

The Church.

"HER FOUNDATIONS RE UPON THE HOLY HILLS."

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

VOLUME III.]

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[NUMBER XXIII.]

Poetry.

HOW FARE THE DEAD?

BY THE REV. H. ALFORD.

How fare the Dead?
The Dead alone are great!
While Heavenly plants abide on earth,
The soil is one of dewless death;
But when they die a mourning shower
Comes down and makes their memories flower
With odours sweet though late.

How fare the Dead?
The Dead alone are fair!
While they are with us, strange lines play
Before our eyes, and chase away
God's light; but let them pale and die,
And swell the stores of memory—
There is no envy there.

How fare the Dead?
The Dead alone are dear!
While they are here, long shadows fall
From our own faces, and darken all;
But when they leave us, all the shade
Is round our own sad footsteps made,
And they are bright and clear.

How fare the Dead?
The Dead alone are blest!
While they are here clouds mar the day,
And bitter snow-falls nip their May;
But when their tempest-time is done,
The light and heat of Heaven's own Sun
Broods on their land of rest.

CHRISTIAN UNITY.*

Acts, ii. 14.—"And all that believed were together."
Together in what? why, in the enjoyment and exercise of every Christian grace and virtue—in the mutual interchange of every kind and benevolent feeling—in the laborious but gratifying work of manifesting the strength and power of Jesus in the face of the most appalling personal dangers. The Church of which we are speaking was disgraced and disturbed by no unseemly separations and divisions; the harmony of their devotion was interrupted by no spirit of jealous rivalry for worldly distinctions: whether the Gospel came to them through the preaching of a Paul, an Apollon, or a Cephas, it was received only as the message of Christ. He was the sole object of their love and veneration, his the glory which they sought to magnify, his the salvation which they desired only to embrace. Can it be matter of surprise, then, that these early Christians were distinguished for unity of sentiment and action, or that the Church of Christ, under the influence of such a spirit, should rapidly increase in numbers and in influence? This unruffled prosperity was the answer of God to that sublime and affecting prayer of the Redeemer with which he closed the period of his personal communion with his Church: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." And so the first Christians testified to the divine mission of Christ, and to the spiritual character of his Gospel-message, through their unity in the faith, and the religious harmony of their lives.

Is the same testimony afforded by his Church in the present day? does that branch of it which exists in this country realise the blessing for which the Redeemer prayed in this beautiful passage of the evangelist? Christian unity! Oneness of spirit, mind, and affection, like as Christ is one with the Father! Oh, from what a height of spiritual grace has the Church fallen since this bright period of her existence at Jerusalem! Christian unity in the present day—where? Certainly not in the great body of the Church. It may exist between individuals; it is to be hoped there are thousands of believers in Christ who enjoy within their own bosoms the peaceable fruits of the Spirit, who, walking worthy of the vocation wherewith they are called, endeavour to keep the "unity of the Spirit in the bond of peace." I can conceive many examples of individual piety, where a love for Christ, and a lively regard for the interests of his Gospel, are alloyed by no mixture of earthly passion; but I deny its existence as a general principle amongst Christians; and I establish the fact by a painful reference to the condition of Christianity, in what has always been considered the purest section of the Christian world,—this noble Protestant country of ours. Is unity, or division, the more prominent characteristic in the Church of these realms? Are the members of Christ's visible body distinguished by a happy agreement in all things? or by a spirit of separation, that weakens the influence and destroys the usefulness of pastoral ministrations? Let the sober-minded, the reflecting, the conscientious disciples of Christ reply to this appeal, and the answer will be, that at no period in the history of the Church have the interests of the Gospel been so cruelly sacrificed to the worst principles and passions of human nature, as in this nineteenth century of its experience. I confidently place the issue of this question upon the testimony of every reflecting and spiritually-minded disciple of Jesus; and maintain that it is impossible, surveying the aspect of the religious world in a calm, unprejudiced, and impartial spirit, to adopt any less positive and less decided conclusion; and, in the name of all that is valuable and precious to us as heirs of immortality, as disciples rejoicing in one hope of our calling, one Lord, one faith, one baptism, whence is derived this spirit of separation, in a Church where all should be co-operation and peace? what constitutes the basis of disagreement? what can be alleged in justification of a schism which affects none but the true believer, and injures no interest but the cause of Christ? Does the Church of England, which is the offending cause of this religious bitterness, invite opposition, or encourage disunion, by any thing approaching to scriptural doctrine? We defy the keenest adversary of that Church to establish one particle of evidence of this; on the contrary, we maintain that, in the fullest acception of the term, she is richly evangelical; that the true spirit of the Gospel-message lives and breathes in every particle of her doctrines; and that in every formula and religious canon which she has publicly recorded as the register of her creed, is to be traced the very essence of apostolical Christianity. Separation, then, from the communion must defend itself upon other grounds than pure questions of doctrine; in fact, upon the plea of disagreement with her external policy—of difference with her simply upon matters of church-government. And will any individual, pretending to a knowledge of

whether any statesman who has seriously set himself to inquire, ever did come to this conclusion, yet many seem at least to evince the entire absence of all spiritual thoughts and feelings. In what manner would such a person legislate? He would adopt the language of the Achaean deputy, when he Jews brought St. Paul before him, accusing him that he persuaded men to worship God contrary to the law. "If this (said Gallio) were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you; but if it be a question of words and times, and of your law, look ye to it; for I will be no judge in such matters;" that is to say, I will provide for the safety of your persons or property, but as to your laws, if souls you have, you must take care of them yourselves. This, I say, would be the principle on which a straightforward infidel, like Gallio, would act.

But I can imagine a shrewder politician than this man, though equally without and irreligious. I can imagine a man who should say to himself, "Through I care nothing for the religious differences of these people, yet their superstitious prejudices are too strong to be slighted. In truth, I do not see why I may not turn them to good account. I can make tools of these bigoted Papists, and raise myself on their shoulders to some eminence: or I can play off these troublesome Dissenters against the lazy Churchmen. If the Churchmen begin to rouse themselves, they must change my tone a little, in order to pacify them." Such would be the language of a shrewd player at the game of politics; and this man, with the same infidel principles as the other, and far more selfish and insincere in heart, might attain the praise of being a highly religious and liberal person. I remember once being accosted by a beggar, who, perceiving that I was a Christian, but doubting, perhaps, to what denomination I belonged, declared "that he was very partial to all kinds of religious worship." Is not this the creed of some of our modern legislators? Perceiving in the country a decided bias for religion of some sort, but not knowing precisely whether the turbulent violence of the Papist, or the persevering cunning of the Dissenter, or the *vis inertiae* of the Churchman will predominate, they profess themselves very partial to all kinds of religion; or, in other words, view all with equal indifference. Alas! I fear that many a statesman has fretted his hour upon the stage with principles little better than these; and has gone to his last account without having done intentionally one single act for the honour of God or the good of his fellow-creatures' souls. And the reason of this worthlessness—the cause of this utter neglect of the best interests of the people committed to his charge, has been the same as that which ruined his own soul;—he never seriously asked himself, *What is truth? He never decided the great question, Have these people, or have they not, souls to be saved?*

Let us suppose, however, the question to be asked seriously, and answered in the affirmative. Let us suppose a statesman to believe, and have the belief impressed on him as the leading principle of action, that the swarming multitudes of his countrymen, over whom God has given him a great influence are all endowed with immortal, imperishable souls,—that as they drop off one by one from this visible world, they pass to heaven or hell,—and that their eternal condition depends in no small degree on the external circumstances under which they are here placed;—suppose a statesman truly impressed with this belief; and feeling that God has placed him in a situation in which he is responsible, not only for his own soul, but for the souls of many others:—must not the thought be continually ringing in his ears, "What shall I do to save my perishing brethren? How shall I acquit myself before God of the burden of my responsibility?" Must not his daily and nightly prayer be in accordance with that of Solomon; "O Lord my God, . . . give thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?" And to such questions as these, surely, there can be but one answer:—*the same means of salvation whereby he hopes that his own soul will be saved, the same must he endeavour to afford to them.* I conceive it to be quite absurd and paradoxical to suppose, that any one, who really believes that one religion was revealed from heaven as the way of salvation, should be indifferent as to whether those over whom he had influence adopted this or any other. For instance, how is it possible for a true protestant to be indifferent as to the establishment,—or even the encouragement,—of popery, in any part of the British Empire? If he considers Protestantism and Popery to be equally good,—rival forms only of one common faith,—then the argument is placed on a different footing, and I am prepared to prove that his principles verge on infidelity; or, at least, amount to the absurd paradox that God has revealed two separate and contradictory schemes, whereby men may be saved. But if he believes English Protestantism to be the true and ancient faith of the Apostles, and Popery to be repugnant and contradictory to it, then I say, it is impossible that he should do otherwise than exert his utmost power for the encouragement and wide diffusion of that faith, whereby he himself hopes to be saved.

Here, perhaps, I shall be met by such objections as these. "What! is the statesman to make all men conform to the pattern of his own creed? Is he to allow no man to go to heaven, but according to his own way? This were to go back to the reign of Henry the Eighth." I cannot think that such objections as these are made with serious and honest purpose. At any rate they are entirely beside the question. There is not, I suppose, a man alive in England who would maintain that government should exercise the slightest compulsion or restraint over the consciences of men. No government could exist for a day except on the principle of perfect toleration and liberty of conscience. But surely this is quite compatible with the encouragement and establishment of true religion. Providing instruction in true religion for all the people is very different from forcing it upon them against their will. It is one thing to *compel* every man to go to church, and another to build a church and encourage him to go there. If a large majority in Parliament believe the Bible to be the word of God, and the doctrines of the Church of England to be the doctrines of revealed religion, then ought they to provide, that throughout the length and breadth of the land, the doctrines of that Church should be taught. They cannot suppress the teaching of false and heretical doctrines; but it is their bounden duty to take care that sound scriptural instruction should be every where provided.

Religious instruction is the birthright of the subjects of England. If there be any right which the people have

more plainly than another, by nature, by law, by prescription, or inheritance,—or, if there be any which a Churchman in Parliament should be more eager to defend, it is, that every English subject should have the benefit of pastoral superintendence, and access to the sacraments and ordinances of the Church.

What a Christian legislator should set his mind on, and never rest till he has accomplished,—both in consideration of the sacred right of the people, and acquittal of his own conscience,—is, to place the whole nation under a systematic religious discipline.

In order to accomplish this grand object, there must be a cordial union of all Churchmen in Parliament. If Churchmen did but insist on the extension of the Church, no government could refuse them. They should act plainly and avowedly on Church of England principles: should say decidedly, We believe religious instruction to be the right of the people: we believe the Church of England to be the true religion; and therefore, though we freely acknowledge the right of every man to hold his own opinion unmolested, yet we will, as legislators, extend to the people the means of instruction in that form of doctrine which we conscientiously believe to be the true form of the Apostolic Church.

A NATIONAL CHURCH.

Do away in Britain with a national Church, and let religion be put upon the footing of a set of voluntary associations, instead of dioceses subdivided into parishes, wherein a uniform worship is maintained; let each congregation for itself fix upon its creed, and appoint its pastor, who shall be equally recognised by government, whatever it be:—let the country have no national religion at all; but let it be subdivided into societies, some rallying on the ground of an episcopally ordained Protestant priest; others adhering to the superstitions of the Church of Rome; others to the Jewish synagogue; others to the Socinians; others to the Congregational Union; others to Joanna Southcote; and others to the Baptists; while others are at full liberty to declare themselves without the pale of any sect:—we shall soon find that, were the country parcelled out into this extraordinary medley of every varied system of religion, or of infidelity, which may soothe the consciences or please the tastes of their respective votaries, the most widely prevalent sect will be that of no religion at all; for, when left to its own free choice, corrupt nature will in too many cases speedily throw off altogether the trammels of religion, and its worship, and its restraints, and its expense; and we shall soon have atheism as the prevailing denomination among us.—Osler.

LIVES OF THE FATHERS.*

No. IV.

POLYCARP.

Among the cities of Proconular Asia, Smyrna was pre-eminent for the wealth of her citizens, the magnificence of her structures, and the beauty of her situation. By a singularly good fortune, her literary name is equally great, both in Heathen and Christian record. She was among the seven cities which laid claim to the birth of Homer, and shares with Chios the fairest pretensions; and she was among the seven cities addressed by John, and shares with Philadelphia his unalloyed commendation. Her Church did not indeed resemble her city in the splendour of outward apparel. But she excelled in the beauty and brightness of her inward holiness. She was even poor, as the world understands poverty, but she was rich, as the kingdom of heaven interprets riches. In her infancy she was much harassed, both by the avowed and insidious attacks of the Jews. But these were only an introduction to still more serious assault from the Heathen, who came against her openly with the world, and more secretly with his philosophy.

The life of the first of her Bishops was long enough to witness both these attacks, and was entirely spent, and at last laid down, in warding them off from his fold. This was Polycarp, whose name, well expressing the abundant fruitfulness of his works, has been held in deep reverence through every age of the Church. He was, as we have already seen, a disciple of St. John. So much did he recommend himself to that inspired discernor of spirits, that he ordained him with his own hands as Bishop of Smyrna. The conduct of Polycarp in the ministry was in accordance with his privileges. He was severely tried. Tribulation and poverty afflicted his flock, and the Jews were continually assailing it. But, amidst these difficulties, he obtained a good report from the mouth of his former instructor; and most precious, inasmuch as it came not merely from human lips, but was laid upon them by the Lord of the Church himself, who, in his address to the Churches of Asia, bestows the highest commendation on the *Angel of the Church of Smyrna*.—He was, at the same time, warned of a future open and distinct persecution, and in terms which seem to hint his own martyrdom.

Of this, indeed, he received an earnest when Ignatius arrived at Smyrna, on his road to that eternal rest, and with a heart overflowing with joy and thankfulness for his near approach. Ignatius was full of Peter's fire. But Polycarp had all the dove-like gentleness of John. Ignatius was impatient to obtain the crown. Polycarp was content to wait the time of enjoyment. Both were humble. But Ignatius exults in dying the death of a malefactor. Polycarp calmly resigned himself to it. It is this resemblance of character to his master that keeps his privilege of having been his disciple much more continually and distinctly in our minds, than we do that of Ignatius.

Trajan's persecution spent its fury probably in the neighbourhood of his head-quarters; and all that Smyrna felt of it, if it felt at all, was but as the last faint wave driven by a distant storm. A long and deep peace, from without at least, now blest his Church. It had lasted about forty-three years, when Polycarp was called upon to exhibit on a more splendid stage the peculiar talent with which he was entrusted by his former conversation with the Apostles. He was most probably by this time the only one left of all that had enjoyed that privilege.

His presence was required in the capital of the Empire; because there the leaders of the Gnostic heresy were busy, and but too successful in propagating their opinions. The Roman clergy, unaccustomed to the subtleties of these men—who denied the authority of the received books of Scripture and claimed Apostolical tradition for their own forgeries or corruptions,—knew scarcely how to refute them, and when they were challenged for Apostolical tradition, could produce in their bishop only the tenth successor from the Apostles. The testimony of a hearer of the Apostles would, however, be decisive against them; and to this prime and indispensable quality Polycarp added a thorough knowledge of both the heresies and of the men who supported them.

The occasion must be pressing, which could have prevailed upon this apostolic man to quit his diocese, and now, that he must have been about his hundredth year, to undertake so long a journey, or perilous a voyage. The joy and satisfaction which

his arrival diffused through the Roman Church must have been great. With what affectionate interest would they gaze upon this venerable old man, who had conversed with the forefather of their now lengthened line of Bishops. The effect of his presence had not been miscalculated. Many returned from their heretical errors, upon his testifying to the doctrine of the Church, that it was the one and only truth which himself had received from the Apostles. One day he encountered the heresiarch Marcion, who, with unblushing effrontery, said, "Acknowledge ye us." "I acknowledge the first born of Satan," was the uncompromising answer of Polycarp. Many, at this day, would call such an answer uncharitable and unchristian-like. It would be well if such persons would take more trouble than they do, in referring to the authentic documents of Christian charity. Had the notions, now so commonly affixed to that sacred term, prevailed in the early church, how could Christian truth have come down to us in purity, if indeed it came down to us at all? If the preachers of those days had suffered their adversaries to go uncontradicted, if they had not set their faces against them as flint, their faith, which by their conduct they would have confessed to be indifferent, must have been lost. But they knew not that produce of our corrupt times, that disguised infidelity which assumes the name of charity, but betrays its first principle, which is Christian faith: which has its foundation not in the Gospel, but in selfish vanity: which casts out fear indeed, as to the fear of God, but takes up in its place the fear of man; which seeks popularity, and accommodates itself to others in order to obtain in return accommodation for itself; which looks but to the body, and cares not for the soul. So far from joining in a work of Christian love with men who differed from them in essential doctrines, they would have denied that it could be a work of love; they would have asserted that it was just the contrary, poutenancing, as it did, an indifference to the pure faith. "In those times of nakedness and the sword, false doctrine and false brethren were regarded as far more dangerous adversaries to the Christian cause than the severest persecution: as a traitor within is worse than a foe without. We are told that Polycarp, whenever he heard false doctrine broached, would cry out, stop his ears, and say, 'O glorious God, to what times hast thou reserved me, that I should endure this?'"

But the necessity, in Polycarp's mind, of a rigid and uncompromising assertion of the purity of the faith, is strikingly set forth by a beautiful example of charity and communion where the difference lay but in a matter of ritual observance. The Churches of Asia differed from the Western Churches with respect to the day of termination of the fast which introduced the festival of Easter. Each side claimed apostolical authority for their usage; but this difference, which, within forty years after, very nearly produced a schism in the Church, broke no bonds of love between Polycarp and the Roman Bishop Anicetus. So far from it, they partook together of the body and blood of the Lord, thus signifying, in the most solemn and distinct manner, their essential unity in the same body, and displaying their unfeigned love. In this rite, too, Anicetus shewed his deep sense of the character and services of his illustrious guest, by conceding to him, in his own church, the post of consecrating the elements of the Eucharist. A few other, and still less important points of difference were readily overlooked or adjusted between these faithful servants of the Prince of Peace. Having effected all the objects of his journey, Polycarp returned to Smyrna.

Here he continued his anxious watchfulness over the Church of God, both without and within the range of his diocese. Nor did he look only to the generation which now filled his Church, but provided for that which was raising up. He would not allow the Church to be placed at a disadvantage before the eyes of the world, in its disputes with heretics, through the neglect of human learning. Not only must the Scripture and written tradition of the Church be thoroughly studied, in order to convict them of adulteration, forgery, and false doctrine; but in order to enter and assail them in their very camp, the heathen philosophy must be studied, whence they drew so largely for their specious and captivating tenets; the heathen dialectics must be taken up, by which they defended their systems, and warded off their adversaries, with a sophistry which, in vulgar eyes, gave them the victory over common sense. Such were the views with which Polycarp would enter upon the education of the youthful part of his flock: and a proof of this his work was given by Irenaeus, who, proceeding from this school, and armed at all points with divine and human learning, left the Church in possession of a magazine of weapons against future attacks from the same heretical quarter.

Polycarp had now raised up witnesses to the truth,* and for seventy years he had himself been teaching, comforting, admonishing, confuting. He had fought a good fight, and it pleased the Lord to withdraw him to his rest by such means too as should edify and encourage his flock to the end. The long peace which the church had on the whole enjoyed since the days of Trajan was now at its close. A philosopher, in the person of Marcus Aurelius, filled the throne; and never has the Church had occasion to bless the rule of such a character. If new decrees against the Christians did not proceed from himself, he allowed them to proceed from the provincial governors; and a loose rein was given to the horrible oppressions of shameless informers, and coveters of other men's goods, who openly exercised their robbery, and plundered the Christians by night and by day. At Smyrna the violence of this new affliction to the Christians broke out from its usual source, the games of the Amphitheatre. There a solitary cry of "Away with the Atheists," or "To the lion with the Christians," touched a responsive chord in the hostile crowd, and produced a clamour, which the magistrate, even if unwilling to satisfy it, durst not resist. Of this hazardous situation the Christians of Smyrna now experienced the full misery. The populace proceeded to the most horrible excesses against them. They were flayed alive with scourges, roasted with fire, given to be devoured by beasts, and subjected to the most ingenious tortures which human malice can suggest. From this persecution it is easy to suppose that their venerable bishop would not escape.

The aged Polycarp, on the first notice of what was going on, had determined to stand at his post. Having been prevailed upon to take refuge at a farm not far from the town, and afterwards, to elude the search which was made for him, to fly to another, his hiding place was at length disclosed by the confession of a slave, who was put on the rack. He was discovered by the police reclining in an upper chamber, late on the Friday evening. He might still have escaped along the roof, but instead of attempting this he cried, "The Lord's will be done," and went down stairs to his pursuers. His venerable appearance and calm composure struck them with shame and compunction; and having required from them the indulgence of an hour for prayer, they granted him two; and heathens though they were, heard him with admiration, and even sorrow for their sad duty, as he offered up his supplications for all with whom he had ever held intercourse, for small and great, noble and ignoble, and for the universal Church throughout the world. Having mounted him upon an ass, they were conducting him to the city, when he was met by the Irenarch Herod, with his father Nicetas. They took him up into their chariot, and immediately began to persuade him to save his life by sacrificing. But when they could not prevail, they turned him out so roughly, that he injured his leg in his descent. Yet he walked on cheerfully, as if nothing had happened, towards the Stadium.

* From a Sermon by the Rev. Thos. Holloway, M. A. Vicar of Spaldy, Lincolnshire.

* By the Rev. W. Gresley.

* Acts xviii. 14, 15.
† 1 Kings iii. 9.

* Abridged from the Rev. R. W. Evans.
† Revel. ii. 9. ‡ A. D. 115. § A. D. 158.

* A. D. 167.

As he entered many of the faithful heard (as they assert) a voice from heaven, crying, "Be strong and have courage, Polycarp." He here appeared at the tribunal of the proconsul, who, as usual in such cases, began with mildness to persuade him to comply. His note, however, grew more stern, as the conversation proceeded. "Swear by the fortune of Cæsar," he said; "change your mind, and cry 'Away with the Atheists.'" Polycarp replied by a severe look at the crowd, and, waving his hand at them, and as if tossing back to them that exclamation, cried out, "Away with the Atheists," looking at the same time up to heaven with a deep groan. On the proconsul still insisting, and saying, "Swear and I will release you. Revile Christ;" he answered, "Eighty and six years have I been serving him, and he hath done me no wrong. And how can I blaspheme my King, who hath brought me salvation?" Finding his firmness invincible, the proconsul commanded the prior to proclaim, "Polycarp has confessed himself to be a Christian." On this the populace, composed of heathens and Jews, furiously cried out, "This is the teacher of impiety, the father of the Christians; the man who is putting down our gods, and who is teaching many not to offer sacrifice or worship to the gods. The Asiarch Philip was urged by them to set a lion on Polycarp, which he refused, alleging that he had finished the games so far as exposing to beasts was concerned, and that therefore he had it not in his power. The general cry then was that he should be burned; and the multitude, among whom the Jews, as usual, especially distinguished themselves, although it was their sabbath, hastily got together wood and fagots from the workshops and the baths. A pile was soon raised, and Polycarp placed in the midst of it.

All being ready, he stripped himself for his last struggle; but for a long time he was unable to untie his sandals, from the interruption of the faithful, who eagerly ran up to touch the body of the holy martyr. When the fagots had been arranged around him, they were going to nail him to the stake; but he requested them to omit this part, saying, "Leave me as I am, for he that granteth me to endure the fire, will grant me to stand unmoved amid the pile without the security of your nails." They indulged him so far as only to bind him. In this position he offered up the following prayer:—

"O Lord God Almighty, Father of thy beloved and blessed Son Jesus Christ, through whom we receive the knowledge which telleth of thee, O God of angels, and powers, and of all the creation, and of all the family of the just, who live in thy presence: I bless thee that thou hast thought me worthy of this day and hour, so that I should be a partaker in the number of thy witnesses, in the cup of thy Christ, unto the resurrection of everlasting life, both of soul and body, in the incorruption of the Holy Spirit. Amongst whom may I be accepted before thee this day, through a fat and acceptable sacrifice, according as thou hast beforehand prepared, and manifested, and hast fulfilled, even to the unfeeling and the true God. On this account, and for all things also, I praise thee, I bless thee, I glorify thee, together with the everlasting and heavenly Jesus Christ, thy beloved Son: with whom, to thee and the Holy Spirit, be glory now and for ever. Amen."

The fire was then lighted around him, and when it had risen into a vast flame, bellying like a sail, it encircled the martyr as it were in a chamber of fire, where his body remained unconsumed, like gold in the furnace. On seeing the resistance which his body offered to the flames, his impatient enemies ordered him to be run through with a sword. The quantity of blood issuing from the wound was so great as to quench the fire. The body was preserved; but his followers were not to have the satisfaction of paying it the last honours. It was denied to them, owing to the malicious representations of the Jews, who suggested that the Christians would forsake their crucified God and worship him. The centurion placed it in the midst of the fire and burnt it. The Church, however, gathered his bones, and reverently laid them up, as a treasure more precious than gems, in a place where they afterwards annually met, and celebrated his birth-day into everlasting life, with joyful solemnities,—in pious memory of those who had fought the good fight, and to the preparation and exercise of those who were to follow their example. This day was the 25th of April.

Thus the prince of this world extinguished the last lamp which had been kindled from the light of the living Apostles, and the Church lost a witness, who had upheld her claims in her most difficult trials. But he bequeathed to her, as we have already seen, a school of well-trained champions to continue the victorious fight against fraud and error. Every document that has come down to us, is loud in his praise; and the affectionate testimony of his highly-gifted pupil Irenæus, is well seconded by the internal evidence of his own admirable epistle. This letter is the last of the works of the Apostolic fathers, to which it forms a glorious crown. It was long read in the Churches of Asia, and the time perhaps may not be far distant, when it shall once again be heard in his own church, which still stands erect, though not undefiled in faith, amid the miserable wrecks of Christianity in that benighted region.

THE CHURCH.

COBourg, SATURDAY, DECEMBER 7, 1839.

On our third page will be found the Speech of His Excellency the Governor General, at the opening of the Provincial Parliament at Toronto, on Tuesday last. Although, from a constraining sense of duty, we are compelled to express our dissent from some of the recommendations contained in the Speech from the Throne, yet do we most cheerfully avow our approbation of the moderation and good sense by which this document is characterized; and we trust that the measures of His Excellency, in correspondence with the general views of this gratifying Speech, will be marked by that wisdom and energy which will ensure to him the zealous co-operation of the loyal inhabitants of Upper Canada in carrying into effect "Her Majesty's fixed determination to maintain the connection now subsisting between Her North American possessions and the United Kingdom."

We are compelled to think that Her Majesty's ministers have very seriously mistaken the best means of ensuring the permanence of that connection, in recommending a "Legislative Re-union of this Province with Lower Canada"; and we must declare our conviction that such a measure, unless guarded by provisions which, upon the principles of ordinary justice, it might be found impossible to enforce, must hasten the separation which every loyal subject is so anxious to avert.

The arguments against this measure strike us as very simple and conclusive. It will enfeeble the political condition by destroying the Constitutional ascendancy of Upper Canada, and add no efficient strength to the present Constitutional minority in the Lower Province. It will give to the combined opponents of British Institutions in either Province a legislative majority, and therefore furnish them with additional means of shaking off those institutions altogether. The republican minority of Upper Canada, added to the republican majority of Lower Canada, will give them a positive ascendancy in the United Parliament,—with a consequent increase of the very means of mischief which this ill-assorted Union was designed to correct. If we allow to the Constitutionalists of Upper Canada all that it would be safe for them to claim,—namely three-fourths of the representatives of the Province, we must concede a similar relative advantage to the republicans of Lower Canada. Admitting then 84 members as the quota of the Lower Province, and 62 as that of the Upper,—which, from their relative population, would be the proportion,—we should have to calculate upon 63 republican members to the former and 16 to the latter. These 79 in a division of the whole house, consisting of 146 members, would therefore possess a certain majority of 12! and here too, it must be remembered, that we are conceding to the loyalists of Lower Canada a larger number of represen-

tatives than, we believe, it has ever hitherto been their good fortune to possess; while, in Upper Canada, our calculation embraces the largest number of constitutional members which, under the most favourable circumstances, it would be reasonable to anticipate. We should probably be nearer the truth in conceding to the republican party 85 members in the United Legislature; so that their actual majority, with a correspondent increase of their means of political mischief, would be 24!

With such a result from the proposed Union,—and who, as the elective franchise now stands, can doubt that it will be realized,—how is the government of the country to be carried on? How are our internal improvements to be advanced? How are our commercial interests to be forwarded? In the collisions which would inevitably arise between the Legislative Council and the popular branch,—in the contest for first principles which that collision would involve,—we can hardly anticipate that the agricultural improvement and the commercial interests of the country will be more than a secondary consideration. And amidst the certain prevalence of political disputes,—while this angry contention is carried on between the upholders of the British Constitution as it is, and those who would degrade it into some crude form of a democracy,—the capitalist of the Mother Country would hardly venture to embark his all in a land where interminable civil strife is before him.

This is one feature of the case,—one which must affect with becoming force the mere political economist, him who regards the Union of the Provinces, as probably many do regard it, simply as a question of profit and loss; but there are other grounds of objection which to the real philanthropist, to the Protestant Christian, will be immeasurably more important. Not long ago a gentleman in New Brunswick, who had been a painful witness of the struggles of Protestantism in some other portions of Her Majesty's dominions, congratulated us on what seemed to him a hopeful prospect,—that Upper Canada would prove the future bulwark of the Reformed Religion on the American Continent. He adverted to the fact that a large majority of its population were essentially Protestants, and a proportion so great and influential belonging to the Established Church, that with the slightest exercise of that fostering care, nay, of that common justice which the National Religion in all parts of the British Dominions so fairly claims, it must take so deep a root and possess so wide a prevalence as to command in this region the same influence as a bulwark of Protestantism which the National Church does in England. Its influence thus concentrated and diffused, conjoined with that monarchical spirit which the Established Religion so undeniably fosters and invigorates, would form in Upper Canada, against popery on the one hand and democracy on the other, a barrier which there are no where else on the continent of America the same materials for erecting.

But by means of the Union, these happy presages would be swept away at once. In the United Provinces there would be nearly 600,000 members of the Romish communion,—a powerful, because a united phalanx,—arrayed against 500,000 Protestants, distracted and weakened by rival and often contradictory tenets. The Church of England would probably be enabled to claim one-third of this aggregate body of Protestants; but when in addition to its defensive contests against the animosity of dissent, it shall have a perpetual conflict to maintain with popery, sustained and invigorated by political power, its efforts would be comparatively ineffectual. For we are not to suppose that the artifices of the Romish hierarchy will not be brought to bear upon the obvious advantage which, in a religious point of view, this Union would give them; nor would they neglect to employ the power thus recklessly thrown into their hands, of rendering a majority of the Representatives in the United Parliament the abettors of their creed and the supporters of their influence. The testimony of history would be strangely falsified,—the spirit of their religion would be wonderfully changed, if they should be found, from any delicacy to their Protestant brethren, to disregard the spiritual advantage which this preponderance of political power would so obviously place in their hands.

But we shall be asked perhaps, if for the sake of prospective calamities, we are to refuse the application of the only remedy for present disquietude and misfortune? In reply, we can express our heartiest and most anxious wish for the amelioration and the removal of our present difficulties; but in the mind of all candid and cautious observers, there cannot be a doubt that the remedy proposed will only aggravate the disease.

But if Lower and Upper Canada cannot stand separate as they are,—if a union of some sort must take place,—then, for the sake of British interests and for the maintenance of British supremacy, for the preservation of our connexion with the Mother Country and for ensuring the ascendancy of our Protestant Constitution, let it be a Union of ALL the British North American Provinces.—By this means a Constitutional majority would be maintained in the United Legislature; a superior order of members would be elected; the force of a representative government would no longer be enacted in some of the Colonies which are by no means ripe for the boon; legislation, freed from the influence of local party spirit and intrigues, would be more temperate, dignified and necessary than, in most of the Colonies, it at present is; by the reciprocity of loyal feeling on the one hand and the increase of checks upon any innovating tendencies on the other, there would be ensured a better adherence to the leading and inviolable principles of the Constitution,—the guarantee would be stronger for the continued supremacy of the Mother Country,—and the Protestantism of the United Colonies would be safe.

The excellent Missionaries who are pursuing their quiet and unostentatious, but useful labours, amongst the Indians on the Grand River, can afford to receive with a complacent generosity the uncharitable accusation which will be found recorded in the communication of our esteemed correspondent from St. Catharine's. Of a calamity so sweeping, perhaps the best refutation would be the silent but impressive eloquence of a life sedulously devoted to their Master's service, and an undaunted prosecution of their valuable labours in the face of difficulties from within and of misrepresentation from without. It may be that the vice of drunkenness amongst the objects of their charge, is one which our fellow-labourers referred to, have found the most difficulty in eradicating; but comparatively discouraging as their labours in this respect may have proved, we are much mistaken if abundant testimony cannot be advanced of the triumph, in many instances, of Gospel principle over this besetting sin.

It may be that, in labouring to undermine its influence, they have preferred the Scriptural method of striving to implant a sound and stable religious principle, to the adoption of those merely human devices, the result of which is commonly a fostering of the deceitfulness of sin rather than a conversion of the heart.

We are persuaded that the author of the denunciation expressed in the letter of our correspondent, has affirmed what he will find it impossible to substantiate by proof; but this as it may,—whether drunkards are, or are not, still to be found amongst a professedly Christian community,—we know that our Missionaries at the Grand River are labouring with zeal, and we trust with success, for their reformation;—and we know that if this

success should appear to be null, they will persevere without discouragement in the labour of love; and, if the Lord of the harvest is pleased so to ordain, they will be rejoiced and give Him thanks if they should be rendered the humble instrument of the salvation of but one soul.

That we are not singular in the opinion we have expressed of the religious bearing of the proposed Union of the Provinces, the communication of our correspondent "Claud Halcro," given below, will serve to prove. This is a view of the question while it brings to individuals so much anxiety, will engage, we trust, the most serious consideration of our Legislature. It is one thing to concede to our Roman Catholic fellow-subjects those civil rights and religious privileges to which in justice they are entitled; but it is another thing to yield to them an ascendancy which must endanger the security of our Protestant religion, and lead at last to the subversion of our political freedom. We would be charitable, but we must at the same time be just; duty must not be sacrificed to gentleness; and Protestant truth must be maintained, though the exposure of Romish error be harsh and unwelcome.

We have been favoured with a communication, courteous and Christian in its spirit, from a "Zealous Churchman;" and we trust we shall not be considered as departing from the temper by which, we are free to acknowledge, his own communication is characterized, if we adhere to our opinion that it would be better, for the general good of the Church, not to canvass the question to which his letter refers. Whave never assumed the position of champions of those tenets to which his remarks are directed; nor are we yet prepared to rank ourselves amongst their unqualified opponents. We should prefer a neutral position until at least further observation and a closer inquiry shall render us more competent to ascertain the validity of the arguments by which those tenets are supported, and the full force of the objections which their alleged unsoundness has called forth. If we have discovered something of novelty in the one, we have not failed to detect a great deal of unfairness in the other; and if the conscientious scruples of their impugnors are to be respected, we can scarcely deny to their advocates the merit of good intention. Under such circumstances, it would be as unjust to abstain from anything that may provoke the unpleasantness of controversy; and if, in our well-meant endeavour to avoid this unhappy result, we should feel constrained to deprive our readers of the benefit of the communication with which our respected correspondent has favoured us, we feel a hope that we shall experience no diminution of his Christian kindness and good-will.

In a verbose address from the Editor of the *Christian Guardian* to his Excellency the Governor General, on that thread-bare topic, the "grievance" of the Clergy Reserves, it is stated,—"Yet when we [the Methodists] complain, we are termed raitors and rebels, and charged, even by *The Church*, with being in league with murderers and robbers and brigands!" We deny ever having made such a charge.

COMMUNICATIONS.

THE GRAND RIVER INDIANS.

To the Editor of *The Church*.

Rev. Sir,—A few weeks ago I attended a "Centenary Meeting" held in this place, at which Rev. Mr. Stinson, President of the Conference, and the Rev. James Evans, Missionary among the Indians, were present, and took part in the proceedings. The former gentleman, in the course of a long and eloquent address, paid a deservedly high compliment to the character of the Clergy of the Established Church generally; and while he upheld with becoming zeal the doctrines and principles of the Society to which he belongs, and ably advocated their claims to be recognized as a legitimate branch of the great Christian Family; yet he not only admitted the necessity of a Church Establishment, but bore ample testimony to the zeal and liberality of both the Clergy and members of that Church generally, in promoting the spread of the Gospel and in the support of Missionary enterprises.

The latter gentleman, however, in the course of his remarks, exhibited much less of that Christian spirit and brotherly love towards the Church, by which Mr. Stinson's speech was characterized, and dwelt forcibly upon the superior power and efficacy of the labours of Wesleyan Missionaries, and of the Gospel, when preached by them among the Indian tribes of the Province, as exhibited in their lives and conduct, when compared with the fruits of the labours of other sects, and especially of the Church of England. As a proof of this, he referred to the moral and spiritual condition of the Indians at the Grand River, who are under the charge of Church Missionaries; and, *inter alia*, made this astonishing assertion, "that the community of Indians at the Grand River were almost without exception drunkards, not one of whom had ever been reformed."

Now, Rev. Sir, I do not profess to be able to give any opinion, founded upon personal knowledge, as to the truth or falsehood of this imputation: I only know that the charge is a serious one, materially affecting the character not only of the Indians themselves, but especially of the Missionaries to whom has been assigned the important and arduous duty of teaching them to know and obey the precepts of the Gospel.

I have therefore felt it my duty, as a humble member of the Church, to bring the subject under your notice, in order that the evil may be corrected if found to exist, or the falsehood of the accusation exposed;—and I do so, in full confidence that those concerned, will meet the charge with that ample refutation which I have no doubt it is in their power to afford.

I am, Rev. Sir,

Your obedient Servant,
AMICUS ECCLESIE.

St. Catharine's, Nov. 28, 1839.

For the Church.

POPIH LEGISLATION FOR THE COLONIES.

The historian Hume, in his account of the character of the religious parties in the time of Charles I. sneers at "the superstitious fears" of the Puritans, that the Papists, secretly aided by the king, purposed to subvert the Protestant Kingdom of England, and bring it under the power of Rome.

Many in the present day,—either professing the Romish faith, or, like Hume, acknowledged infidels,—would fain treat as lightly the fears of those conscientious Protestants who declare, that they behold, in the advancement of O'Connell's partizans, a deadly and imminent danger to the nation, because it involves an abandonment of the National Religion.

But while we express our disapprobation of the principles of the Puritans generally, and while we exultate the Royal Martyr from the treason which their fears implied, we regard their extreme vigilance to ward off all danger of Popish re-establishment as a redeeming point in their character;—we believe that great caution is at all times necessary to preserve our protestant national faith inviolate. How much more, now, should the cry of the unbelieving scoffer be disregarded, when an Administration, entirely controlled by a Roman Catholic faction, sways the destinies of England?

Arising out of this dependence upon the Irish agitator, we will find numerous ramifications, calculated to turn the scale in favour of the Romanists throughout the Empire. These, while they indicate on the part of the Government an unhappy subjection to the power of Rome, look like parts of a well-planned and extensive conspiracy against our National Protestantism.

One of these, the proposed measure of A UNION OF THE CANADAS, ought particularly and immediately to engage our attention. Doubtless many in the true spirit of ultra-liberalism, will ridicule the idea that this can be charged upon the Ministry as another blow to be given by them to the National faith. But, allowing them to be ignorant of this striking tendency of the proposed Union, does not every feature of the proposition seem to bear out the charge that it is part of a systematic plan of the O'Connell faction to effect the downfall of our Protestant Religion?

A Legislative Union of these Provinces would put supreme power into the hands of Roman Catholics! The power of persecution would thus be obtained by them in part of the Empire; the power of joining the United States would be in their hands; and if we are to believe the statement of the shrewd "Clockmaker," the last mentioned nation to be a "Catholic Country."

The power of Ancient Rome thus transferred to a Western Empire, and vested in the hands of a mighty nation, would prepare for the overthrow of Protestant England;—shorn of her transatlantic possessions, her energies must decline, and the sceptre drop at last from her enfeebled hands. While, therefore, every Protestant throughout the realm should protest against this measure; while the spirit of the first Reformers should be roused to life throughout the land, we must disregard the attacks of liberalism and infidelity. It has become a painful duty emphatically to proclaim that this pandering to the spirit of Rome,—this shameful prostitution of high places to be filled by the enemies of Protestantism,—is a departure from the essential principles of the British Constitution—a violation of the trust reposed in her Majesty's ministers! It is our duty to point out that if these pernicious counsels be persisted in; if this be the policy which is to guide the British Government; those words of awful import,—MENE, MENE, TEKEL, UPHARSIN, will be inscribed on the destinies of England and on England's religion.

CLAUD HALCRO.

Belleville, December, 1839.

ECCLESIASTICAL INTELLIGENCE.

THE UNIVERSITIES.—OXFORD, OCTOBER 17.

This day the following degrees were conferred:—
Bachelor of Divinity.—Rev. Thomas Byrth, Magdalen Hall.
Master of Arts.—Rev. Marcus Richard Southwell, Exeter, Grand Compendium; Horace Lewis Knight-Bruce, Christ Church; Robert Alexander, Christ Church; John Robert Cornish, Student of Christ Church; William Charles Fynes Webber, Student of Christ Church; William Goodenough Penny, Student of Christ Church.

Bachelor of Arts.—Jacob Youde William Hinde, Wadham.

OCTOBER 24.

On Saturday last the Rev. Thomas Byrth, of Magdalen Hall, was admitted to the degree of Doctor in Divinity; and in a Convocation holden on that day the Rev. Frederic Charles Plumtree, D. D., Master of University, was nominated by the Vice-Chancellor and Proctors, and approved by the house, as a Delegate of Accounts, in the room of the Rev. the Master of Pembroke College, resigned.

In a Convocation holden this day (Thursday) the nomination of the Rector of Exeter College (Dr. Richards), to be a select preacher, in the room of Dr. Burney, was agreed to, as was the nomination of the Rev. Richard Mitchell, B. D., Fellow of Lincoln College, to be a Public Examiner in Literis Humanioribus.

In the same Convocation, the Rev. Charles John Daniel, M. A., of Trinity College, Dublin, was admitted *ad eundem*.

In the Convocation holden the same day, the following degrees were conferred:—

Masters of Arts.—W. B. Clements, Trinity; J. E. Golding, Queen's; J. R. Young, Caius; J. Caddell, Corpus Christi.
Bachelor of Arts.—E. Over, Catherine Hall.
Pro-Froctors.—At the same Convocation the Rev. M. Gibbs, of Caius, and the Rev. J. Pullen, of Corpus Christi, were appointed Pro-Froctors.

CAMBRIDGE, OCT. 18.

On Saturday last, the day appointed for the election of the Capt., the following were elected for the year ensuing:—The Vice-Chancellor; J. Graham, D.D., Christ's, Divinity; T. Le Blanc, D.C.L., F.A.S., Trin. Hall, Law; Henry I. H. Bond, M.D., Corpus, Physics; R. Jeffreys, B.D., St. John's Senior Non-regent; Hy. W. Cookson, M.A., St. Peter's, Senior regent.

At a Congregation on Wednesday last the following degrees were conferred:—

Masters of Arts.—W. B. Clements, Trinity; J. E. Golding, Queen's; J. R. Young, Caius; J. Caddell, Corpus Christi.
Bachelor of Arts.—E. Over, Catherine Hall.
Pro-Froctors.—At the same Convocation the Rev. M. Gibbs, of Caius, and the Rev. J. Pullen, of Corpus Christi, were appointed Pro-Froctors.

OCTOBER 25.

The Queen's Professor of the Civil Law has given notice that his course of lectures will commence on the 7th of November. The days of attendance during the present term will be Tuesday, Thursday, and Friday.

At a congregation on Thursday last, J. Philipot, B. A. of Trinity College, was created Master of Arts by Royal Mandate.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—At the public meeting of this useful and interesting society last week, Bristol witnessed, perhaps for the first time, three right rev. prelates at one of its public meetings; our diocesan being supported by the Lord Bishop of Nova Scotia, and the lately created Bishop of Toronto, of Upper Canada. During the meeting a spirited individual informed the indefatigable secretary, the Rev. G. N. Barrow, that he would give £10 if nine similar names could be found; in a few minutes £110 was subscribed. This tribute at once evinced the rapidly increasing interest felt in behalf of this noble and most important society.—*Bristol Mirror*.

Various meetings have been held during the last quarter in all parts of England; and the society, while thankfully acknowledging the increased support which it has received, recommends most earnestly, as the best way of raising means to all adequate to its claims, the formation of parochial associations. Great success has already attended them in many parishes. The following calculation is taken from a paper of suggestions on the subject, which has been extensively circulated:—

"There are in England about 1,600,000 families in communion with the Church; if each family gave on the average 2s. 6d. a-year (which is scarcely more than one half-penny a-week); the amount contributed would be £200,000. The rich may be reasonably called upon to give much more liberally of their abundance; but surely there is hardly a single Church family in the country that cannot afford to contribute, though it be of their poverty, 1d. a-week towards the propagation of the Gospel in foreign lands."

Nearly all the collections under the Queen's letter have now come in. The following is a summary of the amount contributed by the several counties of England and Wales:—

ENGLAND.						
County	£	s. d.	County	£	s. d.	
Bedford	281	12	9	Monmouth	206	5
Berks	738	5	8	Norfolk	805	14
Buckingham	427	9	2	Northampton	973	7
Cambridge	483	3	3	Northumberland	295	14
Chester	622	3	9	Nottingham	588	15
Cornwall	342	0	3	Oxford	763	4
Cumberland	248	19	1	Outland	129	5
Derby	619	7	8	Salop	795	1
Devon	1184	2	10	Somerset	1170	19
Dorset	289	6	9	Southampton	1488	10
Durham	399	0	8	Stafford	1013	17
Essex	1357	7	3	Suffolk	850	7
Gloucester	1589	16	8	Surrey	1856	10
Hereford	360	9	11	Sussex	1196	11
Hertford	727	10	12	Warwick	912	2
Huntingdon	173	19	5	Westmorland	130	10
Kent	1714	0	4	Wiltshire	818	18
Lancaster	2000	11	3	Worcester	649	9
Leicester	732	17	11	York	2503	7
Lincoln	1003	6	2	Miscellaneous	19	4
Middlesex	5206	10	7			

WALES.						
County	£	s. d.	County	£	s. d.	
Anglesea	38	8	10	Flint	134	14
Brecon	75	1	7	Glamorgan	178	19
Cardigan	63	4	11	Merioneth	65	9
Cardarvan	77	13	11	Montgomery	125	9
Carnarvon	75	12	10	Pembroke	127	13
Denbigh	153	18	2	Radinor	19	9

Total in England ... £37,977 16 3
Total in Wales ... 1135 6 9
Isle of Man ... 77 2 6
Total ... £39,190 5 6

The Bishop of London has lately ordered, as a minister of the Church of England, a gentleman who had been born and educated in the Church of Rome, and who had been studying at Rome eight years, to qualify him as a minister of the Roman church. His residence at Rome has led to his conviction of the errors of Popery, which he has in consequence renounced, and is now a zealous defender of the faith once delivered to the saints. —*Windsor Journal*.

FOUNDATION OF A NEW CHURCH AT MANCHESTER.—Friday morning the first stone was laid of a new church, which is about to be erected by subscription in Every-street, Great Ancoats, in the centre of one of the most densely populated districts in the town. The building will be a very neat edifice in the Norman style, which prevailed in the eleventh and twelfth centuries. The subscription already amounts to upwards of £2000, and is rapidly increasing. The Rev. Dr. Warren is to be the minister. It is intended that this edifice shall accommodate about 1500 persons; one third of the sittings are to be free. Sir O. Mosley, the lord of the manor, laid the stone, and delivered a very impressive address on the occasion, in which he feelingly exhorted the multitude around him to a right use of the privilege that was about to be placed within their reach. A large body of the clergy of Manchester were present on the occasion, including Dr. Warren, the future incumbent, who was warmly congratulated on the prospect of usefulness before him.

Dr. Hook.—On Wednesday evening last, this distinguished divine preached a sermon in Hillingworth Church, in aid of the Society for Promoting the Employment of Additional Curates in Populous Places. Prayers were read by the Venerable Archdeacon Musgrave. The rev. doctor ascended the pulpit and took his text from Acts xiii. 32—"We declare unto you glad tidings." The discourse was most heart-searching, and the strong and nervous appeals to the conscience were irresistible, and were well calculated to carry conviction. In advocating the claims of the society the doctor said that though it was a society for the employment of additional curates, the duty of the state was fully recognised, though it appeared as if it were relieved of its responsibilities. But they were not to leave undone that which it was the duty of the state to do; and until the state is awakened to a sense of its duty, till the people through their representatives cause the Crown to do that which it ought to do, they must request their subscriptions in aid of the society. In reference to that society it was, he said, a Church of England society—the Church of England as built upon the Bible and Prayer-book; the Bible as the rule of faith, and the Prayer-book as its interpreter. It was upon that principle that the society acted,—in a spirit of liberality, in the true sense of the meaning of that term. The learned doctor then enforced the claims of the society upon his hearers in a most powerful manner, and a collection was afterwards made. —*Hullfax Guardian*.

SUNDAY SCHOOLS IN IRELAND.—The friends and supporters of these schools are exerting all their power and influence to raise subscriptions throughout England towards their maintenance. With this laudable view they purify holding meetings immediately at Bath, and to have charitable sermons preached. According to the last report of the society, which has been just circulated, the total number of schools amount to 3006, which contain 226,650 scholars, having 21,828 teachers. Of the total number of boys 139,102 read the Bible and Testament; 45,944 are adults above the age of 15, and not one-half are receiving education at the daily schools. The number of schools founded during the past year considerably exceeded that of the preceding years. The increase of the distribution of Bibles during the same period reached 1423 copies, and that of Testaments averaged an equal number.

From the *Quebec Mercury*.

On Sunday, the 24th ult., after an excellent discourse from the Right Rev. the Lord Bishop of Montreal, a collection was made in aid of the funds of the Society for Promoting Christian knowledge, when the sum of £40 was contributed towards the support of this excellent institution. The congregation was not so large as is usual in the Cathedral upon such occasions, many, especially families living without the walls of the city, having, no doubt, been prevented attending by the state of the weather and the roads; but all who are desirous of promoting and extending the Christian labours directed by the Society, may deposit their contributions with Henry Jessopp, Esq., Her Majesty's Collector of Customs, who acts as Treasurer for the Society in Quebec.

From the *Gospel Messenger*.

BISHOP OF TORONTO.—We most heartily unite with our esteemed brother of "The Church," and with all our brethren in Upper Canada, in thankfulness to God for the safe return of the Right Rev. Dr. Strachan, from England, where he lately received consecration as Bishop of Toronto, his diocese being the Province of Upper Canada. The division of the immense Diocese of Quebec, has been most satisfactorily settled, and we trust that one so well informed and experienced, so capable and devoted as Dr. Strachan, will, under the gracious guidance and protection of Almighty God, promote the best interests of the people of his charge, to the edifying of the Church, and the salvation of souls. Long may he live to carry forward

on to Cabool, of which it took possession without even a show of resistance. Two expeditions are contemplated, one against Sandor and the other against Kurnal, of the success of which no doubt is entertained. The war may, therefore, thanks to the gallantry and indomitable perseverance under every species of difficulty, of the British troops, be said to be terminated.—St. James's Chronicle.

THE ENGLISH IN CHINA. We have received a copy of the supplement to the Singapore Free Press of the 25th of July, which states that since the issue of their paper that morning, they had pursued private advices from Macao to the 27th of June, giving an account of the total destruction of the surrendered opium. Two edicts had been issued by the Canton authorities—the one prohibiting all native vessels from trading with foreign ships outside in any description of goods, under penalty of death, and forbidding any foreign trade, except Portuguese, to be carried on at Macao; the other, ordering all foreign ships to enter the port within five days, or to take their departure altogether, and threatening their extermination by fire ships, should they fail to comply. The chief superintendent had taken up the Cambridge, Capt. Douglas, to act as guard-ship for the protection of British property,—said to be chartered at £6000 for four months. There were about 60 sail of shipping detained outside, independent of others, still expected to arrive.

A meeting of British merchants was held at Macao on the 12th of June, and resolutions passed to ask the superintendent whether the public notices issued by him were to be considered by them as embargoes on British shipping and property by the government of Great Britain, and whether he thought it likely that an arrangement would be soon made, so as to admit of British property being sent within the Bocca Tigris. Capt. Elliot answered that requisition on the 14th of June in the negative, and warning all her Majesty's subjects in the most emphatic manner, that the entrance of British ships and goods within the Bocca Tigris in the present state of affairs, appeared to him perilous in the highest degree. On the 21st June Capt. Elliot issued a public notice, detailing the whole proceedings that had taken place to that date, in which we find the following important passage:—"What will be the feelings of the most just prince of his illustrious dynasty when it is made manifest to him, by the command of Her Britannic Majesty, that the traffic in opium has been chiefly encouraged and protected by the highest officers in his empire, and that no portion of the foreign trade to China has paid its tax to the officers with so much regularity as this of opium?" A private letter says that in the event of the commission taking hostile measures with regard to Macao, British residents there will find it necessary to seek shelter on board ship. The Portuguese do not possess the power to protect them.—Sales of the drug reported at 750 dollars to 780 dollars per chest, and the trade still going on along the coast. An opinion was current that the effect of Capt. Elliot's declaration would cause the commission to stop all foreign trade for a time.

The Hong merchants were large holders of British manufactures of most descriptions, and did not find buyers at the prices they had paid. The native holders of cotton had made sales at three times less than was asked the preceding week, it having become known to them that transshipments were making from British to American vessels outside. Purchases had been made in teas for American vessels at Lintin, and the teas were more firm. The surrendered opium was considered worth 20,000,000 dollars to the Chinese treasury, if it had been exposed for sale. The Chinese have shown that they were in earnest, and the superintendent has exhibited equal determination. We wait with anxiety the next act in the drama.

GIBRALTAR, Oct. 10, 1839.—A Sicilian squadron, consisting of one line of battle ship and three frigates, arrived here on the 4th instant. What the intention may be, is not yet ascertained, but there is some talk of a display in the ports of Morocco, with a view to a settlement of certain differences between the emperor and the Sicilian government. The dispatches from Admiral Sir Robert Stoddard which were received on Tuesday by the government, are said to be of considerable importance. The conduct of Russia in regard to the affairs of the East has excited a strong feeling of disapprobation on the part of the English, France and Austria. An energetic remonstrance, to which England is a party, is about to be made on the subject.

The British Consul at Tripoli, as we learn from the *Portafoglio* of Malta, has received dispatches from government, as well as from Lord Ponsonby, instructing him to demand satisfaction from the Bey, for having inflicted the bastinado on a Maltese, and on an Italian Captain. It was reported at Tripoli, that the Bey had received a command on the same subject from the Grand Vizir, but that he still showed a disposition not to comply, and that the affair was likely to remain some time longer in suspense.

DIFFERENCE BETWEEN THE ENGLISH AND RUSSIAN CONSULS. A difference between the English and Russian Consuls at Tunis is stated, in a letter from that place, 10th instant, quoted by the *Semaphore* of Marseilles, to have arisen from the following occurrence:—"A Major had taken his gun to a Greek Gunsmith to be repaired. Unfortunately, it was changed, and the Greek, while examining it, inadvertently let it off, lodged the ball in the breast of the Moor, and killed him. Some other Moors, who were present, accused the Greek of wilful murder. Having come to Tunis with a Russian passport, he claimed the interference of the Consul of that nation; but this functionary replied that, not finding the Greek's name on his list, he must leave him to his fate. Thus abandoned, the Greek was in peril of capital judgment by the Tunisian magistrates, when the English Consul, Sir Thomas Reade, went to the Bey, explained the real circumstances of the case, and declared that he took the Greek under his protection. In consequence of this transaction, the Russian Consul came forward, wrote to the Bey that on examining his register more minutely he found the name of the Greek inscribed, and demanded his discharge. He was, however, too late, for the Greek was free. The Russian Consul therefore accused Sir Thomas Reade of improperly meddling with his affairs. It appears that the two consuls were previously upon terms by no means cordial."

STATE OF TRADE.—During the last three days, two additional failures have been announced, both we believe in some degree connected with the one to which we alluded on Friday, and one of them of considerable magnitude; the debts being variously stated at from £40,000 to £50,000. The other, we believe, is of small importance. Owing to the stillness, and to the general pressure on the market, the demand for yarn was extremely limited, and prices were not only generally lower, but exceedingly unsteady, and being made at the same time at rates varying from 4d to 4d per lb. for the same qualities and descriptions of yarn. Manufactured goods of all kinds were also in very limited demand, and at prices which shade lower than those of Tuesday last. In consequence of the unfavorable appearance of the market, a meeting of the spinners of coarse yarn, in Oldham and the neighbourhood, was held on Monday evening, when it was resolved to work only nine hours per day for the next six weeks. The establishments to which this resolution refers are, however, generally of very limited extent, and the diminution of work cannot be reckoned at more than 40,000 weight per week.—*Manchester Guardian*.

The late fine weather has enabled the farmers in the northern counties, and likewise in Scotland and Ireland, to get in the remainder of their crops in excellent order.—Oct. 26.

Private and Joint Stock Banks.—The aggregate amount of notes circulated between June 29 and Sept. 28, 1839, are, private banks £3,945,731, and Joint Stock Banks, £4,167,313.

MARSHALL, Oct. 27.—The new pier, which is intended to rival Bangor, as a refuge harbour for Her Majesty's steam vessels, &c. will be commenced at the Wayland and Palsome Rocks.—The second point, opposite the fort, near the East Cliff, is intended to be 500 feet, leaving an opening for vessels to the extent of 400 feet.

The command of the flag-ship at Portsmouth, the *Britannia*, has been conferred upon Capt. Montagu.

The Earl of Clarendon is, we understand, to be admitted to a seat in the Cabinet, and to receive the appointment of Lord Privy Seal.

Mortality among the Nobility.—Since the 5th instant it has been our duty to record the deaths of the Dukes of Bedford and Argyll, Marchioness of Salisbury, Earl of Kingston, Lord Trimlestown, Dowager Lady Radstock, Viscountess Tamworth, Sir Samuel Warren, Sir John T. Jones, Bart., Lady Anne Campbell, and the Hon. William By.

The demise of the Earl of Kingston makes a vacancy in the Irish representative peerage. Lord Muskerry will be a candidate for the honour of representing his peers in Parliament.—*Dublin Mail*.

The Earl of Derby is now at Knowles Park, in the possession of better health than for some time past. Should the noble Earl be in the possession of so good a state of health, he will be in town early in the ensuing spring.

The *Shrewsbury Journal* states that the towns of Yeovil, Marlborough and Ilchester, and their neighbourhoods, were on Friday last visited with tremendous floods, which occasioned considerable damage to property and the loss of some lives.

Intelligence reached this town yesterday that Sir Edward Godwin, heir to the late Sir John Lemon, will shortly come to an annual session of his immense landed and funded property. The annual rents alone amount to £400,000.—*Leicester Journal*.

Major Gen. Sir Wm. Blackburne, of the East India Company's Bengal establishment, died on the 16th instant, at his house in Kensington-place, in the 76th year of his age, after a painful and lingering illness. Sir William Blackburne went to India in 1782, and his brother officers and the confidence of his superiors; and, after an honorable and active career through the subordinate ranks of the profession, he was selected at a period of peculiar difficulty to represent the resident at the Court of Tanjore. After twenty years spent in the service of the company, and having received the thanks of the different governments in India, he returned to England.

The Lord Bishop of Salisbury's two brothers, Henry Denison, Bishop of All Souls's College, Oxford, and Alfred Denison, Esq.,

of Christ Church, are on the eve of quitting this country to settle in South Australia.

Several shocks of earthquake have been experienced in Scotland—in Edinburgh, Perth, Fifehire, &c.

Mr. Henry Tufnel, private secretary of Lord Minto, is to be the next Lord of the Treasury.

The Right Hon. Lord George Thomas Bessford, brother to the Lord Primate of all Ireland, and uncle of the Marquis of Waterford, died on the 26th ult., at the palace, Armagh.

Prince Albert of Saxe Coburg is still the guest of Victoria, and it is conceded on all hands that the present intention of Her Majesty is to take him to herself. From the Court circulars it appears they are much in company, in public at least.

Representation of Radnorshire.—At the last registration of this county, a great number of Mr. Wilkins's supporters have been knocked off the list. The result will be that at the next election Mr. W. (who goes the whole hog with the radicals), is certain of defeat; and Sir John Walsh takes his place. Mr. Wilkins's majority over Sir John at the late contest was only 27; and these were comprised of some of our Conservative friends of Breconshire, who had voted in the county of Radnor, and to their eternal shame, supported Mr. Wilkins out of personal respect.—*Bristol Journal*.

The Carmarthen Journal announces that this year's registration has put the night-cap of a "long, long" sleep on all Whig Radical aspirations in that county.

The City of London is now felt and acknowledged to be lost to the Whigs. The only question is, how many seats shall the Conservatives demand? Mr. Grote's majority was six in 1837; since then every registration has weakened his supporters. This year they fairly abandoned the field, and the Conservatives added to their previous majority a further increase of 300 votes.

SALFORD.—The Conservative gain for this borough is 126.

BATH.—The total gain to the Conservative cause here is 49.

Another Polish appointment is said to be in contemplation.—Lord Surrey is, we are assured, to succeed the Duke of Argyll as Lord Steward of Her Majesty's household. The thing is, however, as yet undecided, and will probably remain so until the extent of the digestive powers of the people of England can be more fully ascertained.—*Standard*.

Lord Rolle on Wednesday attained the 89th year of his age, upon which occasion the neighbouring gentry called and congratulated his Lordship at Bletton Park. The venerable nobleman went out for his usual drive, upon which occasion Lady Rolle brought under his notice, for the first time, the Belvedere, a high tower she had erected in the park, when his lordship insisted upon going up to the top, to a height of 100 feet, which he did without any assistance. In the evening a splendid dinner was given to the friends of the family and the tenants.—*Exeter Flying Post*.

The late Duke of Bedford's rent-roll was estimated at £250,000 per annum. His Grace received £4000 per annum ground landlord of Drury Lane and Covent Garden Theatres, and £12,000 per annum as proprietor of Covent-garden Market.

Her Majesty Queen Adelaide, while staying at Newmarket Palace, the seat of the Earl of Denbigh, last week, rode on horseback with her attendants to Luttrewhorpe, and visited the church, where her Majesty was deeply interested in viewing the monument to the venerable Reformer, Wickliffe, in whose chair she seated herself during her stay in the sacred edifice.

IRELAND.—THE RIBBON CONSPIRACY. From the *Standard*, Oct. 24.

About four or five years ago our attention was called to the subject by a speech of Mr. O'Connell's, which he afterwards denied, and continued to deny, until we thrust the lie down his throat, by producing the report of his own newspapers. We called attention to the matter in one or two articles. The confidence that the conduct of the *Standard* and the *St. James's Chronicle* had won from the Protestants of Ireland induced some Irish gentlemen, by whom our observations had been read, to place in our hands a vast mass of documentary evidence, proving the existence of the murderous conspiracy in question, its designs, and the intimate connection of some members of the House of Commons with the conspirators. From time to time we published so much of this evidence as seemed to us most important, and for which the witnesses could be produced. All must remember the tempest of derision which we provoked by the publication. The "Ribbon legends," the "Ribbon figments," the "Ribbon monomania" were subjects of constant ridicule directed against us with the whole body of the ministerial journals—with one at least of the Conservative prints—while we stood alone and unsupported in the whole press. We do not complain of this seeming derision—we had no right to expect that others should believe in the monstrous truth without complete evidence, and we were not permitted to deliver up the documents in our hands to any demand less cogent than a parliamentary summons. Such a summons, however, we repeatedly called for.

Session after session passed over without our labour producing any fruit; meanwhile we "kept the even tenor of our way," neither despairing nor complaining. At length the cup of Irish misgovernment was full—an inquiry was entered into by the House of Lords—the inquiry had no special reference to Ribbonism; but the exposures perseveringly repeated by us rendered it impossible for the Conservative peers to evade that so long evaded topic—or, let us be just, and say—empowered the Conservative peers to press that topic, in a manner in which, without such preparation, they could not have pressed it. And the public has obtained the inestimable benefit of knowing great part of the truth; and we have our reward in the verification, to the letter, of every one of our statements but one. That one is the connection of certain members of parliament with the conspiracy: this could not be proved, like the rest, by the evidence of officers of the government, and therefore, we presume, it is that the traitors have escaped exposure for the present; but there is ample evidence against them, and after what has been effected by independent action so far, it would be cowardice to doubt that their day will come.

Now it will not be pretended that Sir Robert Peel or the Duke of Wellington could with safety or propriety have opened this Ribbon inquiry, or even the more general inquiry into the state of Ireland; but it is impossible to overrate the strength which both derive from it.—Such are the consequences of independent and unreserved action. Among honest men it will always lead to the common benefit, and in a more eminent degree to the benefit of the leaders of an honest party.

THE REGISTRIES. Dublin, Oct. 23.

The registries proceed completely to the satisfaction of the Conservative body in this country. If the speeches made from time to time by Mr. O'Connell at the Corn Exchange be referred to, they will be found, whenever he alludes to the subject of the registries in Ireland, to dwell on the one hand upon the necessity of further encroachments upon the Conservative representation as absolutely necessary for the achievement of his objects, and with triumph upon the other hand at anticipations of victory. If the Conservatives, therefore, only maintained their ground; if they could but maintain their relative position with regard to the opposite party, considering the victories gained in England and in Scotland by which they are sustained, they might be sufficiently satisfied. But when it is considered that the Conservatives have not only maintained firmly every position which they hold, but that they have boldly carried the war into the enemy's camp and deprived him of some of his most valuable strongholds, well may there be exultation upon the side of the lovers of constitutional liberty, and dreary depression, relieved by paroxysms of rant, among the ranks of its foes.

Mr. O'Connell had promised the county Sligo to his tail. That county has increased its Conservative majority.

The county Donegal was to be seized. That county is impregnable.

Belfast returned two Liberals at the last election; they were, to be sure unseated, upon a petition. Belfast is now secure even from a contest.

The city of Londonderry was diluted with Liberalism. The registry proved the increase of Conservatism.

So much for threatened conquests. And if these were necessary to counterbalance losses in England and Scotland, how will the agitator look when he beholds—

Dublin city, Dublin county, Carlow borough, the Queen's county, and, in all probability, the county Wicklow, rescued from his hands.

COUNTY ARMAGH.—CONSERVATIVE MAJORITY. At the Armagh division, the Conservatives re-registered 229

the Radicals 97 Majority 202

The Conservatives. New voters 41 Radicals 21 Majority 20

Grand Conservative majority 222

Of the 118 Radical tenants of Lord Charlemont, they say that the greater number are Conservative in principle.

COUNTY CAVAN. The following is the exact state of the registry:—

COTEHILL DIVISION. Conservatives re-registered 83 Radicals re-registered ... 27

New ... 7 New ... 2

90 29

BALLYCONNELL DIVISION. Conservatives re-registered 41 Radicals re-registered ... 5

New ... 3 New ... 1

44 6

CAVAN DIVISION. Conservatives re-registered 140 Radicals re-registered ... 19

New ... 10 New ... 3

150 22

Grand Conservative majority, 227.

NEWRY. Conservatives 157 Radicals 116

Majority 41

KING'S COUNTY. Conservatives registered at Birr ... 5 Re-registered ... 11

Radicals ... 5 Re-registered ... 23

CITY OF LIMERICK. It is stated that all the notices for re-registration for the Radicals in Limerick are informal, not having been served within the time prescribed by law. The question is under the consideration of the registering barrister, who has required time to decide.

CONSERVATISM IN SCOTLAND. From the *Times*.

Whatever be the seductive influence of temporary excitements upon the minds of our countrymen, their ultimate recurrence to sound and rational principles need never be despaired of. In consequence of the close and partial system of parliamentary representation which the Act of Union had long entailed upon Scotland, the sudden extension of the elective franchise in that country in 1832 produced an outbreak of Liberalism among the majority of the population there unparalleled, perhaps, in any other part of the kingdom. At the general election which followed the enactment of the Scotch Reform Bill, they seemed to be absolutely smitten with an incurable Tory-phobia. Of the whole number of Scottish representatives, which, with the eight new seats created by that bill, amounts in all to 53, the voters returned no fewer than 44 in the Liberal interest. Such was the state of things seven years ago. But from that day to this the revolutionary policy pursued by the Whigs, tho' slow at first in opening the eyes of the northern constituency, has progressively brought them back to sober and constitutional views. In one place after another the Whig members have gradually been displaced by representatives of a better order. Within these three or four years the Conservatives have obtained possession of no fewer than 10 Scotch counties and one borough which were formerly in the hands of their opponents; while their near approach to success in several other places, where they were foiled by trifling majorities gives a better proof of their real advance in public estimation than even the number of seats which they now actually hold.

But the prospects of the faction are in no degree improved. On the contrary, besides the obvious probability of their losing the greater part of the counties and boroughs, specified above, there is good reason to believe that Conservative members will be returned in future not only for Aberdeen and for Perth, but also, with ordinary management, for the district boroughs of Elgin and Dumfries, which must, at no distant day, be vacated by their present incumbents. Moreover, the registrations in favour of the constitutional cause have been making satisfactory progress of late, both in the city of Edinburgh and in Leith; while, as far as regards the county of Mid Lothian, the total gain, this year to the Conservatives, amounts to no fewer than 314 votes, which renders Mr. Ramsay's election as secure as if he were already returned.

KING OF HOLLAND'S SPEECH. The Dutch papers contain the speech of his Majesty King William, on opening the ordinary session of the States General on Monday. The address refers with perhaps, rather less than ordinary minuteness to the financial and commercial affairs of the kingdom. His Majesty assures the Chambers, that the relations between Holland and the Foreign Powers continue on the most friendly terms; on his part he promises to make every effort to hasten the execution of the treaty with Belgium. His Majesty confirms the reports as to the backwardness of the Belgian government in paying up the first instalment she engaged to pay to the Dutch government, in pursuance of the late treaty. The arrangement, he says, "has not made so much progress as he could have wished." The prospect held out to the public with reference to the state of trade, navigation, and the useful arts, are sufficiently encouraging. It was intended to effect some other improvements in various places, more especially in the drainage of lakes. He also states, with respect to the budget, that a law would be drawn up for regulating other financial concerns connected with the contributions from the colonies, respecting which communications would be made that should give a favourable result, as well for the present as the future. We have no information, in the mean time, as to the nature of these "financial concerns;" but there is nothing in his Majesty's speech which leads us to suppose that he contemplates having recourse to a loan; although, considering how very vague Royal speeches generally are, it is likely enough that there were grounds for the late rumours to that effect, notwithstanding that they still remain unconfirmed. The Dutch papers also bring the important communication that the Dutch government had, according to the usual form in all cases where foreign loans were about to be contracted, given its sanction to the firm of Messrs. Hope and Co. to raise a loan for the United States Bank of 10,000,000 guilders, or £800,000 sterling, in 10,000 bonds, of 1000 guilders or florins each, with interest, payable half-yearly; but these accounts do not define whether the interest will be at 6 per cent., or more.

THE PACHA OF EGYPT. The private letters received from Alexandria, which are dated on the 7th inst., are important in a commercial point of view, since they refer to the stoppage of the communications with India through Egypt as a probable event, should the Allied Powers proceed to a blockade of the port of Alexandria. In fact, Mr. Waghorn, who had recently returned to Egypt from a visit to Constantinople, which he had made at the instance of some of the English merchants resident in Egypt, has issued circulars to the merchants both of England and of India, to give them warning that such a turn of affairs was likely to take place, and to enable them to guard against the consequences. According to the private letters, the policy of the Pacha of Egypt continued to be of the same

wavering character. He was apparently firm in his declarations that he would neither abandon any of his territorial acquisitions, nor surrender the Turkish fleet, but it was believed at the same time that he relied mainly on the want of sufficient union among the Allied Powers to take any decisive measures against him; and that were he once persuaded of the contrary, a different tone would be adopted.

THE ARCHBISHOP OF POSEN.—The *Augsburg Gazette*, on the authority of a letter from Berlin, states, that when the Archbishop of Posen arrived at Colberg, he was requested to take an oath not to quit the town without the permission of the King, but refused, saying that he considered himself bound to regain Posen as soon as he could find an opportunity of doing so; in consequence of this refusal, proper precautions had been taken to prevent his escape. A letter from Posen states that since the departure of the Archbishop the bells and organs of the churches are still in a state of mourning, but that musical service is performed in the cathedral, which had brought upon a distinguished ecclesiastic the anger of the partisans of the Archbishop, who broke the windows of his house, and addressed threatening letters to him. An administrator of the diocese was to be immediately appointed, and it was said the sister of the Archbishop had already received orders to quit the Archiepiscopal Palace.

RUSSIA. Letters from Berlin give the following details respecting the mutiny in the corps of the Russian General Geismar, which was recently mentioned in several foreign journals. This corps, it is said, has been for a long time under orders to march out of the interior of Russia into Poland. In expectation of this change, a conspiracy was formed in the corps, which was composed almost exclusively of Russians, and which was to break out on the first favourable opportunity that should present itself after the arrival of the corps at Warsaw. The conspirators aimed at nothing less than making themselves masters of the citadel at Warsaw, and of the Fortress of Messin. The supplies of arms and ammunition accumulated in these arsenals were to be divided amongst the people: Holland was to be called upon to rise en masse, and the leaders were determined to march on to St. Petersburg with all possible speed. The order to march actually arrived, and the corps began to move in the direction of Wilna, but was suddenly and unexpectedly ordered to halt, the reason assigned for which was, that the Emperor intended to pass it in review. During the march an officer of artillery, named Storzynski, had been admitted to join the conspirators, and having learned their plans, contrived, it seems, to send timely information of these proceedings to St. Petersburg. All the necessary counter-arrangements were immediately adopted, and after the corps of General Geismar had spent about a fortnight in the neighborhood of Wilna, that General and 280 officers were arrested the same night, and several shot without formal trial. None of the motives which occasioned the conspiracy have as yet transpired; and it seems that the Poles, so far from being participators in it, were not aware of its existence.

FRANCE. Nearly the whole of the French journals of the 28th ult. declare against the suggestion of the *Journal des Debats*, that the French Government ought to grant passports to Don Carlos, with permission to retire either to Austria or to Italy. This looks well, as it manifests the earnestness with which the majority of the Paris papers desire to witness the tranquillization of the Peninsula.

Attack by a Maniac on Louis Philippe.—(from the *Messenger*)—This day at half past 5 P. M., a woman named Stephanie Giraudet, a servant out of place, who, it is said, is insane, threw into the carriage of Her Majesty a stone, which broke the windows, the pieces of glass wounding the queen on the head. The woman was immediately arrested, and conducted before M. Marat de Lombré, commissary of police of the Tuileries district, where she was interrogated by the prefect of the Seine and the prefect of police. The following are the facts as transmitted to us by an eye witness:—At half past five the King's carriages had just passed the gate of the Carrousel, on the banks of the river, in order to go to St. Cloud. The first carriage, occupied by the King, the Queen, and Madame Adelaide, his sister, had arrived at the iron gate to the Tuileries gardens, when a woman rapidly approached the door. The soldiers of the escort were preparing to push her back, when, raising her arm, she threw with force a projectile, which broke the glass, the fragments of which struck the Queen's head above the left ear. The carriage stopped an instant, but the wound not being serious, the King ordered them to go on to St. Cloud. The author of this incredible assault appears to be about thirty years old.

M. Eusebe Salvette, a distinguished member of the French opposition, died at Paris on the 27th Oct.

The Duke of Orleans arrived at Milah on Constantine on the 17th inst. and at Ma-Allah on the 18th. The inhabitants saluted him on his passage with the same eagerness as those of Constantine.

SPAIN. The news from Madrid received by the mail of Monday is important. The *fueros* law has passed the Chamber, with a modification, which renders the concession a complete nullity; and so great is the authority of the Exaltados that the ministry is virtually dissolved by the resignation of the Ministers of Marine and the Interior. All accounts concur in representing the front presented by Cabrera as much more formidable than could have been expected. His Lanciers are said to have laid aside the ensigns hitherto attached to their Bances, and substituted in its stead a black flag, an indication of their determination neither to ask nor receive quarter. The French papers appear to consider the subjugation of Cabrera as a far less easy task than it was supposed to be. It appears that for more than a week (from the 12th to the 20th) Esparto did not advance a single step. The hopes of seducing the Carlist chief from his allegiance being at an end, nothing remains for it but fighting. Cabrera has established garrisons in eight strong mountain fortresses, and is prepared with three columns of attack, commanded by himself, to fall upon the enemy wherever a weak point presents itself. He has even afforded to detach Boscawen with 3000 men to ravage the country to the gates of Madrid. The *Quotidienne* says that Cabrera and the Supreme Junta have declared that they will consider any act of Don Carlos renouncing his rights as null and void so long as he shall be detained in captivity.—*Standard*, Oct. 31.

Death of Solomon Southwick.—The melancholy task is ours to record the sudden death of Solomon Southwick, Esq., an old and respected inhabitant of this city, and editor of *Southwick's Family Newspaper*. He was on his return from a social visit to the family of a friend, on Monday evening last about 9 o'clock, accompanied by his wife, when he was suddenly arrested by an affection of the heart, and died before reaching his residence.—Mr. S. was in the 66th year of his age.—*Albany Daily Advertiser* Nov. 20.

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

TORONTO, TUESDAY, DECEMBER 3, 1839.

This day, at two o'clock, His Excellency the Governor-General proceeded in State to the Chamber of the Honourable the Legislative Council, where being arrived, and seated on the Throne, the Gentleman Usher of the Black Rod was sent with a message from His Excellency to the House of Assembly, commanding their attendance: the Members present being come up accordingly, His Excellency was pleased to address the two Houses with the following—

SPEECH: Honourable Gentlemen of the Legislative Council: and, Gentlemen of the House of Assembly:

In discharge of the duties of Governor-General of British North America, confided to me by our Gracious Sovereign, I have deemed it advisable to take the earliest opportunity of visiting this Province, and of assembling Parliament.

I am commanded by the Queen to assure you of Her Majesty's fixed determination to maintain the connection now subsisting between Her North American Possessions and the United Kingdom, and to exercise the high authority with which She has been invested, by the favour of Divine Providence, for the promotion of their happiness, and the security of Her dominions.

It is with great satisfaction I can inform you, that I have no grounds for apprehending a recurrence of those aggressions upon our frontier which we had lately to deplore, and which afforded an indelible disgrace to our authorities.

It is, however, unforeseen circumstances should again call for exertion, I know from the past, that in the zeal and loyalty of the people of Upper Canada, and in the protection of the Parent State, we possess ample means of defence, and to those I should confidently appeal.

I earnestly hope, that this state of tranquillity will prove favourable to the consideration of the important matters, to which your attention must be called during the present Session.

It will be my duty to bring under your consideration, at the earliest possible moment, the subject of the Legislative Re-union of this Province with Lower Canada—recommended by Her Majesty to the Imperial Parliament. I shall do so in the full confidence that you will see, in the measure which I shall have to submit, a fresh proof of the deep interest felt by the Queen, in the

welfare of Her Subjects in Upper Canada; and that it will receive from you the calm and deliberate consideration, which its importance demands.

The condition of the Public Departments in the Province, will require your best attention. In compliance with the Address of the House of Assembly of last Session, the Lieutenant Governor appointed a Commission, to investigate and report upon the manner in which the duties of those Departments are performed. The Commissioners have already conducted their inquiries to an advanced stage; and the result of them will be communicated to you, as soon as they shall be completed.

I am happy to inform you, that Her Majesty's Government have concluded an arrangement for opening a communication by Steam, between Great Britain and the British Possessions in North America. In the completion of this arrangement, Her Majesty's Government have allowed no consideration to interfere with the paramount object, of conducting to the public advantage and convenience. I feel confident, that the liberality with which the Parent State has assumed the whole expense of the undertaking, will be duly appreciated by you.

The answers of Her Majesty to the various Addresses, adopted by you during your last Session, and Her Majesty's decisions on the Bills passed by you, but reserved for the signification of Her Royal pleasure, will be made known to you without loss of time.

Gentlemen of the House of Assembly: The Financial condition of the Province will claim your early and most attentive consideration. To preserve public credit, is at all times a sacred obligation; but in a country so essentially dependent upon it for the means of future improvement, it is a matter no less of policy than of duty. It is indispensable, then, that measures should be at once adopted, for enabling the Provincial Revenue to fulfil its obligations, and to defray the necessary expenses of the Government. It will be my anxious desire to co-operate with you in effecting this object; and I feel confident that, by the adoption of measures calculated to promote the full development of the resources of this fine country, the difficulty may be overcome. The Officer by whom, under your authority, these obligations have been contracted, will be able to afford you every information; and I shall direct a statement of your Financial condition to be immediately submitted to you.

The Estimates for the ensuing year will be prepared with every regard to economy, compatible with the due execution of the service of the Province.

It is with great satisfaction I find, that notwithstanding Commercial difficulties which prevail in the neighbouring States, the Banks of this Province have resumed Specie Payments; and I congratulate you upon the guarantee thus afforded of the greater security and stability of our pecuniary transactions—a circumstance which cannot fail to be attended with the most beneficial results.

I am commanded again to submit to you the surrender of the Canal and Territorial Revenues of the Crown, in exchange for a Civil List; and I shall take an early opportunity of explaining the grounds on which Her Majesty's Government feel precluded from assenting to the settlement which you lately proposed. They are of a nature which lead me to anticipate your ready assent to their removal, and to the final settlement of the question.

Honourable Gentlemen and Gentlemen: In assuming the Administration of the Government of these Provinces, at the present time, I have not disguised from myself the arduous task which I have undertaken. The affairs of the Colonies have, for some years back, occupied much of the attention of the Imperial Parliament, and of the Government; and their settlement upon a firm and comprehensive basis, admits of no further delay.

To effect that settlement, upon terms satisfactory to the people of these Provinces, and affording security for their continued connection with the British Empire, will be my endeavour; and I confidently appeal to your wisdom, and to the loyalty and good sense of the people of this Province, to co-operate with me for the preparation and adoption of such measures as may, under Divine Providence, restore to this country peace, concord and prosperity.

The following is the Address of the Honourable the Legislative Council in Reply to His Excellency's gracious Speech from the Throne:—

To His Excellency the Right Honourable Charles Poulett Thomson, Governor General of British North America, and Captain General and Governor-in-Chief in and over the Provinces of Upper Canada and Lower Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice-Admiral of the same, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY: We, Her Majesty's dutiful and loyal subjects, the Legislative Council of Upper Canada, in Provincial Parliament assembled, respectfully thank your Excellency for your gracious Speech to both Houses of the Provincial Legislature, and to offer to your Excellency our warm congratulations upon your Excellency's assuming the administration of the Government of this Province.

We humbly thank your Excellency for the zealous anxiety for the public service, which has induced your Excellency, in discharge of the duties of Governor General of British North America, confided in your Excellency by our Gracious Sovereign, to take the earliest opportunity of visiting this Province, and of assembling Parliament.

THE CHOLERA.

We remember when we knew but the name of the cholera; we heard of thousands in one distant nation, and tens of thousands in another, cut down by some sudden, fearful pestilence. Was it the plague, or a fever? No, it was a complaint varying in its symptoms, new and mysterious. We heard of these thousand and ten thousand deaths, something as we should hear of the falling of thousands on a field of battle; or of the sinking of a stately vessel, with its crew, and its captain, and its passengers, swept into eternity beneath the waves. It was awful: it should make us think of death, judgment and eternity; it should make us ask, Is our peace made with God, through Him "who being in the form of God humbled himself?" But these events did not come near us; we heard of them, but we saw them not; we still breathed a pure air. We heard of our fellow-mortals dying at home; one is gone, but after a long illness; another is gone, and gone suddenly, but it was an accident;—there is no pestilence in England.

"The cholera is in England!" and so one repeated the tidings to another, many a cheek turned pale, and many a lip quivered; and then we listened to the account of its progress from place to place; and the list of cases and the list of deaths in the papers became interesting.

"It is in such a place," said one to another, "and a dear friend lives not many miles from thence." It is in London, and there is daily and hourly communication between that city and our own; and the infection may be speedily brought. Are we ready? Can we part one with another, knowing that He remains who is more than father, and mother, and husband, or brother and sister can be to us? Then there was time for thought: every friend, every near and dear relative of whom we might almost have said, Our lives are bound together; of whom we might almost have thought, as the brother of Benjamin said of him, "the lad cannot leave his father; for if he should leave his father, his father would die;"—every friend most dear shall pass in review before us;—we will think of every one individually, "Could we part with that one?" "As thy day is, so shall thy strength be." "Sufficient unto the day is the evil thereof." O, claim the promises; rely upon them, and go on from day to day.

"We shall realize it more," we said one to another, "when we hear of any one we had ever seen or known having died in it;" and, after long warning, we were told that, in a distant place such a one had died. Did we remember him? Yes, it was many years ago a friend brought him here: he was very young, and had just obtained a scholarship at Oxford; he was ordained a minister in the Church: as for him, he was like a green olive-tree in the house of his God. We knew no more of him; he was taken ill, and his case pronounced a case of most malignant cholera; at five in the morning he died, and at four in the afternoon he was laid in his narrow bed. Now we can realize it. The same afternoon we had heard this account, came a man from one of the cottages on the steep leading down to the river.—"He is dead, and must be buried to-morrow, for he has died of cholera." Now, then, it has reached our own parish: but we had warning and respite—a month passed away before another victim followed.

I will not detain you with particulars of all the deaths; they amounted to about twenty. How mercifully indeed have we been dealt with! In the adjoining city we have heard of no such ravages as in some other places; but we have heard enough to make the heart ache, and to fill the eye with tears. "There was not a Sunday," said a dear friend, "that we went to our school, but some were missing;" and to me it seemed, all that lovely weather, as we sat in our shady bower, or walked in our pleasant garden, the bells in Bristol were continually tolling.—There was many a thought for the dead, and many a prayer for the dying there.

"Where shall we go," I heard some one inquire, "if the cholera comes to our city?" and I thought the only answer would be, "To heaven." Could we go there we should be safe—could we breathe the air of heaven, we should breathe air that never was infected, and that never will be: but, my fellow-pilgrim, all the days of our appointed time will we wait, till our change come. "The angel of the Lord trieth round about them that fear him, and delivereth them." Shall we not be content to tarry too? To wait, and pray, and suffer, and rejoice, as long as God pleases? "Where shall we go?" Stay where the providence of God has fixed the bounds of our habitation; or go where the pillar of cloud and fire leads us: go about our daily business: go to the sanctuary of God; go about doing good; go to the bedside of the sick and dying, if our God has work for us to do there.

Twenty seemed indeed but a small number of victims in a parish the population of which is more than six thousand; and yet I could tell you victims of every age and sex, and rank. One among "the first was a strong and hardy woman, who had braved the toils of sixty summers and winters. I can see her now, with her flat country hat, and her cloth jacket, doing the hardest work in her garden, disregarding alike the wintry storm and the burning sun. Her grandchildren brought the infection from Bristol, and many of the family were ill; but they recovered, and the poor grandmother was the victim. Then there was poor M.—Her name reminds me of a pleasant walk on a Sunday evening with my dear father; he had heard in the course of the day that a person of that name was ill, and wished to see him; and in the evening we set out to find her. But any one who may know the indistinct directions many of our poor neighbours give—how little they judge of distances; how numerous and intricate our lanes; and how frequent the same name among the inhabitants,—will not wonder that, after long wanderings and repeated enquiries, we could not find the person we had set out to see; but we went to one of the same name, and I sat and listened to the kind persuasive tones of my beloved companion. Mrs. M. was ill; but not so ill as to have sent for him to visit her: she had had a liver complaint for years, and was weak and low. "I did not know you were ill said her minister; and you did not send for me; but we will hope that God directed me here this evening." And then, in a few words, he told her lessons of wonder, that "angels desire to look into;" he spoke till one unaccustomed, alas, to hear, or read, or think of the cares of her soul, was humbled to a quiet and serious attention; till another thanked God for him more than he had ever done before; and till his own voice faltered with emotion. Thank God, she heard of the way to heaven; and though I have nothing further pleasing to tell of her, though, not long after, her husband and she engaged in an employment suited to lead them farther than ever from the way of holiness, that of keeping one of those numerous beer-houses which are a pest to our land—and though she neglected the public worship of God,—yet who knows but in the short time of her dying agonies there may have been a remembrance of that calm Sunday-evening visit; and a lifting up of the heart for mercy through the merits of that Saviour who was then evidently set forth crucified before her? She died; and the last offices were performed for her by Mrs. B.—one who was indeed valued and lamented. But I must not introduce her to you yet; there is another victim to be

named first. "It is a melancholy account of poor Mrs. M.—" I remember saying to the sexton, while the bell was tolling for her. "Yes, and there's another gone since," was the answer; and in every house I entered during my walk that morning, I heard fresh accounts of the dreadful sufferings of poor H.—

In some cases that I have known since, the suffering appeared less than I had expected; and it was difficult to think the patient, while able to lie quietly and listen and reply to all that was said, really so extremely ill, and so very near death, as in some cases it proved. And oh! if there was variety in the measure of bodily suffering, how great variety was there in the character of those who suffered—some, alas, taken away from means of grace they had despised, and opportunities of mercy they had neglected; and others taken from the evil to come, gathered, at whatever age, as corn fully ripe, and stored where blighting and tempest never come. Such, we trust, was the case with Mrs. B.—I love to remember my visits to her; she was a pattern of a poor man's wife—so industrious, so cleanly; and to her superiors (for I must use the word, though how inferior in many respects!) so humble, so thankful, so respectful: the little she could give to aid in sending to heathen lands the Gospel, which I trust she valued, how willingly was it given? There was a neat border of flowers before her door, and I admired them the last time I saw her, for the sun was shining most brightly on the margold, and the red, transparent leaves of the love-lies-bleeding. I remember she spoke with awe, and yet with calmness, on the judgments of God that were abroad in the earth; and told me she had provided remedies to be at hand, should either of her family be seized with the dreadful pestilence. But when the pestilence came, the earthly medicines failed; human physicians proved physicians of no value; and on a bright sunny morning, a few hours after her death, we watched her funeral procession—a few sad mourners. The next Sunday her family came to church for comfort, and came, I trust, not in vain.

The story of poor H.— is a sad one. She had lived but a week in the place where she died; and I never heard her name, till I was told how ill she was in the cholera. I entered the large but desolate-looking kitchen, and paused at the foot of the stairs, for a female voice was reading. I listened to many verses of the Psalms: I think the beautiful prayers that followed were selected from the Visitation of the Sick; and I listened till I heard the words, "The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." "Am I wanted?" I thought, surprised and pleased to find any one whose voice I should not have known well, engaged in this labour of love. But hoping to administer some help for the temporal, if not for the spiritual wants of the poor patient, I now intruded on her and her kind attendant: this I found to be her sister, come from a place of service at a distance, to mourn with her and comfort her. The poor woman lay in extreme agony, but seemed attentive to all that was said to her, and thankful for instruction. But I saw her no more while she was able to hear, or speak, or notice any one: each day I saw her, but each day only to mark the progress of incurable disease. This was one of the cases in which, either through the strength of constitution, or the power of medicines, or, it may be, the healthfulness of the air in this place, the sufferer lingered day after day. I continued to go, not knowing but that she might again be able to hear and understand; but it was in vain: and the last visit surely can never be forgotten—never shall I forget that poor woman's dying agonies, for she was even then dying; half an hour afterwards she was gone.

How merciful is our heavenly Father in imparting strength equal to the day; and yet how often are those who really trust in him tempted to look forward and heard to say, "I could not bear such a trial; I could not witness such a scene!" Oh, when I hear such assertions, I sometimes remember what I have known them witness, and I can scarcely avoid asking them, "Have ye suffered so many things in vain?" The strength suited to some particular emergency is not imparted before the emergency comes; and day after day the mind, without being hardened, seems better accustomed to what it has to suffer. We felt this when we watched the funerals from our windows: at first there were some anxious thoughts about him who had to commit the bodies to the grave; and earnest, perhaps trembling prayers for a blessing on the preventive he had been induced to take before he went to this solemn and perilous duty; he came back again, well, calm, and even cheerful; and so were we. How is joy given in the time of sorrow! Surely we do not feel the less for those who are bereaved, because there is a counteracting feeling of delight when looking on our own unbroken circle.

OBSCURE PASSAGES IN THE BIBLE.

A Gentleman, who visits with great regularity the Philadelphia penitentiary, the inmates of which his piety prompts him to instruct, had given a Bible to a convict, who would ask him, at each visit, with much shrewdness, some difficult question formed from passages of that Sacred Volume; each time declaring he would not go on, if this was not first explained to him. The gentleman was unable to persuade him that it would be best for him first to dwell upon those passages which he could easily understand, and which plainly applied to him and his situation. After many fruitless trials to induce the convict to this course, his friendly teacher said—What would you think of a very hungry man, who had not eaten a morsel of food for the last twenty-four hours, and was asked by a charitable man to come in and sit down at a richly covered table, on which were large dishes of choice meat and also covered ones, the contents of which the hungry man did not know. Instead of satisfying his exhausted body with the former, he raises one cover after another, and insists on finding out what these unknown dishes are composed of. In spite of all the advice of the charitable man to partake first of the more substantial dishes, he dwells with obstinate inquiry on nicer compounds, until, overcome by exhaustion he drops down. What would you think of such a man? "He was a fool," said the convict, "and I will be one no longer. I understand you well."—Dr. Lieber's Essay on Penal Law.

TIBERIAS.

Jerusalem presents those scenes of intense importance, that show the saint the beginning and end of his hope, the work of Christ from his first to his second coming; while the sea of Galilee, ever referring back to what was accomplished there, brings before the soul the common and quiet scenes of life, pervaded and hallowed by the Redeemer's work. In complete contrast however to these associations, we found the men of Israel at Tiberias in a state of misery, fitted to move us to prayer and labour. The town was overthrown by the earthquake two years ago, and not a house left uninjured. Hence the daughter of Zion is here literally sitting in dust. We went to the synagogues over heaps of ruins. At the same time the Jews are the most cleanly of the population, and their synagogues, like those of Safet, especially clean and well furnished with simple but ele-

gant lamps. Their reading rooms also, of which they once had above thirty, and relics of which still exist throughout the town, are kept cool and pleasant; we visited one that looked out to the lake. The Jews were very reserved towards us. They knew why we came; and they are even more superstitious and bigoted than those at Safet, using gestures more extravagant and vehement in their worship. They have five synagogues, none of them large. They were in the same state of fear from dread of the Arabs as elsewhere; many had already fled to more secure places, such as Acra and Khaifa. We saw plainly their temper and state of mind; they are sincere in their superstition and bigotry.—Missionary Record.

ANECDOTE OF BURNS.

"I will remember, (says the Rev. Henry Duncan, in his 'Philosophy of the Seasons,') with what delight I listened to an interesting conversation, which, while yet a schoolboy, I enjoyed an opportunity of hearing in my father's manse, between the poet Burns and another poet, my near relation, the amiable Blacklock. The subject was the fidelity of the dog. Burns took up the question with all the ardour and kindly feeling with which the conversation of that extraordinary man was so remarkably imbued. It was a subject well suited to call forth his powers; and, when handled by such a man, not less suited to interest the youthful fancy. The anecdotes by which it was illustrated have long escaped my memory; but there was one sentiment expressed by Burns with his own characteristic enthusiasm, which, as it threw a new light into my mind, I shall never forget. 'Man,' said he, 'is the god of the dog. He knows no other; he can understand no other; and see how he worships him! With what reverence he crouches at his feet, with what love he fawns upon him, with what dependence he looks up to him, and with what cheerful alacrity he obeys him. His whole soul is wrapped up in his god; all the powers and faculties of his nature are devoted to his service; and these powers and faculties are ennobled by the intercourse. It ought just to be so with the Christian; but the dogs put the Christian to shame.'"

The Garner.

TEMPTATION THE TOUCHSTONE OF VIRTUE.

It was from out the rind of one apple tasted, that the knowledge of good and evil, as two twins cleaving together, leaped forth into the world. And perhaps this is that doom which Adam fell into of knowing good and evil, that is, knowing good by evil.—As, therefore, the state of man now is—what wisdom can there be to choose, what continence to forbear without the knowledge of evil? He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true warfarer Christian. I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, when that immortal garrison is to be run for, not without dust and heat. Assuredly we bring not innocence into the world; we bring impurity much rather: that which purifies us is trial, and trial is by what is contrary.—That virtue, therefore, which is but a youngling in the contemplation of evil, and knows not the utmost that vice promises to her followers, and rejects it, is but a blank virtue, not a pure; her whiteness is but an excremental whiteness; which was the reason why our sage and serious poet Spenser (whom I dare be known to think a better teacher than Scotus or Aquinas), describing true repentance under the person of Guion, brings him in with his palmer through the cave of Mammon and the bower of earthly bliss, that he might see and know, and yet abstain.—Milton.

CONSCIENCE.

Conscience is the great repository and magazine of all those pleasures that can afford any solid refreshment to the soul. For when this is calm and serene and absolving, then, properly, a man may be said to enjoy all things, and what is more, himself; for that he must do before he can enjoy anything else. But it is only a pious life, led by the rules of a severe religion, that can authorize a man's conscience to speak comfortably to him: it is this that must work the sentence, before the conscience can pronounce it, and then it will do it with majesty and authority. It will not whisper, but proclaim a jubilee to the mind; it will not drop, but pour in oil upon the wounded heart. And is there any pleasure comparable to that which springs from hence? The pleasure of conscience is not only greater than all other pleasures, but may also serve instead of them; for they only please and affect the mind in transitu, in the pitiful narrow compass of actual fruition; whereas, that of conscience entertains and feeds it a long time after with durable, lasting reflections.

Naturalists observe, that when the frost seizes upon wine, they are only the slighter and more watery parts of it that are subject to be congealed; but still there is a mighty spirit, which can retreat into itself, and there within its own compass be secure from the freezing impression of the element round about it; and just so it is with the spirit of man; while a good conscience makes it firm and impenetrable, an outward affliction can no more numb or quell it, than a blast of wind can freeze up the blood in a man's veins, or a little shower of rain soak into his heart, and quench the principle of life itself.—Dr. South.

ANGER.

Anger is one of the sinews of the soul: he that wants it hath a maimed mind, and with Jacob's sinew-shrank in the hollow of his thigh, must needs halt. Be not angry with any without a cause. If thou beest, thou must not only, as the proverb saith, be appeased without amends, (having neither cost nor damage given thee,) but, as our Saviour saith, "be in danger of the judgment."

Take heed of doing irrevocable acts in thy passion—as the revealing of secrets, which makes thee a bankrupt for society ever after; neither do such things, which done once, are done for ever, so that no benoaming can amend them. Sampson's hair grew again, but not his eyes. Time may restore some losses, others are never to be repaired. Do not in an instant what age cannot recompense.

He that keeps anger long in his bosom, giveth place to the devil. And why should we make room for him, who will crowd in too fast of himself? Heat of passion makes our souls to chape, and the devil creeps in at the cranies. Yes, a furious man in his fits may seem possessed with a devil, foams, tears himself, is deaf and dumb, in effect, to hear or speak reason; sometimes wallows, stares, stamps, with fiery eyes and flaming cheeks. Had Narcissus himself seen his own face when he had been angry, he could never have fallen in love with himself.—Fuller.

GLORIFYING IN THE SAVIOUR ALONE.

Once discerned, accepted, and devoutly entertained, the Mediatorial character and vicarious work of Christ becomes our exclusive object, and generates an exclusive motive. All admiration, all gratitude, all affection converge upon this one centre.—And if he who so believes is indeed susceptible of magnanimous sentiments and capable of magnanimous conduct, then will he be more gladly than others, forget every pretension, and deny every ambition, and although among his fellow-men he might glory, will glory only in the Lord.—Isaac Taylor, Saturday Evening.

CONDITIONS OF GOD'S PROTECTION.

God is our refuge, and our strength, saith Holy David, most devoutly, and most methodically too: for we must first make him our refuge by flying to him, before we can hope that he will be our strength. In vain do they dream of God's saving protections, that turn their backs upon his precepts, and cast his laws behind them. It is true, God's altars are our sanctuary; an inviolable

asylum in our sufferings, and in our sorrows, in our calamities, and in our dangers, for our ignorances, and for our infirmities; but are our crimes too privileged and protected there? That were indeed to turn God's temple into a den of thieves, and murderers, (the notorious abuse of modern sanctuaries;) and to set up the wing of abominations (spoken of by Daniel the Prophet) even in the holy place. Nay but pluck them from mine altars, (saith God,) or slay them there, that sin presumptuously, and with a high hand. God will not be so merciful to those that offend of malicious wickedness, as to receive them, with all their sins about them, under that sacred and saving protection. The holy dove broods not a kite, or a vulture; they are birds quite of another feather. If, in good earnest, we would be fostered and cherished under God's wings, we must first be hatched into his likeness and similitude, be renewed after his image, and be made partakers in some measure of the divine nature.—Archbishop Sancroft.

THE NECESSITY OF REVEALED RELIGION.

Had man continued in the purity of his first religion, he had wanted no second; the doctrine of nature had led him to the enjoyment of the glorious hopes, to which he was born, of life and immortality. But when he fell under the power and the dominion of sin, he grew both blind and impotent, had but little knowledge left to find his duty, and still less his ability to perform it. The history of the fall is preserved to us in sacred writ; but let the Scripture be silent, and let experience only speak. Look back into the past ages of the world, as far as the clue of history can guide you, and tell me in what place the purity of natural religion was preserved: observe the manners of men, and their religious services, and when you are tired with the sad prospect of the ignorance and barbarity of some, the superstition and idolatry of all, tell me once more did the world want an instructor or no? If it did, we have little reason to complain that it had one, still less to stumble at the dignity of the person who undertook the desperate cause of nature; or to reject his authority, because he is greater than we know how to conceive, even the only begotten Son of God.—Bishop Sherlock.

THE CHRISTIAN NOT ALONE.

Whenever therefore in those days, by the necessity of the time, any shall be separated, in body, not in spirit, from the rest of the flock, let not such an one be moved at the horror of the flight, nor be terrified by the solitude of the desert, while he retreats and lies hid. No man is alone who has Christ for his companion: no man is without God who in his own soul preserves the temple of God undefiled.—St. Cyprian.

Advertisements.

RATES.—Six lines and under, 2s. 6d. first insertion, and 7d each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line, each subsequent insertion. Advertisements, without written directions to the contrary, (post paid,) inserted till forbid and charged accordingly. From the extensive circulation of "The Church," in the Provinces of Upper and Lower Canada, as well as in Great Britain and Ireland, and other portions of Her Majesty's dominions, it will be found a profitable medium for the advertising of Real Estate, &c. The space allotted to advertisements will be limited to three columns.

A YOUNG ENGLISH LADY, accustomed to tuition, wishes to obtain a situation as Governess in a Family where the children are young. She will instruct them in the usual branches of a liberal education; including Music, French, Dancing, and Ornamental Needle-work. References of the highest respectability. Address S. Y., Belleville, U. C. 23-4w

WANTED, an Assistant (a member of the Church of England) qualified to teach the usual branches of an English education. A person acquainted with the National School system would be preferred; who, for the present, would be satisfied with a small salary. Application to be made at the UPPER CANADA CENTRAL SCHOOL, Toronto. November 25, 1839. 22-4f

MIDLAND DISTRICT SCHOOL. THE REV. R. V. ROGERS, Principal. Mr. C. B. TURNER, BALLIOL COLLEGE, OXFORD, Assistant. This School will be re-opened on Monday, 4th November.

TERMS.—For Day Scholars, fixed by the Trustees. For Boarders, £40 per annum. A limited number only will be taken. 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. Kingston, U. C., October 28, 1839. 18-4f

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. 18-4f

THE HOME DISTRICT SCHOOL. THIS Institution is now in successful operation. An additional number of in-door pupils can be conveniently received and comfortably accommodated. TERMS OF TUITION, BOARD, &c. For pupils under 10 years of age, £32 per academical year. For pupils in or above their 10th year, £36 per do. Cards of particulars may be had on application to the Principal, personally, or by letter [post paid]. M. C. CROMBIE, Principal. Toronto, May 24, 1839. 50-4f

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. 47-4f

THE Subscriber having taken out letters of Administration to the Estate of the late Robert Craig, late of the Township of Cramahe, in the Newcastle District, hereby requires all persons indebted to the Estate to make immediate payment to Charles Short, Esq., of Presque Isle, who is empowered to grant receipts for the same—and all persons to whom the Estate is indebted will please present their claims. DAVID JOHN SMITH, ADMINISTRATOR. Kingston, 30th Sept. 1839. 13w14

FALL AND WINTER GOODS.

THE SUBSCRIBERS respectfully announce having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprises a part of their Stock, and Country Merchants would do well to examine it before purchasing elsewhere.— Broad Cloths, all colours and prices; Plain and Fancy Cassimeres and Buckskins; Plain and Plaid Pilots and Beaver Cloths and Flushings; Tweeds and Galleshies' Cloths; Plain and Twilled Prints, Gingham, and Furniture Chintz; Plain and Twilled Moleskins and Drills; Blankets, Flannels, Baizes, Serges, Carpets and Rugs; Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks; Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plaid Shawls, and Handkerchiefs; Will Sacking and Russia Sheetings; Osnaburghs, Canvas, Brown Holland, Dowlas, Diapers and Huckabacks; Brown and Bleached Table Cloths; Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Lambs' Wool Shirts and Drawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stocks; A large assortment of Small Wares, &c. Writing and Wrapping papers; 3-4 and 6-4 Plain and Figured Merinos; Straw Saxanies and Robe D'Orleans and Muslin de Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lustrating, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauze Veils; Black and Colored Silk Velvets; Bobbinets, Quillings, Tatting, Thread Lace and Edgings; 'Thibet and Filled Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Bosas, and Operas; White and Colored Stays; Broke, Jacquett, and Mull Muslins.—Also Striped and Checked do. Muslin Capes and Collars. ROSS & MACLEOD. Toronto, 26th Sept., 1839.

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, Cavasons, &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. 15-4f

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 selected 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 and Cavalry and Infantry Shells and Scabbles; best quality Infantry and Cavalry Buttons; Navy Lace; Gold and Silver Laces; various qualities and patterns, Light Infantry and Battalion Gold and Silver Swoorl Knots; real Silver Epaulets; Gold and Gold 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; Pocketknives; Scissors; Ladies' and Gentlemen's Dressing Combs; 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 heretofore 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. Toronto, Sept. 12th, 1839.

CHAMPION, BROTHERS & CO. TORONTO. Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Sheffield Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES made at the Factory originally built by the late Harvey & Shephard, and afterwards occupied by John Armstrong. As Shephard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Champion's are made by the same workmen and from the very best material, to insure for them the same continued preference. C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of Cooking Stoves, Six Plate do. Parlour do. Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838.

The Church WILL for the present be published at the Star Office, Cobourg, every Saturday. 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, the postage included. Payment is expected yearly, or at least half-yearly in advance. COMMITTEE OF MANAGEMENT OF THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS. The Right Rev. the Lord Bishop of Montreal; The Ven. Right Rev. the Lord Bishop of Toronto; The Ven. The Archdeacon of Kingston; Rev. G. Morimer, M. A. Rector of Thornhill; the Rev. A. N. Bethune, Rector of Cobourg; The Rev. R. D. Cartwright, M. A. Asst. Minister of Kingston; the Rev. H. J. Gracett, Asst. Minister of St. James's Church, Toronto; to any of whom communications referring to the general interests of this paper may be addressed. SECRETARY and Treasurer the Rev. H. J. Gracett, to whom all communications relating to the Press are to be addressed. EDITOR of "The Church" for the time being, The Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription. [R. B. CHATERTON, PRINTER.]

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