

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER 1, 12.

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, MAY 11, 1839.

[NUMBER XLVII.]

Poetry.

A SERMON FOUND IN A BROOK.

And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brook,
Sermons in stones, and good in every thing.

SHAKESPEARE.

Listen to yon merry bird
Warbling in the apple-tree;
Taught by the sunny day to pour
Its gladness into melody.

When the dying yellow leaf
Flutters in the autumn air,
Its drooping spirit chilled with grief
Will not carol there.

But a pure and guileless heart
In sunshine singeth all day long,
Nor doth Summer e'er depart
From its quiet home of song.

Through the shady alders look,
Where the moonlight glids the ground,
See the limpid village brook
Journeying on with pleasant sound.

In the cloudiest Winter night,
It floweth, though unseen;
We trace its course at morning light
By a brighter hue of green.

Such thy gentle life should be,
Ever peaceful and serene;
That each joyful eye may see
Where thy freshening path hath been.

Conversations at Cambridge.

CHURCH AND STATE.

From the Church of England Quarterly Review.

The great characteristic of the political system of England, is its indissoluble connexion with the Church. In foreign countries, if religious questions arise, they are few, and the few are feeble. Their period of interest has long since passed away. Their flame now neither scorches nor illumines the land. The Continent has frigidly settled down since the Reformation: a direct religious question has scarcely awakened the public mind during the last hundred years.

But in England—and we regard the distinction as an eminent privilege, and proof of national superiority—all legislation is connected with the Church. However remote the original object, it finally comes round and gravitates to religion. However dexterously separated from all connexion with the affairs of the Church, it finally obeys the original principle. All the great changes in English government since the days of Elizabeth, have thus turned upon the national belief. The prejudice of a monarch, or the bitterness of a faction, may have begun the change; ministerial violence, or popular folly, may have propagated it; but the impulse has always ended by involving the Establishment. The "prerogative" of Charles I., and the "divine right" of James II., seemed to range altogether in another horizon; but the quarrel finally gathered over the Church: the cloud no sooner rose, than its lightnings converged round the consecrated spires; and, as the fall of the Establishment preceded the fall of the Constitution in one instance, the recovery of the Establishment preceded the recovery of freedom in the other.

The ground of the distinction is this; that the principle of English government is freedom,—that freedom cannot subsist without morals,—and that morals live upon religion. The Constitution is not, as in other lands, a fortress, or a dungeon; it is a temple, built by hallowed hands, filled with the memorials of martyrs alike for the faith and freedom of posterity; where the most casual fallance falls on things consecrated by the victories of conscience; where the spoiler cannot lay his hand on the simplest object without violating some relic of ancestral virtue; and where Religion, surrounded by the shapes of valour, wisdom, and public prosperity holds the central shrine.

The Church may have no fear of force; the scaffolds of Mary and the prisons of Cromwell are obsolete: rapine itself, has refined, and modern persecution abjures the coarse instrumentality of the axe and the chain. But it is only to simplify, and to secure, the ruin. The Church may be martyred without the startling apparatus of public execution. She may be harassed, insulted, and libelled, till she grows weary of resistance. Her revenues may be dilapidated, until the rising generation shall leave her offices to enthusiasts or clowns; time-servers may be thrust upon her; schismatics may be appointed to preserve her unity, and infidels to defend her doctrines. Her character may be lowered, until her popular honour perishes, and with it her popular strength, utility, and virtue. Where are now the great Churches of Africa and the East? Where the magnificence and power of the Church of Constantinople? We read the same inscription on the sepulchres of all,—the same arts of faction,—the same fatal security,—the same rapid degeneracy,—are legible through the dust of centuries. What is there in the soil of England to confer immortality? What restorative process in her institutions to counteract, at once, the will of authority, and the course of nature? Religion is the soul of the State; once parted, it is, like the soul, irrecoverable. There is no voice in legislation to control the grave, and bid the Lazarus "Come forth."

The Establishment of England contains no privilege to make it more imperishable than the still mightier Establishments, which, for a thousand years, have covered the history of the East and South with their ruins. The vital connexion of the Establishment with the frame of the State makes its peril even more perilous than theirs. Every shaft levelled at the one, strikes the other. The passions of the multitude, armed only for the assault on the state, are thus, on system, moved against the Church. Built on the same

ground, the spade that would undermine the Constitution, necessarily digs into the foundations of the Establishment. This was the course of events in France,—this would be, by still stronger reason, the course in England. In France, the same bell which tolled for the death of the Establishment, tolled for the death of the Monarchy: the same hand which rang the knell, rang the tocsin. But, in England, with religion, as the living principle of all her civil order, the connexion is so clear, that it is never overlooked even by the most brutish. All our Reformers are antichurchmen by profession. Down with the Establishment! is the cry of men who know no more of the Church of England than of the Church of Egypt. Down with its forms! is the cry of men who never enter a place of its worship. Down with its doctrines! is the cry of men who never ask whether there is a God. Not one in ten thousand of those Dissenters who compliment themselves with the universal appellation of "enlightened," knows the actual difference between the Church and his own rash, ignorant, and rambling miscellany of belief. But he knows, that the Church must be assailed before the State can be captured, and he therefore assails it; leagues himself with the Papist, the Jew, the impostor, and the Atheist, in their common rebellion: sees the Establishment, like the Jewish temple, the sign of national strength, as well as of religious purity; and feels that the conquest of the State can be secure only by the conflagration of the shrine.

And this we say, with a full acknowledgment of the high promise, that Christianity shall be beyond the power of human extinction; that against it the "gates of hell shall not prevail." But this does not preclude the transfer of the gospel from an ungrateful, a negligent, or a corrupted empire. With the Establishment, Protestantism will have lived and died in England. The religion is immortal, but the form will have passed from our eyes. The spirit will return to the God that gave it, but the body will vanish in the tomb.

HOMER LITURGICAL.

No. XVI.

THE VERSICLES AFTER THE CREED.

Having, as the first of duties when we assemble together in the sanctuary of the Most High, made confession of "our manifold sins and wickedness," and implored the pardon of them through Him who died for us,—having expressed our thankful praises for the mercies of God's Providence, and the riches of His grace,—and having, especially, contemplated the recorded wonders of his love in the gracious Word of Inspiration,—we come to the last portion of the duty of public worship, "to ask" at His hands "those things which are requisite and necessary as well for the body as the soul." As "we cannot call on him in whom we have not believed," so in the Apostles' Creed, we have publicly and formally declared our belief that "God is, and that he is a rewarder of them that diligently seek him"; and with the "full assurance of faith implied in this profession," we now draw near unto the throne of grace with our petitions for the supply of our bodily and spiritual wants.

But before we unite in prayer for these needful blessings, we are directed by the Church to address to each other a mutual salutation, expressive as well of the love as of the faith that pervades us all.

"THE LORD BE WITH YOU," the pastor is instructed to exclaim, earnestly and affectionately, to his congregation;—adopting in this the same manner of salutation as Boaz addressed to the reapers, "The Lord be with you," and similar to that in which St. Paul spoke to his Thessalonian converts, "The Lord be with you all." And the reply which the people are directed to make, "AND WITH THEY SERVET," is equally in correspondence with Scriptural usage; for when Boaz addressed his kindly salutation to the reapers, their reply was, "The Lord bless thee."

This is a manner of salutation which succeeds, with great propriety, to a solemn and public profession of faith,—intimating an union and brotherhood in Christ; for as St. John forbids us to say to a heretic "God speed," and as the faithful in the primitive Church were not allowed to salute those who were excommunicated, the minister of Christ, after hearing this general and hearty repetition of the Creed, is fully authorized to salute his congregation as brethren, and to receive their affectionate expression of blessing in return. The salutation of the Priest serves also to remind the people, that unless "the Lord be with them," their services cannot be acceptably performed; and the responsive prayer of the congregation is equally necessary for him who is the organ of their petitions to heaven. "These expressions," says Dean Comber, "will not barely signify the affections between the minister and his people, but may be used as the exercise of their charity by way of prayer for one another. Let the spiritual man meditate how often Satan is among the sons of God; how many of his flock which are now preparing to join with him, are oppressed with hard hearts or disturbed with vain thoughts; and then let him earnestly pray 'the Lord be with them,' that his prayers be not in vain for them. Let the people also remember how comfortable and advantageous it will be to them, that he who is their mouth to God may have a pure heart and fervent spirit; and with these thoughts let them most heartily requite their pastor's prayer, by desiring 'the Lord be with his spirit,' that both may (by acknowledging their insufficiency and declaring their charity) obtain a blessing of God for each other, and find the benefit of these short petitions in every part of the succeeding offices."

We have seen that the versicles above mentioned are of Scriptural origin: they were also very early used by the Christian Church, being found, says Shepherd, "in the western Liturgy ascribed to St. Peter, and in most of the ancient Liturgies of the East. When some proposed to alter those expressions, a council, held in 535, thought fit to ratify this form of salutation, and to enjoin that it should be

* Ruth ii. 4.—2 Thess. iii. 16. † 2 John, 10. 11.

used, without variation, according to the custom of all the East, where, as the acts of the Council inform us, it was looked upon as an Apostolic institution."

This mutual benediction having been exchanged, the minister invites the assembled people to the throne of grace, by calling upon them in this short but impressive exhortation,—“LET US PRAY”; “a short and ancient exhortation,” says Comber, “so often repeated in all the old Liturgies, whereby the priest gives the signal of battle, or the watch-word, to all the assembly, that they may set on their enemies with courage, and besiege even heaven itself with a holy importunity.”—“Hear him, then, brethren. It is a call from God to rouse your attention to your soul's safety. O! hear God's minister as a slumbering soldier would hear his officer awake him to resist the foe. Hear him, as a suppliant for pardon or honour would hear the herald, announcing the sovereign's presence, from whom his suit was to be obtained. Follow the directions of the Rubric, and, falling on your knees, acknowledge how great is the privilege to which God's herald invites you. Let your hearts as well as your lips, in humble adoration, confess your deep sense of the goodness and condescension which permit sinful dust and ashes to approach, through Christ, the mercy-seat.”—And what petition for the humble and the penitent is more appropriate,—what more suited to the state of the unclean, the afflicted, and the needy, than the thrice-repeated cry for mercy which we are directed to make to the Triune majesty,—“LORD, HAVE MERCY UPON US; CHRIST, HAVE MERCY UPON US; LORD, HAVE MERCY UPON US?” Being under a threefold misery, observes an ancient writer, of ignorance, guilt, and punishment, we thrice implore mercy; and from the acknowledged propriety of soliciting the divine compassion when we pray, this form of petition was used both in the Eastern and Western churches as early as the beginning of the fifth century.

And knowing “our ignorance in asking,” we commence our petitions to Almighty God for the necessities of the body and the soul, by repeating that most prevailing form of prayer which our Lord himself hath taught us. “As before,” observes Dean Comber, “it was applied for the confirmation of our pardon, so now it must respect the following petitions, to which we may so heartily unite it, that they may be more acceptable for its sake, and we may make amends for any petition thereof, which was not so zealously put up (by reason of intervening distractions) when it was said before; by asking that with a doubled earnestness now, which then we forgot or slightly passed over.”

After the recital of the Lord's Prayer, as the foundation of all that is to follow, we proceed to the interlocutory petitions,—taken, as the writer just quoted observes, “out of the great store-house of divine offices, the Psalms of David, and being an epitome of the ensuing collects for Grace and Peace, for Kings, Priests and People, that they may be replenished with all sorts of blessings.” The first petition, for mercy and salvation, is taken from the 85th Psalm (verse 7) and answers in general to the Sunday Collects: the supplication for the King occurs almost literally in the 20th Psalm (v. 9) and corresponds in substance to the prayer which follows for the King and Royal Family: the petition for ministers and people, which we find in Psalm cxxii. 9, and xxviii. 9, answers to the Collect for the Clergy and people: the prayer for peace, contained in 1 Chron. xxii. 9, is embodied subsequently in a Collect framed for that especial object; and the last petition, that “God would make clean our hearts within us,” embraced also in Psalm li. 10, 11, corresponds to the Collect for Grace which succeeds. By having the substance of the ensuing prayers embraced in this narrow compass, and expressed by alternate petitions between the Minister and the people, a grateful variety is afforded, the attention is quickened, and the hearts of the petitioners are more fully united.

C. R.

* Penny Sunday Reader, vol. v. p. 323.

EMBARKATION OF THE ROYAL FAMILY OF PORTUGAL FOR BRAZIL IN 1807.

From Alison's History of the French Revolution.

The fleet, at first, was in a state but little prepared for crossing the Atlantic, and still less for conveying the motley and helpless crowd of old men, women, and children, who were preparing to follow the Court in their migration to South America. By great exertions, however, and the active aid of the British sailors, who, overjoyed at this extraordinary energy on the part of the Prince-Regent, exerted themselves with unheard-of vigour in their assistance, eight sail of the line, three frigates, five sloops, and a number of merchant vessels, in all six-and-thirty sail, were got ready on the following day, when the Royal family prepared to carry their mournful, but magnanimous, resolution into execution. Preceded by the archives, treasure, plate, and most valuable effects, the Royal exiles proceeded in a long train of carriages to the water's edge. Never had been seen a more melancholy procession, or one more calculated to impress on the minds even of the most inconsiderate the magnitude of the calamities which the unbounded ambition of France had brought on the other nations of Europe. The insane Queen came in the first carriage: for sixteen years she had lived in seclusion, but a ray of light had penetrated her reason in this extremity, and she understood and approved the courageous act; the widowed Princess and the Infanta Maria were in the next, with the Princess of Brazil, bathed in tears; after them came the Prince Regent, pale and weeping at thus leaving, apparently for ever, the land of his fathers. In the magnitude of the royal distress, the multitude forgot their own dangers; their commiseration was all for the august fugitives, thus driven by ruthless violence to a distant shore, with the descendants of a long line of kings, forced to seek, in mournful exile, an asylum from the hand of the spoiler. Such was the crowd which assem-

bled round the place of embarkation, that the Prince was compelled to force his way through with his own hand.—There was not a dry eye among all the countless multitude when they stepped on board; uncovered and weeping, the people beheld, in speechless sorrow, the departure of their ancient rulers. In the general confusion of the embarkation, parents were separated from children, husbands from wives, and both remained ignorant of each other's safety till they landed in the Brazils; while the shore resounded with the lamentations of those who were thus severed, probably for ever, from those whom they most loved. It was some consolation to the crowd, who watched with aching eyes the receding sails, to see the royal fleet, as it passed through the British squadron, received with a royal salute from all the vessels: emblematic of the protection which Great Britain now extended to her ancient ally, and an earnest of that heroic support which, through all the desperate conflict which followed, England was destined to afford to her courageous inhabitants. Numbers, however, observed with superstitious dread, that at the moment of the salute the sun became eclipsed, and mournfully repeated the words, “the House of Braganza has ceased to reign.” Never had a city been penetrated with a more unanimous feeling of grief; the Royal family, kindly and warm-hearted, had long enjoyed the affections of the people; the bitterness of conquest was felt without its excitement. In mournful silence the people lingered on the quay from whence the Royal party had taken their departure; every one, in returning to his home, felt as if he had lost a parent or a child. The embarkation took place from the Quay of Belem, on the same spot from whence, three centuries before, Vasco de Gama had sailed upon that immortal voyage which first opened to European enterprise the regions of Oriental commerce, and whence Cabral set forth upon that expedition which gave Portugal an empire in the West, and had provided for her an asylum, in the future wreck of her fortune, in the Old World.

THE KING'S SUPREMACY.

From Rev. I. T. Blunt's Sketch of the Reformation.

Nor, in transferring the supremacy from the Pope to the King did the Church of England act unwisely, however it was objected to her that civil princes should confine themselves to civil matters. Certainly, nothing could be more inexpedient, whether for the good government of the country, or its spiritual improvement, than that there should be in it two sovereign heads, each desirous to have the pre-eminence, and a struggle be thus perpetuated between politics and religion; such a mingling of hot blood with sacrifice could never be acceptable to a God of order and peace; and how was the inconvenience to be avoided except by making one and the same person in all causes, ecclesiastical as well as civil, supreme? Neither was this a new thing under the sun: God had of old time commissioned kings to execute many holy offices.—Isaiah had spoken of them as nursing fathers of the church;—Moses, the civil magistrate, had rebuked Aaron the priest for a breach of duty.—Joshua had set many things in order which pertained to God; enjoining circumcision, communion, sacrifices to be made, and the blessings and curses of the law to be sounded in the ears of the people;—David had directed and superintended the removal of the ark to Jerusalem;—Solomon had reared the Temple, addressed his subjects afterwards in a godly oration, deposed Abiathar the priest, and set up Zadok in his place;—Josiah had restored and reformed the worship of his time; cleansed the Temple, broken the brazen serpent, now become an object of idolatry, and despatched his priest to enquire of the prophets respecting the copy of the law which he had recently discovered; and whatever may be said of a change of times and systems since these dynasties passed away, still the principle itself is not affected by such change; and nothing can be more certain than that these persons were temporal and not spiritual governors of their nation, and that in matters ecclesiastical they were authorised to a certain extent to interfere:—we say, to a certain extent; for neither could these sovereigns, nor can any sovereigns, as such, excommunicate, or bind, or loose, or perform, one of the priestly functions; still they may lawfully see that others, duly commissioned, do perform them; it is one thing to exercise the office of a bishop, and another to provide that a bishop there be, and a fit one, to execute it for himself.

Neither does it seem to be unmet that they who are themselves the “ministers of God,” (as St. Paul expressly calls the supreme magistrates,) the “powers ordained of God,” the men to whom “every soul,” without any reservation of ecclesiastics, is to be subject “because they are of God,” should have some voice in the approval of the servants of God's church, and some control over them: more especially when it is remembered that it is the duty of a king to rule well, and that it would be difficult for him to rule at all, with a body of men within his realm and out of his own reach, who must always possess, so long as the concerns of a world beyond the grave can touch mankind, a very powerful lever in their hands, which, however honestly it may be, and is in general applied, is nevertheless capable of misapplication, as the history of every nation can testify, and none more than our own. And without any reference to extreme cases, to the danger, for instance, of religious meetings becoming, in critical seasons, schools of sedition, and of the divine resolving himself into the demagogue; a danger, however, by no means chimerical when there is nothing to connect the system of religious instruction with the office of the civil magistrate; even in ordinary times it would be found, and it has been found, that the spirit of the independent congregation and that of the government under which it exists, but to which it owes nothing, coincide but little—and that the state is apt to feel its energies crippled by the positive opposition, or at least the non-co-operation of these, its members, in their religious capacity.

THE CHURCH.

COBOURG, SATURDAY, MAY 11, 1839.

While we write, the momentous question of the CLERGY RESERVES has probably been disposed of by our Provincial Legislature. The scheme for the final adjustment of this long-discussed question,—after endless attempts in the House of Assembly to fall upon some plan which, on the prevailing plea of expediency, would "please all parties,"—has originated in the Legislative Council, and from the manner of its introduction, may be termed a Government, or as in England it would be called, a Cabinet measure. A Bill had been sent up from the Lower House, proposing a plan of almost limitless partition; which it was generally thought and by some who voted for it even hoped, would never pass the other branch of the Legislature,—so obnoxious and absurd was it not merely in its principles, for violations of public principle are now-a-days not very startling, but in its practical details. At the first reading of this Bill in the Upper House, a proposal was made that it should be referred to a select Committee,—in the expectation, no doubt, that something feasible and practicable might be concocted from its provisions. This proposition, however, was an honour and a distinction which many thought the Bill did not deserve; and therefore it was met by a motion in amendment, that, in order to terminate at once and for ever all Provincial discussion of the question, the Clergy Reserves should be re-invested in the Crown. This proposition,—which ought to have been the Cabinet measure, as the most Conservative and the least injurious of all,—was negated by a majority of 3.

The Committee which was thereupon appointed in the Legislative Council, submitted as their plan for the adjustment of this question, what is commonly called the Van Dieman's Land scheme;—which implies that, the whole of the Reserves with a few exceptions being sold, every denomination of christians, so called or so styling themselves, shall receive from the proceeds of these sales an amount annually, equal to what they may be enabled to raise by voluntary contributions within their respective communions for the maintenance of religion.

This is a plan which, it is asserted, has worked well—after a very short trial, however—in Van Dieman's Land; and therefore it is considered that it may be safely recommended for adoption here. It does not, however, necessarily follow that the legislation which is suited to the moral meridian of Van Dieman's Land or of Botany Bay, is exactly adapted to Upper Canada also; but granting that the plan is intrinsically a good one, and that it cannot fail to work well even here, our incipient objection stands forth in its naked and unimpaired strength,—that it is UNJUST, UNCONSTITUTIONAL, and ILLEGAL. It is unjust, because based upon the spoliation of the rightful proprietors of the property; unconstitutional, because it admits a principle which the law of the land repudiates; and illegal, because it wrests away an inheritance without legitimately setting aside the claim of those who can advance law and argument to show that they are its rightful possessors.

Had the project of Themistocles for burning the ships of the allies, been committed into a proposition to partition them amongst the citizens of Athens, it is certain that the inflexible justice of Aristides would have met this ameliorated proposal with as peremptory a denial as the other; because, to use his own memorable words, either proposition, however advantageous to the interests of his countrymen, was UNJUST. We contend, on a similar principle, that the commutation of a plan which projected the total alienation of the Clergy Reserves from their original intention, into one which decides upon their distribution amongst all who may choose to preter a claim to the spoil, does not, in the slightest degree, detract from its original injustice. And of this injustice none have been more sensible, none more ready to admit the force, than the very individuals who have been the most eloquent and able advocates of the plan of spoliation which appears to have been agreed upon. While, with one breath, the incontestable claims of the Church of England to the undivided possession of this property are asserted, and arguments incontrovertible are advanced to show how well those claims are founded; with the next breath, it is declared that it is expedient these claims should be surrendered all at the bidding of popular clamour,—it cannot be dignified with the name of popular opinion.

We suppose that the best practical argument which would be advanced for this surrender is,—that if a robber meets you unarmed, and presents you with the robber's customary alternative, it is better to throw into his hands the "trash which has been slave to thousands" than peril what is to every man the dearest possession,—his life.

Or, if the lean and hungry, the idle and the profligate, finding you in the legal and undoubted possession of an estate, come up with ferocious aspect and terrific threats, and reminding you of your vast wealth and their great penury, insist upon the partition of your property amongst them,—it is the safest and the quietest course to accede to their unjust and flagitious demands!

The first argument here adduced is undoubtedly the strongest, but the latter is the most pertinent: it may be pleaded that loud threats have been employed and ominous gesticulations exhibited to force a surrender of the lawful possessions of the Church; but the most craven adherents of her outraged cause, cannot plead in their justification the position of peril in which the laws of self-preservation would dictate a prompt obedience to the demands of the high-way robber.

There are points upon which the legitimate conservators of order have hitherto resisted all republican encroachment: they have not yet conceded to any popular demand the principle of an elective Legislative Council, nor the Colonial anomaly of a responsible Executive; and if we are to rely upon the professions of those in authority, these are points which never will be surrendered. But in the comparatively insignificant and unimportant matter of the Christian Religion,—in an affair so mean and valueless as the National Church, resistance to unconstitutional demand is deemed injudicious, and a surrender of vital principles is regarded as no moral crime!—Such is the Whig-Radical and infidel doctrine of the day; and its leprosy alas! has infected many once high-spirited and honest-hearted sons of the Church.

But let us take a glance at the probable future working of this Van Dieman's Land scheme, as it is generally called.—One object ostensibly embraced in this scheme, is the settlement of the Clergy Reserve Question,—the putting an end to all the disquiet and all the irritation to which it had unhappily given rise. Now, we should like to see the process of demonstration by which it is proved, that the plan pro-

posed will have this effect. We should like to be informed what method more ingenious could be devised for a perpetual excitement upon this question,—in the vigorous system of proselytizing to which it would give rise,—in all the irritations consequent upon the stated plan of begging by which it would be accompanied,—in the shifts and contrivances which it would provoke, neither honourable nor honest, for an augmentation of individual claims to the public bounty,—in the religious and political party-spirit which it would be made to subserve!

And is it nothing,—no transgression against our common Christianity, to offer thus a premium for religious division and for the multiplication of religious sects, which, in the inverse ratio of their increase, would bring weakness and detriment to the cause of religion and good order?

Again, while rival communions, from the necessary variations in the public endowment, would look upon each other with suspicion and jealousy, their respective ministers would be liable to all the inconvenient fluctuations of the pure voluntary system. Many causes will concur to produce a diminution in the amount of individual contributions in different years; but as with this falling off of private bounty there is to be a proportional abridgment of the public appropriation, the stipends of the clergy must experience a periodical and rotary rise and fall, like the tides of the sea!

Moreover, in this novel system, one of the most attractive features of an establishment is lost,—a provision for the poor. They can raise the least for the support amongst them of the ministrations of religion, and to them, therefore, must be accorded the smallest amount of executive appropriation!

But we have barely alluded to what will probably prove the greatest mischief of all,—the easy employment of this executive bounty to subserve the purposes of political party-spirit. Nor would it be hard, in order to swell the resources of those who had in view the fuller introduction of the democratic leaven and the subversion of British supremacy, to obtain from the neighbouring republic such means as would help to exalt their claims to an increased executive appropriation; nor perchance would the emissaries of Papal Rome be idle, to swell the pecuniary fund which might furnish the means of a more successful warfare against this weakened and distracted Protestantism!

We know not how this encouragement to Christian disunion—this premium for political discord, is likely to be received by the Conservative portion of the Imperial Legislature. In it they will deny the same system of unhallowed spoliation, against which they have been so long and successfully contending; and they cannot fail to discern in this scheme, a surrender of their cherished principle of an Established Church. It will hardly appear to them a light matter that some strong outwork should be seized upon by the foe, because it is remote from the main citadel of strength: they will rather guard every avenue by which the wily enemy may advance to the heart of the fortress.

While heaven vouchsafes the power we, for our part, shall protest against the meditated profanation; and while there remains a plank of the noble fabric of Church and State, we shall cling to it, wreck though it be. Nor are we alone in this virtuous resolve. We believe that there are to be found "seven thousand in our Israel,"—undaunted and unadulterated sons of the Church,—who will not bow to the idol of sectarianism, nor worship at the shrine of political expediency.

We condole with the Editor of the *Christian Guardian* upon the very sorry position in which he has contrived to place himself in the matter of the libel upon the memory of Archbishop Parker,—the more so, as his attempt at a defence renders his posture of humiliation irremediably hopeless. The grounds of the charge of sabbath-breaking advanced against the venerated prelate, are shifted from Neal to his copyist Holroyd, neither of whom can have a feather's weight against the authorities which were adduced by us in refutation of the charge; and in maintenance of the calumny that the Archbishop was a "gambler," although we challenged the Editor of the *Guardian* to bring forward even the shadow of a proof, we find none advanced, none even attempted! *Requiescat in pace*, we reiterate of the memory of the good Archbishop; and we believe that every attempt to blacken or belie it, will experience the fate of that, the falsity and wickedness of which we have felt it a duty to expose.

In the *Guardian*, it has been frequently asserted that an "overwhelming majority" of the inhabitants of this Province,—that even nineteen-twentieths of the population accord with the views which are promulgated by him on the subject of the Rectories and the Clergy Reserves. The touchstone of proof was to be the result of the petitions so industriously circulated upon this subject since the month of November last up to the present time; but mark the evidence which these afford of the correspondence of public opinion with the doctrines of the *Guardian*:—

Mr. Parke, seconded by Mr. Armstrong, moves that the several petitions presented this day relating to the Clergy Reserves and Rectories be now read, and that the 41st rule of this house be dispensed with so far as relates to the same.

Which was carried,—and the following petitions were read:—Of T. J. Mulkins and 263 others, Wesleyan-Methodists and others, of Woodhouse and adjoining townships (Norfolk)—of Andrew Dickson and 479 others, Wesleyan-Methodists and others, of the District of Bathurst—of Timothy Cook and 120 others, Wesleyan-Methodists and others, of the town of London and vicinity—of Wm. L. Carroll and 262 others, Wesleyan-Methodists and others, of Oxford, Woodstock, and adjoining townships in the District of London—of Simon Washburn, J. P., and 320 others, Wesleyan-Methodists and others, of the District of Prince Edward—of Wm. F. Moore and 365 others, Wesleyan-Methodists and others, of Darlington and other townships in the Home District—of Thomas Milburn, junr., and 424 others, Wesleyan-Methodists and others, of Peterboro' and adjoining townships, District of Newcastle—and of Johnson Brown and 330 others, of the Townships of Nepean, Russell, Gloucester, and Osgoode, in the District of Ottawa—all praying for the abolition of the Rectories, and for the appropriation of the Clergy Reserves for the promotion of religious and useful education:—

making a total of 2563 persons, instead of the 19,20ths of the 400,000 souls who constitute the population of the Province. We believe that if duly sifted, and weighed in arithmetical scales, the whole amount of agitation upon the subject, which, in some quarters, has produced so terrifying an influence, will be found to bear much the same relative proportion to the general quiet spirit and conservative feelings of the people at large.

ECCLESIASTICAL INTELLIGENCE.

BIRMINGHAM TEN CHURCHES FUND.—At a numerous meeting of the Committee of the Ten Churches Fund, held at the Blue Coat School on Friday last, the Rev. John Gar-

rett in the chair, the additional sum of £1402 13s. was reported to have been subscribed during the last month, making the total amount to the present time £20,887 17s. 7d. The commencement of two churches was determined upon as soon as the necessary legal steps can be taken, one of which will be erected upon a site in Great Lister street, most liberally given by Messrs. E. and C. Robins, of Birmingham. The site for the other is not quite settled, but it is intended to be in the neighbourhood of the Bristol road.—*Worcester Guardian*.

Lord Dynevor has presented the site of a new church at Landilo, Carmarthenshire, and his lordship's son, the Hon. George Rice Trevor, M. P. has announced his intention of endowing it with £25. annually.

BRISTOL DIOCESAN CHURCH BUILDING ASSOCIATION.—A meeting of this society was held to-day, and was very numerously attended by the clergy and gentry of the neighbourhood. The Lord Bishop of the diocese presided, and in the course of an interesting speech, relative to the proceedings of the committee, stated that the money received by the society amounted to nearly £8000. The names of several gentlemen were announced as having contributed munificently towards the endowment of churches which this association contemplated erecting.

Mr. Bathurst was instanced as one who rendered great service by giving the sum of £2000 towards the endowment of a church in the Forest of Dean. His lordship also called attention to the fact of the Rev. Dr. Wanneford having given the sum of £500 to each of five churches to be built by the society, and an additional £500 towards building a parsonage-house to one of them; making altogether a sum of £3000 from this one individual; and this, without any desire for the presentation of Clergymen to such churches, as he had expressly wished that such presentation should remain entirely with the Bishop. It was also announced that Mr. Colston had offered £500 towards building and endowing an additional church at Pocklechurch. All these splendid gifts are in addition to the £8000 received by the society.—*Bristol, Feb. 22*.

The proposal to erect and endow a district church in this town, though as yet only privately mentioned, has been most favorably received, and the sums subscribed already amount to upwards of £3000. The provisions of the act of parliament under which this church is proposed to be erected, authorising the patronage to be vested in trustees, and requiring a district to be assigned, and that one-third of the sittings shall be free, seem well calculated to meet the pressing wants of this town, in which there are three parishes, which may be stated to contain each, on an average, nearly 20,000 souls.—*Newcastle Journal*.

LITURGY FOR THE BLIND.—Mr. Alston has just completed, at the Glasgow Institution press, the printing of a beautiful edition of the English Liturgy for the use of the blind. It is printed from a new font of types, and is the most perfect specimen of Mr. Alston's unique typography that has yet appeared. It forms a cheap and handsome quarto volume, which will, no doubt, be received as a great boon in England, where, we are glad to learn, Mr. Alston's system is making rapid progress.—*Scottish Guardian*.

IMPORTANT FACT.—EDUCATION IN THE COUNTY OF LINCOLN.—We have good authority for stating that the parochial returns received, showing the amount and description of education in every parish throughout the county, indicate an immense majority of children, educated strictly on Church principles, over those receiving instruction in schools conducted by sectarians of every denomination.—The number educated on Church principles being 20,221, on sectarian principles 6,629. This fact must give the lie to the scandalous assertion of political Dissenters, that the Church is doing nothing to educate the people.—*Lincoln Standard*.

THE BIBLE SOCIETY IN SPAIN.

From the Madrid Correspondent of the *Morning Herald*.

Mr. George Borrow, the agent of the Bible Society at Madrid, has lately returned from an excursion of some days, in which, however, he has contrived to accomplish what every person acquainted with those parts of Spain which had been the scene of his late labors, must look upon with surprise, and be disposed to doubt, were not undeniable evidence at hand to prove the veracity of the statement that has been made to me.

It may be well to premise that Count Ofalia, who lately caused Mr. Borrow to be imprisoned in the common jail of Madrid, for publishing and publicly selling a Spanish edition of the New Testament, and also a translation of St. Luke into a gipsy tongue; finding himself likely to be involved in very disagreeable results, begged Mr. Borrow to forget and pardon the insult and indignity to which he had been subjected, assuring him that in that case he should receive no further impediment on the part of the government in pursuing his biblical labors. Upon which Mr. Borrow left prison, declaring himself satisfied, notwithstanding that he had been exposed there to every kind of annoyance, and notwithstanding that his servant, a Basque from Hernani, who was passionately attached to his master, had caught the goat fever, or putrid typhus, of which he subsequently died. Ofalia, nevertheless, instigated by the priesthood, was not slow in affording an example of the confidence which is to be placed in Spanish faith, for he very soon issued orders to seize and embargo the Bible Society's books throughout the kingdom. Mr. Borrow's depots were in consequence invaded by the myrmidons of the police at Santander, Seville, and various other places.

Upon receiving this intelligence, Mr. Borrow vowed revenge no' unbecoming a Christian. One morning he was missed from his usual haunts at Madrid; it is impossible for us to state with certainty the direction he took; but it is believed that he visited the mountains of Toledo and a great part of the level country adjoining the banks of the Upper Tagus. All those parts are either under the sway of the Carlists, or overrun by assassins and banditti. Rumours soon arose that singular-looking individuals, having the appearance of gypsies, and some of foreigners, were roaming about the villages of the mountain and plain district, and disposing of books at an extraordinary cheap rate to the peasantry. A man was subsequently seen in a deep part of the Tagus, mounted on a powerful horse, holding up a book in his hand, and haranguing an immense concourse of people who had assembled on the opposite side of the stream.—My informant could not distinguish what he said, for the voice was hoarse, and partly drowned in the bellow of the water, which rushed over one of those dams so frequent in the Tagus. A person, in the meanwhile, on the bank, leading a mule laden with books, similar in appearance to that displayed from the river, was busily engaged in disposing

of his stock to the people. It was an easy task; in a few minutes the two strangers disappeared.

Wherever Borrow directs his course he may depend upon the assistance and co-operation of the Jews and gypsies, who have been happily designated "parallel miracles." Of the latter of these people we have spoken on a prior occasion; they are well known in Spain, and roam about as publicly, and with as little molestation, as their brethren in England; but it is widely different with the Jews; of these there are a great many in Spain, but they live quite unknown, seemingly conforming in dress, habits, and even in religion with the Spaniards. The cause is obvious; so deep is the abhorrence entertained against even the name of Jew by the fanatic children of this country, that to proclaim oneself such would be equivalent to instant assassination. Nevertheless, the individual of whom I have been speaking has found means to obtain admission to the bosom of their families, and to become the depository of their plans and secrets; and in the same manner as the gypsies call him the "Laeroyebenqui," so do the Jews call him the master of the masters, or grand rabbi. He has, of course, never betrayed their confidence, yet I am acquainted with those to whom he has declared that in no part of the world has he found Jews so ardently attached to their own traditions and forms as those of Spain, though their love is hid beneath a veil of almost impenetrable secrecy, and that their hatred to the Christian religion, or rather to that of the followers of Maria Bintz (the Virgin), is strong in proportion; indeed, they never mention the name of Maria in private without spitting on the ground. Mr. Borrow says that their wealth is enormous, though they live in apparently the greatest poverty, pretending to deal in wool in a small way, and in *chorizos*, or dried sausages. When obliged to travel through the country, they never suffer the people of the *ventas* or *pesadas* (inns) to cook their victuals; this they do themselves, and in their own utensils. It is curious enough to think that the rankest Jews in the world should become distributors of the New Testament. Yet such is known to be the fact; for whatever may be their religious scruples, they have yielded before certain cabalistic words whispered in their ears by the master of the rabbis. To conclude, it is a question whether the Bible Society has ever had so efficient an agent as Mr. Borrow; indeed, no person unpossessed of his great strength of body and hardness of constitution, could have resisted, as he has done, the extremes of heat and cold which are experienced in this climate.

Summary of Eccll Intelligence.

LATER FROM ENGLAND.

The packet ship *George Washington* has arrived at New York, with English dates to the 29th of March. The following is a summary of her intelligence.

PARLIAMENTARY PROCEEDINGS.

March 22.—In the House of Lords the Marquis of Normanby desired to be excused from serving on the committee raised the night before, on the state of Ireland; inasmuch as the vote by which it was ordered was to some extent a vote of censure on his government in Ireland. Lord Normanby then proceeded to comment on some expressions used the night before, by Lord Brougham, convicting his lordship of inconsistency, by comparison of those expressions with other expressions uttered by him in November, 1837; and concluding with the remark that, painful as it was to sever friendships of twenty years' standing, he must now forego the friendship of Lord Brougham, because that noble lord had not acted towards him with sincerity.

Lord Brougham reciprocated Lord Normanby's regret, but vindicated his conduct with characteristic ingenuity.

In the House of Commons Mr. Labouchere laid on the table extracts from the official correspondence of Sir Francis Head.

Lord Howick moved the army estimates. He entered into full explanations, and stated that the increase, as compared with 1838, would be about 5600 rank and file, and as compared with 1837, about 9,400. He said—

It would be necessary hereafter to propose a supplementary estimate in order to provide, for the expenses incurred by keeping up a very considerable irregular force in Canada (hear, hear,) of militia and volunteers, which it had been found necessary to raise in that country. What the estimate of that augmentation of force was, he could not say, as it had not yet been received. Beyond these additions, he was not at that moment aware that any further increase of the army was likely to be required; but of course he need not tell the right hon. gentleman that in making that statement he did so with reference only to the present time, and to present circumstances; as it was impossible for any Government, or any Secretary at War, to say that it might not be necessary, in the course, perhaps, of a short time, to make a further augmentation. (Hear, hear.) He could only say that he was not aware of the existence of any circumstance creating such a necessity, and that, should such necessity hereafter arise, it would be to him a matter of great surprise and of deep concern.

The amount of the estimates for which Lord Howick moved was £3,476,609, for the year ending April 1, 1840.

Sir Henry Hardinge objected that the estimates were altogether too small, and went into a long exposition of the political condition of the world, to show the necessity of keeping up a large force every where.

Lord Howick replied.

Mr. C. Buller joined Sir H. Hardinge in censuring the government for not keeping up a sufficient force. Alluding to the boundary dispute, he said that Sir John Harvey had less than 500 regulars at his command—and added:—

To oppose to that force the state of Maine had been regularly increasing its military force. He (Mr. Buller) had been told by an experienced military officer that the militia of Maine was totally unlike the other American militia; that they were well kept up; for the Maine people felt very strongly a wish to fight for their territory, and that really they would be no contemptible adversaries of regular troops, to fight man to man. Was the noble lord aware that there were more than 42,000 of this militia so trained? He had talked of the militia of New Brunswick. They were, he (Mr. Buller) believed, a very gallant body, but they did not amount to more than 15,000, and they had only this number to oppose to 42,000 men. The noble lord had said that Sir John Colborne would send troops over there; he would have to do so by a balloon, or when he had got a railway there, for he Mr. Buller, did not know any other way of conveying them. (A laugh.)

But what was to become of Upper and Lower Canada, if these troops were sent? Did they suppose that the instant these troops were sent off, or that they could get away, the sympathisers would not rise?

He believed very few Gentlemen of that house had really attended to the question of the boundary between Maine and New Brunswick and Canada—such was the way in which they managed their foreign business. Circumstances had induced him to attend to it, and he would state that he had never met one Englishman who had read the account, who did not agree with him in saying, that whatever might be the claim of the Americans, the claim set up by the British Government was the most preposterous and absurd that ever was heard of in British diplomacy.

He wished to be particularly guarded in not letting it be supposed that he thought the American claim a just one; he did not think it a just one (hear); but he must say, taking the claim advanced by us in our negotiation, he could not conceive a rightful cause so much prejudiced by unjust negotiations as our cause had been.

If we intended to adhere to our pretensions advanced, we ought to be prepared for war and give up the idea of peace.

Lord Palmerston controverted the positions of Mr. Buller—vindicated the pretensions of Great Britain to the disputed territory—but declared in the strongest terms that there was no probability of a war with the United States.

March 25.—Monday.—In the House of Lords Viscount Melbourne gave notice of a motion to adjourn until the 11th of April.

In the House of Commons Lord John Russell gave notice that his motion on the government of Ireland would be made on the 11th of April.

Lord John Russell gave notice, previous to the adjournment, that the measure for the future government of Canada would be brought forward on the 22d of April.

March 26.—In the house of Lords a number of petitions were presented against the appointment of Lord Ebrington to the government of Ireland.

Lord Brougham renewed his motion for returns respecting the Canadian prisoners—which were ordered. His lordship said:

He did not wish to press the subject on their lordships, or to raise any discussion, farther than earnestly to call the attention of government to the situation of those prisoners.—In consequence of what had passed last night, an individual had called on him and stated how deplorably those prisoners were situated.

The Marquis of Normanby said the cases referred to by the noble and learned lord should be inquired into. He believed, however, that every thing had been regularly done.

Both Houses adjourned on the 27th—the House of Lords to April 11th, and the House of Commons to the 8th.

HOUSE OF COMMONS. WEDNESDAY, March 27, 1839. CANADA.

Mr. HUME wishes to ask the Under Secretary for the Colonies whether he had received any information on the subject of Col. Prince having ordered several prisoners taken by the Indians to be shot in Canada.

M. LABOUCHERE said Colonel Prince had been called on for an explanation. That explanation had been received by Sir Geo. Arthur, who was of opinion it was not satisfactory.

AMERICAN BOUNDARY.

Sir C. Canning thought it would hardly be decent for the House to adjourn for the Easter holidays, without having some explanation from Ministers as to the state of our relations with America.

Lord Palmerston declined entering into a full explanation of the present state of these matters, and thought that the answer which he should give to the first question would sufficiently account to the House for the reserve which he felt it his duty to maintain.

Mr. C. Buller explained, that what he had said on a former evening was, that he considered the British claim preposterous, and his reason for making the declaration was, that if there was any hope of an amicable settlement of the question, the British negotiator must make some claim more consonant with justice.

Sir C. Grey thought that the production of certain maps, that of 1795, and one of the later date, which were the only ones recognised by the Convention of 1829, would tend materially to narrow the question in dispute.

ADJOURNMENT.

It was agreed that the House on its rising should adjourn to Monday, the 8th April.

It was reported in London that a fight had taken place between the 46th and 82nd regiments, stationed at Gibraltar, in which Lieut. Col. Campbell of the 46th was killed.

The London Globe says there is not a word of truth in this rumor. There had been a small row, between two parties of soldiers, but nothing calling for more than the application of ordinary discipline.

Several of the London newspapers have been amusing their readers with stories of disturbances in Lancashire, for which, we hardly need say, there is not the slightest foundation. They appear to have arisen from the movement of two troops of horse-artillery from Woolwich—not, however, to Lancashire, but to Weedon.

The vacant pension of £2,000 per annum has been conferred on Lord Glenelg.

UPPER CANADA.

BILL.

For the future disposal of the Clergy Reserves in this Province, as reported by the Committee of the whole in the Legislative Council. Read a third time and passed, May 6, 1839.

Whereas for the advancement of the Christian religion and the promotion of good morals in Upper Canada, it is expedient to appropriate the Lands called Clergy Reserves, and the yearly income arising from the interest, rents, and proceeds of sales thereof, in aid of the maintenance of the ministers of religion: Be it, &c.

2. And be it, &c. That the Letters Patent alienating such Lands, shall describe the same as Clergy Reserves, and that no further reservation in respect of such Lands shall be necessary.

3. And be it, &c. That it shall and may be lawful for the Lieutenant Governor, by and with the advice of the Executive Council, to cause to be invested the monies proceeding from such sales, and also, all monies which have heretofore arisen from such sales, in the public funds in the name of the Receiver General, in England, or in the public debentures of the Province; and such investment to withdraw and change, in the whole or in part, from time to time, as circumstances may require.

4. And be it, &c. That it shall and may be lawful for the Lieutenant Governor, by and with such advice as aforesaid, in the name of her Majesty, her heirs and successors, to grant and appropriate portions of the said Reserves, not exceeding one hundred acres in each case, as residences for officiating clergymen or ministers of religion, and for the sites of churches, chapels, and places of public worship therein; and in case such Clergy Reserves shall not be found in the neighbourhood required, to procure by exchange of such Clergy Reserve, not exceeding one hundred acres, or by purchase, for any sum not exceeding £200 in each case, convenient sites for the purposes in this clause mentioned, and to grant and appropriate the lands so required for such purposes, which grant or appropriation shall be made to the officiating clergyman and his successors, as a Corporation sole, or to Trustees, named for the purpose by the respective Congregations, as the tenets and discipline of such churches or denominations of Christians shall respectively require.

5. And be it, &c. That it shall and may be lawful for the Lieutenant Governor, with the advice of the Executive Council, to order and direct, by his Warrant, the payment of the yearly stipends at present payable to the Clergy or Ministers of Religion, out of any public funds in this Province, to be paid out of rents of said Reserves, and out of the yearly interest accruing on sales of the said Clergy Reserves, and upon the investment of the proceeds thereof, during the incumbency of the present Clergymen or Ministers.

6. Provided always, and be it, &c. That nothing in this act contained shall extend, or be construed to extend, to authorise the payment of any stipend towards the support of Clergymen, and Ministers of Religion, other than such as belong to the Churches of England and Ireland; the church of Scotland; the United Synod Presbyterians of Upper Canada; the Roman Catholic Clergy; and the Ministers of the Wesleyan Methodists: Provided further, that no sect or denomination shall be recognized or receive any aid from the said fund, unless the parties representing such sects shall acknowledge and subscribe their belief in the doctrine of the Holy Trinity.

7. And be it, &c. That notwithstanding any thing in this act contained, it shall and may be lawful for the Lieut. Governor, by and with the advice of the Executive Council, to extend occasional assistance to the support and maintenance of the Christian religion, and its ministers, belonging to denominations of Christians, other than those for whom aid is by this act permanently provided, in the way of grants of portions of the said Reserves for religious purposes, or by appropriations of money out of the said interest money.

8. And be it, &c. That it shall and may be lawful for the Lieutenant Governor, by and with the advice of the Executive Council, to appropriate and direct the payment, out of the said rents and interest money, of stipends, towards the support of Clergymen and Ministers of Religion, duly appointed, according to the rules of their respective Church or Congregation, in the following cases, that is to say—Whenever there shall be shewn to the said Lieutenant Governor in Council, that there is resident within reasonable distance of any Church, Chapel, or place of Public Worship, a population of adults, who shall subscribe a declaration, setting forth their desire to attend such Church, Chapel, or Place of Public Worship, and shall subscribe and pay to the said Clergyman or Minister of Religion, a yearly sum of money, not less than £50, then and in such case, the public stipend or salary to be paid to such Clergyman or Minister of Religion, shall be equal to the said private subscription: Provided always, that in no case shall such public stipend amount to more than £300: And provided also, that the money so subscribed shall be paid into the Treasurer of the District in which such Church, Chapel, or place of Public Worship may be situated, for the use of such Clergyman or Minister; and the certificate of the said Treasurer to that effect transmitted to the Lieutenant Governor, before any payment is made, as provided for in this Act; but no such stipend shall exceed the amount mentioned in such certificate, as being actually paid to the Treasurer; which sum shall be paid over to the Clergyman by said District Treasurer, within ten days after receiving the same.

9. And be it, &c. That the rents and interest money aforesaid shall be chargeable in the first place, with the stipends or salaries of the Clergy, or Ministers of Religion, now paid out of any public funds in this Province.—Provided always, that such Church, Chapel or place of public worship, whose officiating Clergyman or Minister is paid out of any public funds of this Province, shall, upon the death or removal of such Clergyman or Minister, be entitled to priority, over all new claimants, as contemplated by this Act.

10. And be it, &c. That it shall and may be lawful for the Lieutenant Governor, by and with the advice of the Executive Council, and he is hereby required to appropriate and set apart, such portion of the Clergy Reserves, or proceeds thereof, as may be required to form a suitable provision for a Bishop of the Church of England, and Roman Catholic Bishop in this Province: Provided always, that the annual income to be derived from such appropriation, shall not exceed £800 for the former, and £500 for the latter, and that until such Bishops shall be consecrated, the income so appropriated or set apart, shall form part of the general fund, applicable to the purposes of this Act.

11. And be it, &c. That all applications for public aid, under this Act, shall be made by Memorial, to the Lieutenant Governor in Council, on or before the thirtieth day of June in each and every year, and the private contributions for the support of the respective Clergymen and Ministers of Religion, shall be proved to have been duly paid before that time, and that until the fund arising from the rents and interest aforesaid, shall be fully equal, after paying the stipends and annuities hereby charged upon the said fund, to pay an equal amount of stipends to the amounts contributed privately, the funds remaining in the hands of the Receiver General, shall be distributed amongst the applicants, in proportion to the amount of the private contributions, in their favour respectively: Provided always, that no new applications shall be favorably entertained, until, by the increase of the said Fund, the stipends payable to the Clergymen or Ministers of religion, whose applications shall have been approved, shall equal the full amount of the private contributions, according to the true intent and meaning of this Act.

12. And be it, &c. That a book shall be kept in the office of the Provincial Secretary and Registrar, in which shall be yearly entered, the township or place at which each Church, Chapel, or place of public worship shall be erected; the name of the officiating Clergyman; the number of adults attached to his congregation; and the name of the Church or denomination of Christians to which he belongs: which entries shall be founded on yearly returns, signed by the respective Clergymen or ministers of religion, certified under the hands of at least twelve freeholders of his congregation.

13. And be it, &c. That no public aid, under this act, shall be given to any clergyman or minister of religion, who shall not in the first place take and subscribe the oath of allegiance, and who is not a natural born or naturalized subject of the British Crown.

14. And be it, &c. That no public aid shall be extended to any clergyman or minister of religion, who shall not produce satisfactory proof of his ordination and appointment, by authority of some church or denomination of Christians, having within this province, or within her Majesty's dominions, due power of ordination and appointment, or unless such clergyman or minister of religion shall be wholly devoted to his religious duties, without secular employment, other than the education of youth.

15. And be it, &c. That in any case of one clergyman or minister of religion having the care of two or more congregations, amounting in number to one hundred adults, who shall subscribe and declare as in the sixth clause of this act mentioned, and who shall subscribe and pay, towards the support and maintenance of such clergyman or minister of religion, a sum not less than £50, as in the said clause mentioned, then and in such case, and until the said congregations shall increase, so as respectively to come within the scope and meaning of the said sixth clause, it shall and may be lawful for such public aid and stipend to be paid to such clergyman or minister of religion, in like manner as if the private aid and subscription came from one congregation.

16. And be it, &c. That nothing in this act contained shall extend, or be construed to extend, to interfere with or deprive any Bishop, Synod, Conference, or other church government, of any power of appointment, suspension, or deprivation of any clergyman or minister of religion, but that the functions of church government in the several churches and denominations of Christians, shall continue to be exercised as heretofore; and that no clergyman or minister of religion shall be considered as having any right to any of the public aid, stipend, or land, or benefit, other than he shall hold under, during, and by virtue of his incumbency.

17. And be it, &c. That accounts of the receipt and expenditure, state of investment, together with a full report of all proceedings under this Act, shall be laid before the Houses of the Provincial Parliament, within one month from the beginning of each Session.

18. And be it, &c. That the thirty-fifth, thirty-sixth, and thirty-seventh clauses of an Act passed in the Parliament of Great Britain, in the thirty-first year of the reign of His late Majesty King George the Third, entitled, "An Act to repeal certain parts of an Act passed in the fourteenth year of His Majesty's reign, entitled, 'An Act for making more effectual provision for the Government of the Province of Quebec, in North America,' and to make further provision for the Government of the said Province," be, and the same are hereby repealed, in so far as the said clauses confine the disposition of the lands mentioned therein to the support and maintenance of a Protestant Clergy.

19. And be it, &c. That for and notwithstanding any thing in the said last-mentioned Act contained, and also for and notwithstanding any Act, Law or Usage, to the contrary, no Bishop, Rector, Priest, Synod, Conference, or other Church Dignitary or Government, shall levy any Tithes, or Church Dues, or other compulsory payments, for the support of Religion, or exercise any temporal or ecclesiastical jurisdiction over the Laity, or over any Clergy or Ministers not belonging to his or their Church, or denomination of Christians.

20. And be it, &c. That it shall be lawful for any Clergyman or Minister of Religion, belonging to any Church, or denomination of Christians, named in this Act, to celebrate Marriage, according to the forms of their respective Churches or Denominations, without any license from the Quarter Sessions, or qualification, other than their respective ordination or appointment, any law or usage to the contrary thereof in any wise notwithstanding.

ADDRESS OF THE HOUSE OF ASSEMBLY TO THE QUEEN ON THE STATE OF THE PROVINCE AND ON LORD DURHAM'S REPORT.

TO THE QUEEN'S MOST EXCELLENT MAJESTY. Most Gracious Sovereign:

We, Your Majesty's dutiful and loyal subjects, the Commons House of Assembly, in Provincial Parliament assembled, beg permission, respectfully to approach Your Majesty, with the renewed assurance of our continued loyalty, attachment and devotion to Your Majesty's person and Government.

We beg to express to Your Majesty, our most grateful sense of the support and protection which Your Majesty has been graciously pleased to extend to your loyal and faithful subjects

against the unprovoked invasions of both the Provinces of Canada, on the part of the people of the neighbouring nation. To that protection, and to the wisdom and foresight of our rulers, aided by the never-failing loyalty and gallantry of Your Majesty's subjects, we are, under Divine Providence, indebted for the maintenance of our laws and liberties, and the preservation of our lives and properties, from the vindictive and wicked assaults of a depraved and savage banditti.

The vast expense incurred by the British nation, in maintaining the Fleets and Armies of Your Majesty, sent for our support, is cause of deep and serious concern to Your Majesty's faithful subjects: nor can they cease to express their grateful acknowledgments for the noble generosity thus evinced.—It however is a source of no small gratification to us, to have it in our power to say, that in Upper Canada, at least, this burden has not been thrown upon the Parent State, from any necessity to maintain internal tranquillity, but merely to shield us from the attacks of a people with whom we are professedly at peace—but who, nevertheless, are waging open war against the Crown and subjects of Your Majesty.

There is but too much reason to apprehend, that should Your Majesty withdraw your Forces from this country, at the present moment, renewed invasions, and on a more extended scale than any that have hitherto occurred, would be speedily experienced. It is not for Your Majesty's subjects in these Colonies, to point out to Your Majesty, the means that should be adopted to put an end to these outrages; but as the Representatives of the people of Upper Canada, we venture humbly, but confidently, to declare, that these outrages never will cease, until Your Majesty shall have announced to the Government of the United States, that Your Majesty holds it responsible for the conspiracies and invasions, formed and conducted by the citizens of the Republic, to overthrow Your Majesty's Government on this Continent, and to murder and destroy Your Majesty's subjects, for no other reason than that they are loyal and faithful to their Sovereign's Person and Government.

We beg permission, further, most respectfully and earnestly to draw Your Majesty's attention to the rightful claim of Your subjects to indemnity for the destruction of the "Sir Robert Peel" Steam Boat, while lying in the waters of the United States, in the peaceful pursuit of its ordinary business. This outrage, no less insulting to the British Nation, than injurious to the individuals who have suffered from it by the loss of their property, has never been in any way atoned for, and the consequences to the owners of the vessel, are of the most ruinous kind. We therefore implore Your Majesty to take such steps, for the relief of Your Majesty's injured subjects, as you may in your wisdom think right. Neither do we imagine, that when Your Majesty shall have determined on the course proper for Your Majesty to pursue in reference to this particular case, that Your Majesty will overlook the claims which all Your Majesty's subjects, in both the Provinces, have for indemnity for the many and great injuries of a similar nature, inflicted on them by a Foreign Nation, and for which, unless reparation be in some way made, and security given for their future peace, consequences of the most painful character, and which it is feared cannot be prevented, may result from future collision.

Since the commencement of the present Session of the Provincial Parliament, the final Report of Your Majesty's High Commissioner, on the affairs of British North America, has been received in this country. In this Report, Your Majesty's faithful subjects find many statements deeply affecting the social and political relations and condition of Upper and Lower Canada, and recommendations of several important changes in the form and practice of the Constitution. It is with much concern that Your Majesty's faithful subjects find that Your Majesty's High Commissioner has strongly urged the adoption of these changes by Your Majesty and the Imperial Parliament, without waiting for the opinion that may be formed of them by the people, who are to be most deeply and immediately affected by them. Under these circumstances, we have caused a Report to be drawn up, by a Select Committee of the House of Assembly, which contains matter referring to this subject, as well as to our relations with the people of the United States which we respectfully submit for Your Majesty's consideration:—and, in the fullest confidence that Your Majesty and the Imperial Parliament, continuing to act on those noble principles of Justice and Patriotism that have hitherto been manifested towards this portion of the British Empire will discountenance and disallow every measure, that, in the most remote degree, has a tendency to weaken the ties which now unite the North American Colonies of Your Majesty to Your Majesty's Crown and Government;—we commit ourselves to that superintending Power, to which, as loyal people we owe implicit obedience.

Whatever measures Your Majesty may be pleased to approve and recommend to Your Imperial Parliament, we earnestly implore Your Majesty's especial attention to the Financial difficulties that have occurred, to arrest the progress and completion of the great public works in which this province has been engaged. These difficulties, we venture to assure Your Majesty, do not arise from any fault of the government, and legislature of Upper Canada, but entirely from causes produced by enactments of the British Parliament, and the disservices in Lower Canada, and the unwillingness of that Province to aid in accomplishing undertakings, that are calculated to bring to both Colonies great and equal benefits. The remedy for the embarrassments to which we refer, rests entirely with Your Majesty and Your Majesty's Imperial Legislature:—and we rejoice that it rests in such hands, well convinced that whatever measure of relief can be accorded to us, will be generously and freely granted.

OFFICE OF THE CHURCH, Saturday, May 11.

LATER FROM ENGLAND.

We have received by this morning's mail files of the London Standard to the evening of April 6 inclusive, but they contain little additional intelligence of importance to the previous accounts by the Washington. All parties, in and out of parliament, were straining every nerve in preparation for the coming struggle on the 15th April, when the sense of the Commons was to be taken on the government of Lord Normanby, on which, if defeated, Ministers stand pledged to resign.

In France a ministry has been appointed, pro tempore, under M. de Gasperi, as Minister of the Interior. The chambers were opened on the 4th April, by commission, and without a speech from the crown. The new cabinet had accepted office only on condition that their functions should cease the moment a definitive ministry could be formed, but holding themselves responsible, meanwhile, for their acts.

The new Lord Lieutenant entered Dublin in great state on the 3d of April, and was immediately sworn in. Mr. O'Connell was present upon the occasion.

It is expected that the Provincial Parliament will be prorogued to-day (Saturday).

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.

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DIED.

On the 8th inst. Lieutenant Hawthorn, formerly of Her Majesty's 27th foot (Enniskilleners), and lately serving in the volunteers stationed in this town.

List of Letters received to Friday, May 10th—

Mr. H. C. Hogg, rem.; D. Perry Esq.; J. Huston, Esq. rem. in full vol. 2; Capt. Cameron, do. do.; G. S. Boulton, Esq.; J. Wetherhead, Esq. rem. and sub.; Mr. James MacLaren, do. do.; J. Somerville, Esq. add. sub.; D. A. Macdonell, Esq.; Rev. W. Leeming, rem.; R. F. Gourlay Esq. "ALVAR" in our next.

Poetry.

ON MARRIAGE.

BY MARTIN PARQUAR TUPPER, M. A.

They that love early become like-minded, and the tempter toucheth them not: They grow up leaning on each other, as the olive and the vine. Youth lengthen for a kindred spirit, and yearneth for a heart that can commune with its own:

Happy lot, and hallowed, even as the joy of angels, Where the golden chain of godliness is entwined with the roses of love.

But beware thou seem not to be holy to win favour in the eyes of a creature; For the guilt of the hypocrite is deadly, and winneth thee wrath elsewhere.

The idol of thy heart is as thou, a probationary sojourner on earth; Therefore be chary of her soul, for that is the jewel in her casket.

Let her be a child of God, that she bring with her a blessing to thy house,—

A blessing above riches, and leading contentment in its train. Let her be an heir of heaven; so shall she help thee on thy way:

For those who are one in faith fight double handed against evil.

Take heed, lest she love thee before God; that she be not an idolator:

Yet see thou that she love thee well; for her heart is the heart of woman;

And the triple nature of humanity must be bound by a triple chain, For soul, and mind, and body; godliness, esteem and affection.

Young wife, be not froward, nor forget that modesty becometh thee:

If it be discarded now, who will not hold it feigned before? But be not as a timid girl,—there is honour due to thine estate:

A matron's modesty is dignified; she blushes not, neither is she bold.

Be kind to the friends of thine husband, for the love they have to him,

And gently bear with his infirmities: hast thou no need of his forbearance?

Be not always in each other's company; it is often good to be alone:

And if there be too much sameness, ye cannot but grow weary of each other:

Ye have each a soul to be nourished, and a mind to be taught in wisdom,

Therefore, as accountable for time, help one another to improve it.

If ye feel love to decline, track out quickly the secret cause; Let it not rankle for a day, but confess and bewail it together; Speedily seek to be reconciled, for love is the life of marriage; And be ye co-partners in triumph, conquering the peevishness of self.

Let no one have thy confidence, O wife, saving thine husband. Have not a friend more intimate, O husband, than thy wife.

In the joy of a well ordered home, be warned that this is not your rest;

For the substance to come may be forgotten, in the present beauty of the shadow.

If ye are blessed with children, ye have a fearful pleasure, A deeper care and a higher joy; and the range of your existence is widened.

Now this is the sum of the matter:—if ye will be happy in marriage, Confide, love and be patient: be faithful, firm and holy.

CHURCH CALENDAR.

- May 12.—Sunday after Ascension-Day.
19.—WHITSUNDAY.
20.—Monday in Whitsun-Week.
21.—Tuesday in do.
26.—Trinity Sunday.

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. XXI.—THE CARDINAL.

There lately came into my possession a very fine bronze medal, of exquisite workmanship, bearing on its obverse the bust, en profile, of a man of noble lineaments, robed, with the tonsure, and suspended from his neck a crucifix. The legend runs thus: HEN. IX. BAPT. FR. ET. HIB. REX. FID. DEF. CARD. AP. TUSC. The reverse is singularly beautiful. A female figure appears supporting a lofty cross: in her right hand is a book, at her feet a lion couchant; while carelessly scattered around lie a royal crown, a cardinal's hat, and the insignia of various orders. In the distance is seen the city of Rome, with St. Peter's rising majestically above the mass of buildings. On this side the legend is: NON. DESIDERIIS. HOMINUM. SED. VOLUNTATE. DEI. At the base is recorded the impressively instructive date, AN. MDCCCLXXXVIII. It is needless to add that this medal commemorates him who was called the Cardinal Duke of York, and who here assumes the regal title of England,—the great grandson of James II.

In contemplating this medal, it is difficult to arrest one among the multitude of thoughts that rush in a rapid current through my mind; but the date is, however, the most striking particular, inasmuch as it marks the revolution of a perfect century from the period of the last open attempt to overthrow the Protestant religion in England; and declares, more emphatically than words could do, the righteous retribution of the Most High. It is impossible to avoid an immediate recurrence to 1688, the year of England's extremest peril, and most providential deliverance—the year when James, baffled in his desperate enterprise of prostrating our country once more beneath the footstool of the papal antechrist, abdicated the throne. The consequence of his attempt was, to use the powerful language of Dr. Croly, "that the princely race of Stuart were cast out, they and their dynasty, for ever; that proud line of kings was destined to wither down into a meek, and that monk living on the alms of England, a stipendiary and an exile."

That monk is before me; and I cannot, without deep sorrow of heart, contemplate the effigies of the unhappy prince. His great grandsire, in the pride of power, intoxicated by the contents of the golden cup with which the mother of harlots is represented as making drunk the kings of the earth, raised a sacrilegious hand against those faithful bishops of our church, whom the Lord raised up to defend his heritage. In 1688 the seven Protestant bishops were prisoners in the Tower of London, for daring to be true to their first and highest duty, so beautifully expressed by their spokesman, the venerable Archbishop Sancroft: "We are bound to fear God and honour the King; we desire to do both; we will honour you; we must fear God." In 1788 is chronicled, by this singular medal, the infatuation by which the last of his direct line became a tonsured ecclesiastic, voluntarily incurring the prohibition to perpetuate, in legal descent, that royal and renowned family.—God hath laid in Zion a chief corner stone, a sure foundation, expressly declaring that whosoever should fall on that

stone must be broken. The Stuarts fell on it; and they are broken, and dispersed, and blotted out from the regal tables of Europe. Through unbelief, they attempted to supersede that divine foundation—disclaiming Christ as the rock, and putting in his stead a sinful mortal, and assuming to build, not on Peter's Lord, but on Peter himself, or rather on the phantom of a darkened understanding, invested with Peter's name. Not content with personally apostatising from the faith, James II. sought to involve a mighty empire in his sin, drawing the sword of persecution on such as resisted the endeavour; and here I see the poor memorial of his descendant given over to the strong delusion which he and his fathers loved, and finally immolating, in his own person, the race of Stuart on the altar of their false faith. In no instance since the blessed and glorious Reformation has a leaning towards popery, on the part of England's rulers, escaped some open mark of the Lord's righteous displeasure. Does not this object speak to us, as a Protestant nation, in the language formerly addressed to the Jews: "Behold, therefore, the goodness and severity of God: on them which fell, severity; but towards thee, goodness: otherwise thou also shall be cut off." An humble and obscure individual cannot, indeed, influence the acts of public government; but have I no personal interest in the matter—no individual duty to perform? I have, so have you, whosoever you may be, perusing this page within the confines of free and happy England. We tread the soil over which once ruled and triumphed, in unlimited dominion, the "man of sin," the "antichrist" by whom the blood of the saints and martyrs of Jesus was shed, and beneath whose soul-destroying yoke we, even we, should at this moment be bowed in helpless and hopeless thraldom, only for the sovereign mercy of the Lord, in working for us a deliverance that we could never have achieved. Nations are composed of individuals: and in summing up the amount of national guilt, each one is separately regarded with a view both to present and future retribution. Singing as a nation, we must as a nation suffer here; because God will not be mocked, but will openly recompense, in the sight of the world, the indignity cast on his holy name. But there is a beautiful and most striking passage in the ninth chapter of Ezekiel, which cannot be too closely or too practically studied in these times—times of fearful departure from the straight line of Protestant duty—times marked by the daily advances of popery in the church, in the senate, and in other high places of the land; while below and around it, spreads on every side, and the cry of Christian alarm is met by the scoff of hood-winked liberalism, laughing to scorn the peril which it has incapacitated itself from desecrating. O that the Lord may be gracious unto his land, and pity his people. They who can do nothing more, may surely utter that prayer; but more may be done. The duty of each individual is, first to inform himself on this subject, and then to deliver the warning wheresoever his voice or pen can reach. In the domestic circle, and throughout the range of private correspondence, all may do this. When the cholera invaded our shores, none hesitated to caution his neighbour, or to recommend a preventive remedy, if he knew of such. Protestants of England! in your Bibles you will learn the nature of the poison, and find its only antidote; while the history of your country, particularly those pages of it which are written in flames and blood, will furnish an awful application of the subject to yourselves and to your children. The storm is rising—the vessel is beginning to reel under it. "What meanest thou, O sleeper? arise, call upon thy God!"

LORD BYRON.

The scope of this article precludes our entering into an analysis of the genius of Lord Byron, the staple of whose poetry is passion seeking relief in its own intensity. For a period he was confessedly the most popular, and generally considered the foremost in desert of all his distinguished contemporaries. "Words that breathe, and thoughts that burn," teemed through the whole tissue of his compositions. His style is condensed, though often careless, and in the endeavour to be concise he became not seldom abrupt and obscure. Nothing can well be more poetical and impressive than the morbid egotism that pervades all his poems; nothing more grand and effective than his delineations; only, we apprehend, that the natural man would be glad of some relief from a sense of uniform misanthropy and gloom, and the moral man must feel oppressed at meeting with no higher aspirations than what must be ascribed to sensuality and guilt; and in finding verse after verse, and poem after poem present nothing whatever to redeem the unfaithful, heartless picture of human nature. Out of his mouth there leaped forth sparks, such as might set on fire the whole course of nature, scorching "the lap of earth" with the heat of his profligacy, and darkening the face of heaven with the smoke of his unbelief. If the effect of such daring outbursts be, as we allow, to engender a feeling of awe and admiration, it is greatly neutralized by that repulsion which all rightly-constituted minds must experience at the noble bard's frequent repetition of demoniac sentiments and maxims, and at his monotonous dark-sided representation of life and character. We say nothing of the flagrant error in taste, nor even of the perversion of morality; but we utterly deny that such delineations have the slightest grounds of truth to go upon. The scenes of this world are not, we know, all of the couleur de rose, for then it would not be a world of probation; nor are our fellow-creatures free from those moral dilemmas which betray where the serpent has left his trail, for then the immeasurable goodness of the Almighty, as evinced in the scheme of our redemption, had not been put to the proof; but we cannot therefore conclude with Lord Byron, that—

"The fruit

Of that forbidden tree whose mortal taste Brought death into the world" Is unmix'd woe, depravity and blight."

Ours is a more comforting, and a holier, and whatever the disciples of Childe Harold may suppose, a much more rational creed. We hold, that it evinces as partial knowledge to see nothing but guile in human nature, as to be led astray by any overweening estimate of the perfection of our species. We agree with the great dramatist, whose insight into the heart of man was intuitive, that "the web of our life is of a mingled yarn, good and ill together; our virtues would be proud if our faults whipp'd them not; and our crimes would despair if they were not cherish'd by our virtues."

Lord Byron was deficient in the highest attribute of the poetical character, the ability to lose sight of self in his creations; his scene is everlastingly filled by one character, and that character far from being either amiable or agree-

ble; his egotistical misanthropy is insufferable. His creations, even to the very persona of his dreams, are all so many modifications of the one genus Byron; and although we cannot exactly understand how any educated man can have tried to read Childe Harold, and "not get on," as was the case with the Rev. Robert Hall, we perfectly coincide with his opinion, that "there can be no pleasure in minutely investigating deformity." This notice of Lord Byron is due to his celebrity; but of all the contemporaries of William Wordsworth his Lordship is the least entitled to contest with him the palm of originality. We believe that there never breathed a poet of such indubitable natural genius who was so great a borrower as the author of "Childe Harold"; his writings were nothing but the alchemized acquisitions of a poetical mind. The base metal, indeed, came out for the most part from the intellectual crucible in the form of gold, and the ore purified from the dross, that which was before precious in itself, in proceeding through the mint of his imagination, acquired a different impress. Still there seemed an inherent necessity in his genius to bottom itself on some foreign model. His tragedies are written on the cold and artificial plan of Alfieri, Racine, or Seneca. That of "Werner" is a trashy imitation of the worst school of Germany; and the tone, style and manner of his best poems are derived, probably without his own knowledge, from the bard of Rydal himself. Would that in forming the character of his muse on the principles of the Beautifier of our common humanity, his lordship had caught a portion of his Exemplar's kindly and virtuous tendencies! But Wordsworth's healthful creations gave no impulse to the ambition of Lord Byron's evil genius. If his lordship was an unconscious imitator of his rival's manner;—in respect to the moral colouring of his pictures, the two were as opposite as light and darkness.—Church of England Quarterly Review.

The Garner.

THE JOYS OF HEAVEN.

What those external enjoyments will be which will make a portion of our future bliss—in what particulars they will consist, we are not informed; probably for this reason,—because our faculties, in their present imperfect and debased state, are so far from being able to conceive, that we are not left destitute of some general knowledge, of no inconsiderable importance. It is explicitly revealed to us, that these joys will be exquisite in a degree of which, in our present state, we have neither sense nor apprehension. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, such good things as God hath prepared for them that love him." Numberless and ravishing are the beauties which the mortal eye beholds in the various works of creation and of art! Elegant and of endless variety the entertainments which are provided for the ear,—whether it delight to listen to the sober narratives of history, or the wild fictions of romance,—whether it hearken to the grave lessons of the moralist, to the abstruse demonstrations of science, the round periods of eloquence, the sprightly flourishes of rhetoric, the smooth numbers and bold flights of poetry, or catch the enchanting sounds of harmony—that poetry which sings in its inspired strains the wonders of creating power and redeeming love—that harmony which fans the pure flame of devotion, and wafts our praises upon its swelling notes up to the eternal throne of God! Infinite is the multitude of pleasurable forms which Fancy's own creation can at will call forth: but in all this inexhaustible treasure of external gratifications with which this present world is stored,—amidst all the objects which move the senses with pleasure, and fill the admiring soul with rapture and delight,—nothing is to be found which may convey to our present faculties so much as a remote conception of those transporting scenes which the better world in which they shall be placed shall hereafter present to the children of God's love.—Bishop Horsley.

ETERNAL PUNISHMENT.

Nor can it be proved that eternal punishment is inconsistent with the schemes of God's moral government: for who can define the extent of that government? Who among the sons of men hath an exact understanding of its ends—a knowledge of its various parts, and of their mutual relations and dependencies? Who is he that shall explain by what motives the righteous are to be preserved from falling from their future state of glory? That they shall not fall we have the comfortable assurance of God's word. But by what means is the security of their state to be effected? Unquestionably by the influence of moral motives upon the minds of free and rational agents. But who is so enlightened as to foresee what particular motives may be fittest for the purpose? Who can say, These might be sufficient,—these are superfluous? Is it impossible that, among other motives, the sufferings of the wicked may have a salutary effect? And shall God spare the wicked, if the preservation of the righteous should call for the perpetual example of their punishment? Since, then, no proof can be deduced, from any natural knowledge that we have of God, that the scheme of eternal punishment is unworthy of the Divine character,—since there is no proof that it is inconsistent either with the natural perfections of God, or with his relative attributes,—since it may be necessary to the ends of his government,—upon what grounds do we proceed, when we pretend to interpret, to qualify, and to extenuate the threatenings of holy writ.—Bishop Horsley.

UNAUTHORISED PREACHERS.

If the pastoral office be so tremendous an undertaking, judge then, I pray you, of the sacrilegious boldness and impiety of those Uzzahs among the laity, that dare touch this ark, the priest's charge and care. If we that have been trained up in the schools of the prophets, that have been educated with no small care and cost to this employment, that have spent a double apprenticeship of years in our studies, and most of us a great deal more: if we, I say, after all this, find reason to tremble at our insufficiency for such an undertaking, how horrible is the confidence, or rather impudence, of those mechanics, that have leaped from the shop-board or plough into the pulpit, and thus, by a prodigious leap, commenced teachers! What shall we say to these mountbanks in the church, these empirics in theology? I only say this; I can never sufficiently admire, either their boldness in venturing to be teachers, or the childish folly and simplicity of those that give themselves up to be their disciples. It is a miracle that any such person should dare to preach; or if he do, that any man in his right wits should vouchsafe to hear him.—Bishop Bull.

Advertisements.

ANY respectable Female residing in the country (the vicinity of Cobourg would be preferred) desirous of taking charge of three girls, between the ages of 4 and 10, to board and educate, may apply to the Postmaster, Cobourg. None need apply whose terms would not be moderate. Boarding-School charges would not suit.

LADY of the highest respectability is anxious to receive two or three children, from six to twelve years of age, who would be boarded and educated in her family. They would be instructed in the usual branches of a good English education, and the greatest attention would be paid to their religious improvement. Music, Dancing, Singing and the Guitar would be taught, if required. Application may be made [if by letter, post paid], to the Rev. A. N. Bethune, Rector of Cobourg, or Mr. Sheriff Ruttan, of the same place.

Cobourg, January 18th, 1839.

32-6w.

YOUNG LADY, accustomed to tuition, wishes to obtain a situation as GOVERNESS. She would undertake to instruct children under twelve years of age in French, Music, and the usual branches of an English education.

Application to be made (if by letter post paid,) to the Rev. A. N. Bethune, or to G. S. Boulton, Esq. 44-4f.

WANTED, by the 1st June next, a Teacher for the CORNWALL FEMALE FREE-SCHOOL, capable of instructing in all the common branches of education and needle-work. None will be accepted but an experienced Teacher, a member of the Church of England, and one who can procure the most unexceptionable references. To the school is attached a comfortable dwelling house, partly furnished. Application to be made to Mrs. Mountain, Cornwall, U. C. 43-4w.

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IN consequence of the rapid increase of Pupils in the District School of Johnstown District, at Brockville, the Principal is desirous of engaging a permanent Assistant, to whom a liberal compensation would be given. Satisfactory testimonials as to character and acquisitions from at least one clergyman would be expected. For particulars apply (post paid) to the Rev. Henry Caswell, Principal of the Johnstown District School, Brockville. 40-4f.

WANTED.—In a Private Family, on the first of May next, a Gentleman duly qualified to teach Greek, Latin, Mathematics, &c. and fully qualified to prepare pupils for either Oxford or Cambridge. Apply personally, or by letter post paid, to the editor of the Church. 37-4f

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Toronto, July, 1838.

7-4f.

The Church

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