desecration, and well do I think was Prussia ripe for its punishment under the iron sway of Napoleon when it could coolly so deface and so demean the monuments of that chivalrous government, which drove Odin and Thor from their groves on the Vistula, and reared temples to a beneficent and crucified Redeemer.

One of these Halls is particularly striking. The ceiling is so lofty that there was height enough to make four stories of warehouses under it. It runs in beautiful arches, all of which spring from three slender granite pillars. The other Hall is smaller but of nearly equal height, and the beautiful and complicated arching of the roof springs from one slender pillar by which it is supported in a surprising manner. In one of these Halls, but I forget which, a low stone bench or divan runs round three sides in the oriental fashion.

But the chapels formed to me the chief points of interest. The lower one is very small and highly ornamented, and being immediately above the vaults, may well be supposed to have been used solely as a place for performing the last duties to departed valour. These

vaults seem to have attracted in an especial manner the curiosity or cupidity of the French, for a great many bodies of the Knights and their Priests have been removed, and were laying strewn about among their broken coffins in an adjoining vaulted room. They were a disgusting spectacle: they had undergone a process of embalming, but the skin and flesh which had thus been dried and tanned, had now, by exposure to the air, begun to moulder from the bones. Many of these are of great size.

The upper Chapel is nearly in the same state as in the "olden time." The stained glass has indeed given way in many places, and been replaced by common window glass, but the ornaments and paintings in the interior are still much as we may suppose them to have been three or four hundred years ago. There are the benches at which sat the Knights, and many is the notch and many the initial, which, after the laudable practice of their schoolboy days, they have cut upon them. At one side near the end, and very near also to the entrance from the lower Chapel, there is a small altar, upon which there are still laid some pieces of pasteboard or parchment with sentences from the Bible written upon them in black letter. Here the Knights received the communion and took their vows of chivalry. Above this altar is a large crucifix of wood,—the body as large as the natural size. This crucifix is encircled by a heart upon which it rests. Above our Saviour's head is "INRI;" and above this again, in the hollow of the heart, is a chauffer, with bright flame issuing from it. Under the whole is a scroll with this inscription, "Amor crucifixus."

I had long been fond of studying the history of the middle ages; to read descriptions of jousts and tournaments was to me a most delightful occupation, and many a time have I pored over the beautiful chapters of Gibbon which narrate the perils and conquests of the Crusaders. I thought I knew something of the nature of Chivalry. I thought I could enter into the spirit and feelings of its Knights. But when I saw this crucifix I absolutely started back. I felt as if I had been all along in utter ignorance, and that only now had I acquired any idea of that extraordinary mixture of gallantry and devotion,—of that fealty to God and the Ladies,—of that mixed feeling of opinion and sentiment. "It is this which has given its character to modern Europe.—It was this which, without confounding ranks, had produced a noble equality, and handed it down through all the gradations of social life. It was this opinion which mitigated Kings into companions, and raised private men to be fellows with Kings. Without force, or opposition, it subdued the fierceness of pride and power; it obliged Sovereigns to submit to the soft collar of social esteem, compelled stern authority to submit to eloquence, and gave a domination vanquisher of laws, to be subdued by manners." RIVINGS.

THE INFANT'S GRAVE.

The wife of the Missionary, who came home last spring, brought with her from the far country where she had been long a sojourner, three noble boys. But they were not all her children. Her youngest was not with her. Did he sleep, then, under the stately mimosa, or the beautiful palm tree; beneath the shadow of the church raised to the name of the Christian's God in the land of idols? There, perhaps, his swarthy nurse sits on his grave, and tells how the gentle white lady devoted her child to her Saviour in baptism, and found comfort when he died; and how she, poor heathen as she had been, had learnt submission from the Christians' book, and now, having faith in Christ, lived in the calm hope of meeting again those her kind instructors, and that her foster son. No! the Missionary's child is not buried there: he died on the voyage home; he was buried in the deep sea: so neither nurse nor mother may look upon his grave; but his little coffin was made as neatly as circumstances permitted, and the ceremony of his funeral was conducted with all that attention to order and propriety which it is the last comfort of our survivors to pay. All the children, and there were many on board beside his own little brothers, went on deck, and stood round the corpse whilst the beautiful service was read; and it was solemnly and affectionately read, by the beloved friend and fellow-labourer, who had been a stranger with them in the strange land. It was sad to be obliged to take the last look at the dear child even before "the first day of death was fled." There was something inexpressibly melancholy in the plunge with which the lost treasure sunk down, deeper and deeper, to the depths which no line has sounded; and the waves rolled on, and the gallant ship hastened on her course, so that the eye of man might never again know the place of his rest. But thou, Lord, art the hope of them that remain in the broad sea! So thought his mother while she wept in silence; but she looked for the resurrection of the body, when the sea shall give up her dead, and she was calm.—Scenes in our Parish.

THE RECTOR OF ST. GEORGE'S.

Mr. Macmahon, the Rector of St. George's [in Grenada], is a good and interesting old man. In the insurrection of 1795 he, with many others, was placed in a room previously to being summoned to execution by the slaves. He saw all his companions taken out and shot one by one, but having had the luck of Ulysses to stand last, he determined to make a bold push for his life. Macmahon is a tall and was then an uncommonly strong man, and the moment he walked out he leaped upon the slave-general and clung round his neck so tightly that they could not force him away for a long time. The struggle produced a pause and an enquiry who he was, and when he was known to be the parson, there was a common cry for saving his life, as he had always been a kind and charitable man to every one connected with his cure. The worthy-rector tells the story with a deserved satisfaction.—Coleridge's Six Months in the West Indies.

CHURCH IN SWEDEN.

On Sunday morning I attended divine service. The language, it is true, was unintelligible; yet there is a pleasure in being within the sanctuary where God's people are met together to honour his holy day. There is little difference, as you are aware, on essential points between the Lutheran and the English Churches.—Their temples are more studded with images than we should like, and a crucifix is generally placed over the altar; but, with the true spirit of the great reformer, they abhor the Romish idolatry. The priests wear a long robe trailing on the ground, with a lappet behind, resembling that of the undergraduates at Cambridge.—The men and women sit in different parts of the Church. The service is conducted much like our own, but there is more singing; and some part (I suppose the Psalms) is chaunted by the minister alone, who does not join the congregation in the rest. The ceremonies of marriage and baptism are also similar to ours. In the one, however, no ring is given, as far as I could observe. In the other, water is placed thrice on the head of the infant, instead of the forehead being marked with a cross.—The parishes are very large; twenty, thirty, and even forty miles is the common extent of one. The people have necessarily to go a long way to church. At Wall

the environs of the building were crowded with little cars; and four or five hundred men were collected in the churchyard, though the village itself did not seem to contain ten houses. There would probably have been a still larger assembly, but it rained nearly the whole day.—Elliott's Letters from the North of Europe.

The Garner.

THE TRINITY OF THE CREATION. What should hinder us from accepting the solution, given by the best expositors, ancient and modern, and drawn from this consideration, that, in the unity of the Divine Essence, there is a plurality of Persons, co-equal and co-eternal, who might say, with truth and propriety, "Let us make man;" and, "Man is become like one of us?" O, such a personality revelation informs us; it is that upon which the economy of man's redemption is founded; his creation, as well as that of the world, is in different passages attributed to the Father, to the Son, and to the Holy Spirit; what more natural, therefore, than that, at his production, this form of speech should be used by the Divine Persons? What more rational than to suppose, that a doctrine so important to the human race, as communicated from the beginning, that men might know whom they worshipped, and how they ought to worship? What other good and sufficient reason can be given, why the name of God, in use among believers from the first, should likewise be the plural number, connected with verbs and pronouns in the singular? It is true, we Christians, with the New Testament in our hands, may not want these arguments to prove the doctrine; but why should we overlook, or slight, such very valuable evidence of its having been revealed and received in the Church of God from the foundation of the world? It is a satisfaction, it is a comfort, to reflect that, in this momentous article of our faith, we have patriarchs and prophets for our fathers; that they lived and died in the belief of it; that the God of Adam, of Noe, and of Abraham, is likewise our God; and that, when we adore him in three persons, and give glory to the Father, to the Son, and to the Holy Ghost, we do as it was done in the beginning, is new, and ever shall be.—Bishop Horne.

RELIGIOUS EXCITEMENT.

This spirit of excitement is happily extending from the weekday scene to the temple of God, and the day of holy rest. It is carried from the world into religion; and instead of faith, hope, and charity, which were the three graces that decorated the Christian pulpit, men now ask for stimulating speculations; plain scriptural doctrine is dull; a holy life is legal; faith in Christ, and the work of the Holy Ghost in the heart, are but milk for babes; and men will come in crowds to listen to any new phantasy; and they will not ask whether the preacher preach Christ and him crucified, and watch souls as one that must give account, but whether he can entertain and stimulate their weary and feverish faculties; and, provided he can do that, he may follow every mental vanity, he may discover unheard of meanings in the plainest texts, he may distort prophecy, he may even soar to miracles, and proceed till he leads them who follow him fall into fearful delusions, and make sport of their faith. Yet all this is tolerated, nay admired, because it satisfies the cravings of an excited spirit; and, instead of stilling the throbbing pulse, causes it to bound with new ecstasies of fever. And thus is the Spirit of God, speaking after to manner of men, straitened; because, instead of seeking him to the way of his own appointment, we wished to urge him to take the track of a vain and worthless popularity. Can we expect his blessing if, instead of keeping close to the cross of Christ, we are seeking out for specious novelties, which only lead us to froi? The doctrine which lays not deeply the foundations of religion in a sense of human guilt and corruption,—which leads the sinner as a penitent to the only source of hope,—the only fountain opened for sin and for uncleanness,—which raises the highest superstructure of all that is holy, and lovely, and of good report to the heart and life,—grounded on love to God, and faith in Christ: this may not be the most exciting, it may not be the most popular; but, if it do not attract idle crowds, it will interest and edify true worshippers, and be attended with that blessing which all were vain. Under many a simple village discourse to which men in these our excited scenes would think it soot to listen, has the Holy Ghost shown that he is not straitened and repentance, and tears, and love and joy, have told that soul were wending their way to heaven. The cross of the Redeemer has never been the theme of human admiration; and if we take Christ as our portion, we must take him with his meekness and his quietude,—with his reproaches and his stripes,—with its tears of agony, and his crown of thorns.—Rev. S. C. Willis.

THE RULE OF CHARITY.

Let but a man imagine himself in the condition of that poor person who craves relief of him; and then set himself to consider what relief he should (as he thinks in reason) expect from those who were able to give it; and at the same time he will see what relief he ought in reason to afford to the person who craves it of him. For reason obliges all men alike; and, being in the same circumstances, it obliges them to the same things: so that what I should judge another man oblig'd to, who was in such circumstances as I am, that same thin, I must judge myself (being indeed in those very circumstances) oblig'd to do. Let but a man, therefore, I say, reflect, what judgment he himself, if he was a poor man, should pass upon another who was in good circumstances, who seeing him almost ready to perish with hunger, or thirst, or cold, should deny him morsel of bread, or a cup of drink, or a cast of garment: let him consider how cruel and cold-hearted he should think that person who should refuse to preserve his life, when he might do so without any sensible loss, or diminution of his own estate; and then he must judge himself to be like the cruel and hard-hearted man, if he denies such a cheap and easy succour to another, who he is well able to give it, and the other does greatly want it. Thus, I say, his imaginary supposal of himself in the condition of the poor man who begs his charity, will at the same time both direct him in the nature and measure of his bounty; and also convince him of the obligation he is under, to extend it to his indigent or distressed neighbour.—Bishop Blackall.

NOMINAL CHRISTIANS.

Such as, believing the Christian religion to be a divine one, and receiving the gospel as the rule of their behaviour, do yet lead their life unsuitably to their holy profession,—these are condemned out of their own mouths, when they acknowledge that the Scriptures are their rule, and at the same time suffer their practice to be a direct contradiction to what is commanded there. The New Testament, it is true, contains a promise of forgiveness to penitent sinners, when they look up for it through faith in Christ; but is it this, which is an argument for their repenting, any excuse for their continuance in sin? What are all the promises recorded in Scripture to a man who will go on in a habit of vice and profaneness? They can be of no use, of no comfort to him, till he secures to himself a title to them,—and that can only be by his parting with his sin, and changing his whole life and conversation for the better. Though God be faithful and just to forgive sinners, yet one of this sad make, one habitually bad, is as wide of salvation, as if no covenant had been made, as if there had been no mediator between God and man. He has forfeited his share in the beneficial agreement: it is the same thing to him as if Christ had not died, or his precious blood not been shed in sacrifice for sin. Let the wicked consider this frequently, and seriously. Let them not please themselves, that they are members of the Church, and professors of the gospel; the gospel is their worst enemy, while they abide in enmity to the rulers of it: the Church has no honour or credit from such members, nor have they themselves any benefit and advantage in being of the Church; and Christianity, though it speaks glad tidings, speaks nothing but vengeance to them that "hold the truth in unrighteousness."—Bishop Pearce.

LET no vices of the person cause you to forget the dignity of the office. The authority of a sinful ruler is of God, and must be obeyed accordingly. Of this read Bishop Bilson at large in his excellent treatise on Christian Subjection, against the Papists that excommunicate and depose princes whom they account heretics, or favourers of them. Those sins which will damn a man's soul and deprive him of heaven, will not deprive him of his kingdom, nor dissolve the subjects from their obedience; an infidel or an ungodly Christian (that is, an hypocrite) is capable of being a prince, as well as of being a parent, husband, or master. And the apostle hath taught all, as well as servants, their duty to such. "Servants be subject to your masters with all fear; and not only to the good and gentle, but also to the froward; for this is thankworthy; if a man for conscience toward God endure grief, suffering wrongfully; for what glory is it, if when ye are buffeted for your faults, ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God; for even heretofore were ye called." (1. Pet. ii. 18-21.) Though it be a rare mercy to have godly rulers, and a great judgment to have an ungodly one, it is such as must be borne.—Baxter.

VALUE OF A SINGLE SAINT. One saint is more valued by God than the whole world of the wicked. God is the God of all creatures, but peculiarly the God of Abraham, and of his seed: one Abraham is more deeply rooted in his heart, than all the world; and he doth more entirely himself the God of Abraham, than the God of the whole world; in that style he speaks to Isaac, "I am the God of Abraham thy father," much more the God of Israel: the God of the whole church, of which Abraham was but a member, though the father of the faithful, and a feeble of the covenant. God hath a greater value for one sincere soul, than for a whole city; he saves a Lot and burns a Sodom; yea, that for a whole world; he drowns a world, and reserves a Noah. He secures his jewels, while he flings away the pebbles.—Rev. S. Charnock.

Advertisements.

UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

THE Subscribers to this Association are requested to pay into the hands of the undersigned, at Toronto, on or before the tenth day of July next, a third instalment of FIVE PER CENT (or five shillings per share) upon the amount of their respective Shares.

A DIVIDEND at the rate of eight per cent per annum, for the year ending the 10th July prox., will be payable to the respective subscribers on and after the 1st day of August next, at the office of Mr. Henry Rowsell, Bookseller, King Street, Toronto.

All Shares upon which the first and second instalments shall not have been paid on the first day of August next, will then be considered as forfeited. By order of the Committee of Management. (Signed) H. J. GRASETT, Secretary & Treasurer.

Toronto, June 1, 1840. 49-6w.

JUST PUBLISHED

By Henry Rowsell, Bookseller to U. C. College, Toronto, "LOVE OF GOD AND OF OUR NEIGHBOUR."

A SERMON PREACHED in the Cathedral Church of St. James's, Toronto, on Tuesday, March 17, 1840 (St. Patrick's day), before the Societies of St. George, St. Patrick, and St. Andrew, by Rev. John McCaul, LL.D., M.R.I.A., Principal of U. C. College, Chaplain of the St. Patrick Society. (PUBLISHED BY REQUEST.)

For Sale at the Star Office, Cobourg, price one shilling and three-pence. 47-1f

FAMILY AND INDIVIDUAL PRAYERS.

JUST PUBLISHED, Second Edition, price one shilling and six pence, FAMILY & INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. James Thompson, Agent for the British & Foreign Bible Society, sold at the Bible & Tract Depositories in Montreal & Toronto, and in Cobourg by Messrs. Gravely & Jackson. These prayers are recommended by various Ministers whose testimonies may be seen prefixed to the book. 43-6m

MIDLAND DISTRICT SCHOOL.

THE REV. R. V. ROGERS, Principal. Mr. C. B. TURNER, B.A., BALIOL COLLEGE, OXFORD, Assistant. TERMS.—For Day Scholars, fixed by the Trustees. The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A limited number only will be taken.

It is therefore requested that a quarter's notice be given previously to the removal of a pupil. Each Boarder is to provide his own washing, bed, and bedding, and silver dessert spoon.

For further particulars apply, if by letter post paid, to the Principal. A Candidate for the Ministry would be taken on the same terms, if willing to render occasional assistance in the School, as a compensation for the superintendence of his studies by the Principal.

N.B.—The next Term will commence on Monday, May 4th, 1840. Kingston, U.C., April 30, 1840. 44-4f.

THE JOHNSTOWN DISTRICT SCHOOL.

THE Principal of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged as an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, has been engaged as second Master. The terms for boarders are as follows. Theological pupils, £50 per annum: other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance. Address (post paid) the Rev. H. Caswall, M. A., Brockville. 18-1f

A YOUNG LADY who has received a liberal education, is desirous of engaging as GOVERNESS in a family of respectable. She will instruct in the usual branches of a polite female education. Application (if by letter, post paid) may be made to the Rev. R. V. Rogers, Midland District School, Kingston, U. C. 30-1f.

REMOVAL.

CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND

AGENTS FOR VAN NORMAN'S FOUNDRY, HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839. 26-4f

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

BRITISH SADDLERY WAREHOUSE. Removed to Wellington Buildings, King-St. Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and Fashionable assortment of

SADDLERY GOODS.

equal in quality to any in the first Houses in Britain, which he is resolved to sell at the lowest CASH prices, viz:—Ladies' Saddles, improved pattern. Ladies' Fancy Bridles of every description. Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety. Silver plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns. Horse and Carriage Brushes. Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavacons, &c. &c.

N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade. Toronto, August 29, 1839. 151f

CUTLERY, MILITARY & FANCY STORE.

NO. 120, KING STREET, TORONTO.

THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well assorted Stock of articles in the above line, partly consisting of:—Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Scabbards; best Quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns; Light Infantry and Battalion Sabres; Gold and Silver Sword Knives; real Silver Epanettes; Gold and Plated do; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada.

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

Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the best possible manner. SAMUEL SHAW, 17-1f Toronto, Sept. 12th, 1839.

TO BE SOLD OR LET

IN THE TOWNSHIP OF SEYMOUR,

THE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are under cultivation—with a new fallow with a small house and barn thereon. Apply to B. Dougal Esq. Belleville, or to Robert Elliot, Cobourg. If by letter post-paid. 27-1f

FOR SALE OR TO LET

IN THE TOWNSHIP OF SEYMOUR.

A FARM, beautifully situated on the west bank of the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation—with a new fallow of 7 acres just cleared and ready for a crop.

THE BUILDINGS CONSIST OF

A GOOD LOG HOUSE,

36 by 28 feet, with good cellars and kitchen beneath. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good piggy and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath.

A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring waterpower. This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property.

For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises. ST. JOHN C. KEYSER, 24-1f

Seymour-West, Oct. 14th, 1839.

The Church

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

TERMS.

To Subscribers resident in the immediate neighborhood of the place of publication and to Postmasters TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance.

No subscription received for less than six months; nor the paper discontinued to any subscriber until arrears are paid, unless at the option of the Publisher.

AGENTS.

THE CLERGY OF THE CHURCH OF ENGLAND IN BOTH PROVINCES. J. Somerville, Esq., Bank of British North America, Toronto. C. Scadding, Esq., New Market. D. Perry, Esq., Etobicoke. T. Webster, Esq., Whitby. J. Beavis, Esq., Clarke. Charles Hughes, Esq., Druggist, Port Hope. J. D. Goslee, Esq., Colborne. A. Menzies, Esq., Belleville and Seymour. T. A. Turner, Esq., Picton. A. K. Boomer, Esq., St. Catharines. J. B. Ewart, Esq., Dundas. Thos. Saunders, Esq., Guelph. J. Hawkins, Esq., London. John Burwell, Esq., Port Burwell. Angus Bethune, Esq., Whitford. J. White, Esq., P. M., Brantford, Camden West. A. Davidson, Esq., P. M., Niagara. J. Ruthven, Esq., Hamilton. T. S. Short, Esq., Woodstock. James Stanton, Esq., Port Erie. J. G. Armour, Esq., Peterboro'. Arthur Hopper, Esq., P. M., Huntley. G. W. Baker, Esq., Bytown. A. Joynt, Esq., Richmond. Mr. Jas. McLaren, Infant School, Quebec. Henry Pryor, Esq., Halifax, N. S. Dr. S. D. L. Street, Woodstock, N. B. Messrs. Swords, Stamford, & Co., New York.

[R. D. CHATTERTON, PRINTER.]