

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

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Poetry.

THE ASCENSION.

Bright portals of the sky,
Embos'd with sparkling stars;
Doors of eternity,
With diamondine bars,
Yonr arras rich uphold;
Loose all your bolts and springs,
Ope wide your leaves of gold;
That in your rooves may come the King of Kings.

Scar'd in a rosy cloud,
He doth ascend the air;
Straight doth the moon him shroud
With her resplendent hair.
The next encrystal'd light
Submits to him its beams;
And he doth trace the height
Of that fair lamp which flames of beauty streams.

He towers those golden bounds
He did to sun bequeath;
The higher wand'ring rounds
Are found his feet beneath:
The milky way comes near,
Heav'n's axle seems to bend
Above each turning sphere,
That rob'd in glory heaven's King may ascend.

O well-spring of this all,
Thy Father's image vive!
Word, that from nought did call
What is, doth reason live!
The soul's eternal food,
Earth's joy, delight of heaven,
All truth, love, beauty, good,
To thee, to thee, he prais'es ever given.

What was dismarshall'd late
In this thy noble frame,
And lost the prime estate,
Hath re-obtain'd the same,
Is now most perfect seen;
Streams, which diverted were
(And, troubled, stray'd in ocean)
From their first source, by thee home-turned are.

By thee that blest old
Of Eden's leprous prince,
Which on his race took hold,
And him exil'd from thence,
Now put away is far;
With sword, in ireful guise,
No cherub more shall bar
Poor man the entrance into paradise.

By thee, those spirits pure,
First children of the light,
Now fixed stand, and sure,
In their eternal right;
Now human companies
Renew their ruin'd wall;
Fall'n man, as thou mak'st rise,
Thou giv'st to angels that they shall not fall.

By thee, that prince of sin,
That doth with mischief swell,
Hath lost what he did win,
And shall endungeon'd dwell;
His spoils are made the prey,
His fanes are sack'd and torn,
His altars raz'd away,
And what ador'd was late, now lies a scorn.

These mansions pure and clear,
Which are not made by hands,
Which once by him joyed were,
And his, then not stain'd, bands,
Now forc'd, 'd, disposes,
And heading from them thrown,
Shall Adam's heirs make blest,
By thee, their great Redeemer, made their own.

O well-spring of this all,
Thy Father's image vive!
Word, that from nought did call
What is, doth reason live!
Whose work is but to will,
God's co-etern' Son,
Great Banisher of ill—
By none but thee could these great deeds be done.

Now each ethereal gate
To him hath open'd been;
And glory's King in state
His palace enters in:
Now come is this High priest
In the most holy place,
Not without blood address,
With glory heaven, the earth to crown with grace.

Stars, which all eyes were late,
And did with wonder burn,
His name to celebrate,
In flaming tongues them turn;
Their orb crystals now;
More active than before,
And entice from above,
Their sovereign Prince, laud, glorify, adore.

The choirs of happy souls,
Wak'd with that music sweet,
Whose descent care controls,
Their Lord in triumph meet;
The spotless spirits of light
His trophies do extol,
And, arch'd in squadrons bright,
Greet their great victor in his capit.

O glory of the heaven!
O sole delight of earth!
To thee all power be given,
God's uncreated birth;
Of mankind lover true,
Endorer of his wrong,
Who dost the world renew,
Still be thou our salvation and our song.
From top of Olivet cast notes did rise,
When man's Redeemer did transcend the skies.
DUMMOXD OF Hawthornden.

CHURCH OF ENGLAND MISSION AT JERUSALEM.*

So long ago as the early part of the year 1835, the importance of making some more decided effort in behalf of the ancient people of God at Jerusalem, was deeply felt by many friends of the Society throughout the country; and, in consequence of their urgent and repeated representations, the Committee were induced to make an appeal upon this subject, which was warmly responded to and encouraged.

A correspondence was immediately commenced with the Rev. J. Nicolayson, at Jerusalem, on the subject of the best means of realizing these intentions; but it was found that much time was lost and little advancement made in the formation of plans, owing to the want of local knowledge, the peculiar difficulties of the country, and the very great uncertainty of communication at that period, between Jerusalem and this country.

On the 12th April, 1836, a Resolution was adopted (as stated in the twenty-eighth Report), inviting Mr. Nicolayson to come over to England as soon as possible to confer with the Committee, and to take measures with them for the accomplishment of the proposed plan. Mr. Nicolayson arrived in England in the month of No-

vember, and after several personal conferences with him, the Committee communicated the results in a statement which was distributed amongst the friends of the Society, and published in the "Jewish Intelligence" for January, 1837.

Mr. Nicolayson continued several months in England, assisting the Committee in the formation of their plans, and efforts were made to obtain the services of a suitable architect to accompany him to Palestine, and to undertake the superintendence of the contemplated buildings. In this, however, the Committee were unsuccessful, and Mr. Nicolayson was induced by them to yield a reluctant consent, under a conviction of the unavoidable necessity of the case, to take this arduous responsibility upon himself, until a proper person could be found to relieve him from it.

The President having been requested to make an application to His Majesty's Government to send out instructions to the British Resident at the Egyptian Court, to make an official application to the Pasha of Egypt, in behalf of the Society, for leave to erect and hold possession of a church and suitable Mission premises at Jerusalem, the most ready attention was given to this application, and a despatch immediately addressed by Lord Palmerston to Colonel Campbell, British Consul-General and Agent in Egypt, directing him to apply in the name of His Britannic Majesty's Government for the permission required by the Society. Lord Palmerston likewise directed the President to be informed that he had sent out instructions to the Ambassador at Constantinople to support the views of the Society in case of any difficulty arising from that quarter.

In another point, which at first presented some difficulty, namely, the choice of a suitable clergyman to be at the head of the Mission, and to take charge of the proposed Church, the Committee had to acknowledge the kindness of the Lord Bishop of London, who, on application, immediately consented to admit Mr. Nicolayson to Episcopal orders, and thus fully to qualify him for holding a situation for which his long experience and the confidence of the Committee marked him out as the most suitable person.

The Committee were earnestly desirous to prepare the minds of the contributors to expect considerable difficulties, at the same time that they were fully determined to use every exertion in carrying out their plans. They were encouraged to proceed by a considerable increase of contributions and by a deep and general expression of interest, not only in this but in other countries.

Mr. Nicolayson was ordained Deacon by the Archbishop of Canterbury on the 14th March, 1837, and Priest by the Bishop of London on the following Trinity Sunday. He took leave of the Committee on the 13th June, and soon after sailed from Liverpool, with full authority to proceed with the work, and to engage such confidential and subordinate agents and workmen, as were necessary, to act under his direction. In conformity with the instructions which he had received, Mr. Nicolayson took the earliest opportunity of proceeding to Alexandria, to confer with the Consul-General, Colonel Campbell, and in a letter dated August 13, 1837, he communicated the result of his interview. Various difficulties occurred, which were successively communicated to the Committee, together with Mr. Nicolayson's suggestions as to the best mode of effecting the desired object; and up to the period of the annual meeting on the 14th May, 1838, it had not been possible to take any decided step. It had been ascertained that, owing to some peculiarities in the Turkish law, the views of the Committee could not be carried into effect in the manner first contemplated; although nothing whatever had occurred to discourage them in the general prosecution of their design, or to lessen their hopes of its ultimate accomplishment at no distant period.

Mr. Nicolayson was eventually instructed to obtain and secure by the most satisfactory tenure which the condition and the existing laws of the country permitted, such buildings with ground adjacent, as might serve for the temporary residence of the missionaries, and enable them to open and fit up a chapel immediately for divine service, and in future admit of such alterations and improvements, as fully to carry into effect the intentions of the Committee. They at the same time, determined to increase the number of labourers in the Mission, and lost no time in carrying this into effect. Two assistants were sent out in the beginning of the year 1838, and two more in the autumn of the same year; all of them of the house of Israel.

A sum of money, sufficient for the purchase of a printing press and fount of Hebrew types, and also for sending out a large supply of the Hebrew Scriptures for distribution in Palestine, had before this already been presented by one benevolent individual; and the Bishop of London signified his approval of the plans of the Committee, with reference to the Church and Mission at Jerusalem, by a donation of £10 to this special object.

It was not until nearly the close of the year 1838, that the Committee received the long-expected information from Mr. Nicolayson, that after many delays and difficulties he had purchased two adjoining premises for the sum of £530 and £240 respectively, amounting, with the sum of £30 for the expenses of transfer, to the total sum of £800, and that he had been under the necessity of completing this purchase in the name of Signor Hohannes, a respectable native, not having yet obtained permission to purchase in his own name.

The Committee, in approving this measure as the best that could be adopted under the circumstances of the case, transmitted their approval to Mr. Nicolayson.

The premises thus purchased, are situated on Mount Zion, exactly opposite the castle of David, near the gate of Jaffa, and on the very confines of the Jewish quarters. Its dimensions are sufficient for the erection of a church, and the requisite dwelling-houses for four missionary families.

Mr. Nicolayson was authorized by a further grant of money to proceed with the purchase of building materials, and was directed to use every means in his power to obtain permission to transfer the purchase to his own name to be held by him in trust for the society.

Until the church could be erected, a small room was set apart for a chapel, in which, on the 22d July, 1838, daily service was commenced in Hebrew, and on the Lord's day also in English, Arabic, and German. A small congregation also began already to be formed, not only of the members of the Mission, but of converts on the spot, besides candidates for baptism. After the arrival of Messrs. Peiritz and Levi, discussions with the Jews took place daily in the lodgings of the missionaries as well as of the Jews, and even in the synagogues, and excited a general interest.

In the month of December, 1838, Mr. Gerstmann,

who had been sent out as a medical missionary, arrived at Jerusalem, accompanied by Mr. Berghem, as his assistant. (See the 31st Report.) The necessities of the poor suffering Jews broke through every restraint imposed upon them by the prohibition of their Rabbies, and they came for the relief which Mr. Gerstmann's medical knowledge enabled him to afford them. This furnished the most ample employment for the entire Mission, whom it brought into daily intercourse with the Jews. An earnest spirit of inquiry was promoted, and the whole Jewish population was in a state of great excitement. But the arrival of a medical missionary also brought to light the appalling sufferings of the Jews. A plan for establishing an hospital for the sick Jews at Jerusalem was in consequence presented to the Committee, and, with their sanction and concurrence, an appeal was made for this object, and several liberal contributions were received.

The Committee having been hitherto unsuccessful in their endeavours to find a suitable person to relieve Mr. Nicolayson in the conduct of the building operations, he drew out a plan for a church and Mission premises, which he was eventually authorized to carry out in the manner proposed by him. He likewise succeeded in obtaining legal permission to transfer to himself the title to the premises already purchased; and, having executed this transfer on the 24th October, 1839, he deposited in the British Cancellaria at Jerusalem, a duly-attested document, renouncing all personal claim to them, and declaring that they were held in trust for the Society. A large proportion of the materials required for future building was now also obtained and brought to the spot. A solid partition wall was erected between the Society's grounds and a mosque adjoining. The cisterns were thoroughly repaired, and a new and large one dug and built, to secure an adequate supply of water (so precious there) for the work at once, and to supply the establishment in perpetuity. A right understanding with the local authorities was effected, and measures taken for procuring such further sanction as might be needed. Every thing being thus put in train, the work was actually commenced on the 17th December, by the digging of foundations; in proceeding with which, a line of strong underground old masonry was discovered, exactly answering for foundations to a part of the proposed buildings, and lodged on the native rock, at one end thirty, and at the other twenty-four feet deep. The first stone of the new buildings was laid on the 10th of February, 1840, and by the end of March, a considerable portion of the work was raised as high as the first story. In the buildings thus erected, Mr. Nicolayson proposed to appropriate a large room for the temporary purposes of divine worship, until the contemplated church could be erected. In compliance with instructions received he set men at work to dig for the foundations of the church on the 13th April; but it was found that the soil presented such difficulty as to require more time than ordinary, and ultimately, even to make further progress for the present impossible. In the meantime, the other buildings were proceeded with, and in a communication, dated June 8, Mr. Nicolayson reported the completion of the vaulting (or roofing) of the whole lower story of the south wing.

At the annual meeting, on the 8th May, 1840, the Committee had the satisfaction to be able to state, that after having been long engaged in the endeavour to find a suitably qualified person to conduct the building operations, they had at length formed an engagement with Mr. Hillier, a gentleman practically acquainted with surveying and architecture, who, having received a professional education, had been some time engaged in the department of civil engineering, and who had long cherished an ardent desire to devote his time and talents to the work amongst the Jews. They lost no time in taking advantage of what appeared a providential interposition, and accordingly Mr. Hillier sailed on the 18th May, 1840, for Jerusalem, provided with tools and other requisites for carrying on the work more rapidly and more efficiently towards its completion.

The Committee were led to anticipate very important results from the appointment of Mr. Hillier. They were thankful to be able to release Mr. Nicolayson from secular engagements, which he had only undertaken in compliance with their own urgent request, after having in vain endeavoured to obtain a suitable architect, and in which he had to encounter peculiar difficulties, both from the circumstances of the country, and the necessity which he was under of relying greatly on such assistance as he could procure on the spot.

But the sanguine expectations of the promoters of a Hebrew church at Jerusalem were destined to experience a fresh disappointment, and an unexpected trial put a stop to the execution of these new plans. Mr. Hillier reached Jerusalem in safety on the 7th July, 1840, but he had only just commenced the examination of the premises and of the building already erected, when he was seized with an illness, which in a few days terminated in his death on the 8th August, 1840.

The following extract is given from the only letter received from Mr. Hillier, after his first survey of the buildings:—

"I find that the lower story of a portion of the Mission house has been nearly completed in the rude style of masonry generally adopted in the better class of Arab houses,—a style, which consumes a very large quantity of materials, and which I conceive it will be highly expedient to abandon, (especially in the erection of the church), on the ground of economy, convenience, and lightness, and with a view to meeting, so far as may be practicable, the expectations of contributors."

The commencement of hostilities between the Pasha of Egypt and the European powers, at this time rendered the situation of the missionaries at Jerusalem exceedingly precarious, and put a complete stop to all further measures, at least for a time. The British Vice-Consul, and with him all British protection, was withdrawn. The remaining members of the Mission quitted at the same time, with the exception of Mr. Nicolayson, who determined to remain at his post, until he should receive some more decided intimation of the necessity of removal. He is now, consequently, alone at Jerusalem, and all further progress has been stopped for a time.

The Committee are led to hope, that a favourable opportunity may shortly be presented, under the blessing of an overruling Providence, for resuming their labours in the Holy City, under increased advantages. They have been all along careful to apprise their friends of the difficulties which beset them, some of which appeared almost insurmountable, but which the zealous and determined spirit manifested by the contributors to this special object encouraged them to meet. On learning that all their proceedings at Jerusalem were suspended

by the war in Syria, they took that opportunity of reviewing the whole of their past measures with reference to this Mission, and concluded by adopting a Resolution on the 1st of December last, expressing "their entire resignation to the will of God, in the events of his providence, which have for the present stayed the proceedings of the Jerusalem Mission," and their determination, "in the exercise of Christian faith to await the further development of His holy will, to regulate and determine their further proceedings."

They think it highly important, however, to state what are their general views and intentions as to the course to be adopted for the future, whenever it may please God to open the way.

They are of opinion, that it would be inexpedient to proceed further with the erection of the intended buildings, until they shall have secured the services of a suitable architect or builder to take the entire charge of the work.

They hope to engage a medical missionary, of competent professional attainments, and willing to devote himself to the cause of the Jews, who, with such assistance as shall be found necessary, shall conduct the medical department of the Mission, and take proper steps for the establishment of an hospital for the reception of sick Jews whenever found practicable.

They consider that every effort should be made to put the Mission upon the most efficient footing, to engage the services of Missionaries duly qualified for such an important sphere, and to make Jerusalem the centre of extended missionary operations in Syria.

They feel the necessity of adopting more decided measures for affording relief to destitute inquirers and converts; more especially by providing employment for those who are able to work: and they hope to be able to find one or more suitable persons to go out in charge of a printing press, the cost of which has already been defrayed by a benevolent individual.

They look forward to the re-establishment of the Mission at Jerusalem, not only with a view to promote the spiritual and temporal benefit of the resident Israelites, but in the hope of enabling the missionaries to visit other cities of Palestine and Syria, and thus to circulate the Holy Scriptures extensively, and to proclaim the Gospel of Jesus Christ. And in attempting to raise a Protestant Church in Jerusalem, which shall be seen and recognized by all "the dwellers in Jerusalem" as the house of prayer set apart for divine worship after the order of the Church of England, it is still their avowed object, as contemplated from the first, to rescue our common Christianity from the sad stain that has been cast upon it by the idolatrous superstitions of corrupt churches on the very spot consecrated by the blood of the Redeemer, memorable for the first establishment of His pure and holy doctrines, and still destined to be the grand scene of His last and universal triumph.

A CONSCIENTIOUS DISSENTER.

Letter of the Rev. JOSEPH IRONS (Independent Minister of Grove Chapel, Camberwell,) to the Editor of the St. James' Chronicle, Jan. 13, 1836.

Sir—I have great pleasure in forwarding to my brethren, the suffering Irish Clergy, the sum of £58 1s. 2d., the produce of two collections in Grove Chapel, Camberwell, last Lord's Day, with my earnest prayer that those persecuted servants of God may be supported by British benevolence so as to maintain their stations, and not be seduced to abandon their flocks to the merciless fangs of the most degenerating system of tyranny ever known on earth.

You will, perhaps, wonder when I inform you, that I have been censured for this expression of brotherly love, by some of those Dissenters who set themselves in array against the Episcopal Church, while they join affinity with Arians, Socinians, and other infidels; yes, and with Papists too (a holy alliance, to be sure). Sir, I am a conscientious Protestant Dissenter, and my principles, as such, ripen with my years; yet I feel that I can dissent from the discipline of a Church whose doctrines (for the most part) I cordially embrace and constantly preach, without violating that brotherly love which every Christian owes to her Godly members; but I am constrained to dissent in total from those communities which have neither doctrine nor discipline in accordance with the New Testament. It appears to me the very climax of inconsistency for Dissenters to keep up a hue and cry about grievances that nobody feels, and perpetuate a clamour for religious liberty, of which nobody is deprived; while they tolerate doctrines the most awfully blasphemous, and for discipline in their churches set up Republicanism, to be maintained by monthly cabals. Sir, I repeat, I am a conscientious Dissenter, but I am not a democrat, nor can I become one without first rejecting my Bible; and it is from that holy source I learn all my politics, and there I am commanded to "be in subjection to the powers that be." If to love and assist godly men, who differ from me in matters of discipline, be inconsistent, I glory in my inconsistency! Moreover, if to separate from professed Protestants, who directly or indirectly oppose the doctrine of the Trinity, be vile, I hope to be yet more vile.

I consider the outrages which are committed in Ireland but the beginning of that war between Papists and Protestants which must soon reach England, and for which the Popish partizans are making every possible preparation; and I fear the time is not far distant when those who have helped forward Popish ascendancy will reap the result of their liberality (or libertinism) in the forfeiture of those privileges which they now undervalue. O! that godly Protestants would take timely warning, forget their differences, and, instead of "biting and devouring one another," unite all their strength and influence against the common foe of God and man. Then we might reasonably hope that dear old England would never more be degraded with the Popish yoke, nor deluged with martyrs' blood.

JOSEPH IRONS,

Pastor of the Independent Church, assembling in Grove Chapel Camberwell, Camberwell, Jan. 13, 1836.

ORIGIN OF GOVERNMENT.

It appears from holy writ, that the Providence of God was careful to give a beginning to the human race in that particular way which might for ever bar the existence of the whole, or of any large portion of mankind, in that state which has been called the state of nature,—that is, free from the restraint of law. Mankind, from the beginning, never existed otherwise than in society and under government; whence follows this important consequence, that to build the authority of princes, or of the chief magistrate, under whatever denomination, upon any compact or agreement between the individuals of a multitude living previously in the state of nature, is, in truth, to build a reality upon a fiction.

The plain truth is this: The manner in which, as we are informed upon the authority of God himself, God gave a beginning to the world, evidently leads to this conclusion, namely, that civil society, which always implies government, is the condition to which God originally destined man; whence the obligation on the

citizen to submit to government is an immediate result from that first principle of religious duty, which requires that man should conform himself, as far as in him lies, to the will and purpose of his Maker. The governments which now are, have arisen, not from a previous state of no-government, falsely called the state of nature; but from that original government under which the first generations of men were brought into existence, variously changed and modified, in a long course of ages, under the wise direction of God's overruling Providence, to suit the various climates of the world, and the infinitely varied manners and conditions of its inhabitants. And the principle of subjection is not that principle of common honesty which binds a man to his engagements, much less that principle of political honesty which binds the child to the ancestor's engagements; but a conscientious submission to the will of God. The Israelites were the only people upon earth whose form of government was of express divine institution, and their kings the only monarchs who ever reigned by an indefeasible divine title; but it is contended that all government is in such sort of divine institution, that, be the form of any particular government what it may, the submission of each individual is a principal branch of that religious duty which each man owes to God; it is contended, that the state of mankind was never such that it was free to any man, or to any number of men, to choose for themselves whether they would live subject to government and united to society, or altogether free and unconnected.

These views of the authority of civil governors, as they are obviously suggested by the Mosaic history of the first ages, so they are confirmed by the precepts of the Gospel; in which, if any thing is to be found clear, peremptory, and unequivocal, it is the injunction of submission to the sovereign authority; and, in monarchies, of loyalty to the person of the sovereign.—Bishop Horley.

THE MIDDLE CLASSES.

The body politic, like the animal body, is made up of several members, each of which has its peculiar functions to execute for the good of the whole. So that no class can say to the rest, I am the body politic, and have no need of you. Hence we see the mistake of calling by the common name a mere numerical majority. At the same time, however, that we must deny the title of "the people" to any one separate interest, we are quite willing to allow its due importance to the position occupied by the middle and lower classes of society. We would call them the heart of the state. As the heart is the centre of life to the animal frame, it is in the well-being of the middle classes that the health and vitality of a state consist. Now, in a healthy state of action, the beatings of the heart are scarcely perceptible; and so the sounder the condition of any state is, so much the more quiet and unobserved is the even tenor of this portion of the community. Again, the functions of the heart appear not to have any end peculiar to itself, but rather to be an essential pre-requisite for the welfare of the whole body. In the same way, it is by insuring a fresh supply of recruiting strength to the more active and prominent members, that a healthy state of feeling among the middle classes is, in a national point of view, so important.

Great cause have we of this land to bless God's holy name on this score. The common people of England have ever been proverbial for deep religious principle and sound common sense. And to the presence of these excellent qualities we are indebted for the comparative quiet and regularity of our history. For example, in no country was the reformation brought about with such little violence and excitement as in England; and although the following century was stained with the excesses of Cromwell's rebellion, even that we shall find, upon examination, to have been the work of a party more powerful by their activity than their numbers. The natural good sense of the people soon returned; and the old state of things was restored without shedding so much as a single drop of blood. Look again at the revolution of 1688. Never, probably, was so great a national change effected in so peaceable and orderly a manner. All this we conceive to be owing, under God, to the sound and healthy condition of the popular mind; and to the same quarter must we look for our security under the present mighty influx of wealth and luxury—causes which have wrought the ruin of the states that have preceded us upon the page of history.—T. Chamberlain, M.A.

VANITY OF THE FRENCH REVOLUTIONISTS.

From Memoirs of Sir Samuel Romilly, by himself.

[1789.] What struck me as most remarkable in the dispositions of the people that I saw, was the great desire that every body had to act a great part, and the jealousy which in consequence of this was entertained of those who were really eminent. It seemed as if all persons, from the highest to the lowest, whether deputies themselves, declaimers in the Palais Royal, orators in the coffee-houses, spectators in the gallery, or the populace about the door, looked upon themselves individually as of great consequence in the revolution. The man who kept the hotel at which I lodged at Paris, a certain M. Villars, was a private in the National Guard. Upon my returning home on the day of the benediction of their colours, at Notre Dame, and telling him that I had been present at the ceremony, he said, "You saw me, Sir?" I was obliged to say that I really had not. He said, "Is that possible, Sir? You did not see me! Why I was in one of the first ranks—all Paris saw me!" I have often since thought of my host's childish vanity that he spoke what was felt by thousands. The most important transactions were as nothing, but as they had relation to the figure which each little self-excited hero acted in them. To attract the attention of all Paris, or of all France, was often the motive of conduct in matters which were attended with most momentous consequences.

The confidence which they felt in themselves, and their unwillingness to be informed by persons capable of giving them information, was not a little remarkable. I was dining one day at M. Necker's, at Versailles, at a great dinner, at which many of the deputies were present; amongst others M. Mallet, a man of considerable eminence. It was a day in which great tumult had prevailed in the National Assembly, and the Bishop of Langres, who was then the president, had rung his bell to command silence till he had broken it, but all had been in vain. The conversation turned upon this. Mallet observed, that in the English House of Commons the greatest order prevailed, and that this was accomplished by dint of the great authority vested in the Speaker, who had power if any member behaved disorderly, to impose silence on him by way of punishment for two months or any other limited period of time. M. Necker turned round to me as the only Englishman present, and asked me if this was so. M. Mallet had been so positive and bold in his assertion, that I thought the most polite way in which I could contradict him, was to say that I never heard of it. But this only served to give that gentleman an opportunity of showing his great superiority over me. I might not, he said, have heard of it, but of the fact there was not the least doubt.

DIFFERENCE OF RANKS.

The wisdom and goodness of God, that shines in the natural order and dependence of things on one another, in the frame of the great world, appears likewise, and commends itself to us, in the civil order he has instituted in the societies of men, the lesser world. As out of the same mass he made the heaven and the

* From the Spirit of Missions.

earth, and the other elements betwixt them, one higher than another, and gave different stations and qualities, yet so different as to be linked and concatenated, "concordia discordi" (by an harmonious diversity,) and all for the concern and benefit of the whole; thus, for the good of men, hath the Lord assigned those different stations of rule and subjection, though all are of one race, raising from among men some above the rest, and clothed them with such authority as hath some representation of himself, and accordingly communicating to them his own name, "I have said ye are gods," and the very power that is in magistracy to curb and punish those that despise it, St. Paul useth as a strong and hard word to bind on the duty of obedience—a cord of necessity, saying, "Ye must needs be subject." But he adds another of a higher necessity, that binds more strongly and yet more sweetly, that of conscience: "Ye must needs be subject, not only for wrath, but also for conscience sake."—Archbp. Leighton.

A true natural aristocracy is not a separate interest in the state, or separable from it. It is an essential integral part of any large body rightly constituted. It is formed out of a class of fair presumptions, which, taken as generalities, must be admitted for actual truths. To be bred in a place of estimation; to see nothing low or sordid from one's infancy; to be taught to respect one's self; to be habituated to the censorial inspection of the public eye; to look early to public opinion; to stand upon such elevated ground as to be enabled to take a large view of the wide-spread and infinitely diversified combinations of men and affairs in a large society; to be leisurely to read, to reflect, to converse; to be enabled to draw the court and attention of the wise and learned, wherever they are to be found; to be habituated, in armies, to command and to obey; to be taught to despise danger in the pursuit of honour and duty; to be framed to the greatest degree of vigilance, foresight, and circumspection, in a state of things in which no fault is committed with impunity, and the slightest mistakes draw on the most ruinous consequences; to be led to a guarded and regulated conduct, from a sense that you are considered as an instructor of your fellow-citizens in their highest concerns, and that you act as a reconciler between God and man; to be employed as an administrator of law and justice, and to be thereby among the first benefactors to mankind; to be a possessor of high science or liberal art; to be amongst rich traders, who, from their success, are presumed to have sharp and vigorous understandings, and to possess the virtues of diligence, order, constancy, and regularity, and to have cultivated an habitual regard to commutative justice—these are circumstances of men which form what I call a natural aristocracy, without which there is no nation; and to give no more importance in the social order, to such descriptions of men, than that of so many units, is a horrible usurpation. —Edmund Burke.

THE CHURCH.

TORONTO, SATURDAY, MAY 22, 1841.

We request the attention of our readers to the article, in a succeeding column, upon the rise and objects of the ORANGE SOCIETY,—in which the accuracy of the statements are, we believe, fully to be depended upon. We have not the slightest personal motive, as we have often before observed, in advertising to the affairs of this Association; but when we see a body of men whose allegiance to their Queen and attachment to our Protestant Constitution in Church and State is hearty and undoubted,—when we see such persons, through the malevolence of hired and interested partisans, or through the ignorance of those upon whom deceit is practised, maligned and insulted, we feel it but an act of justice to contribute our humble share towards disabusing the public mind, and setting forth the plain and unvarnished truth. The system of defamation and of petty persecution pursued of late years towards this loyal body, has been very trying to their own patience as well as to the manly and generous feelings of all who can appreciate the merit of attachment to the Throne and devotion to the Church; and those sensations of discomfort experience no alleviation from contemplating the causes of this rancorous hostility against the Protestant loyalty of Ireland.—An end is to be gained by the Cabinet of the day; their majority must be ensured, or else the reins of power, with the vast privilege of patronage, must drop from their hands. But in this career the bark of Cerberus is perplexing, and a sop must be thrown to the monster. In other words, O'Connell must be propitiated, and the cost of the alliance is nothing less than the sacrifice of the Orangemen. They it is who stand between him and the goal of his wicked aspirations: repeal is a hopeless agitation, while that phalanx is concentrated and firm; and the threat of armed millions becomes idle and sound, while the brave devotees of Church and State are bound together by a tie so sacred and a principle so animating. Thus it was that the Orange Society in Ireland underwent a formal dissolution: the ministry yielded to their rebellious ally this condition of his support; and the excellent monarch then upon the throne, King William the Fourth, was induced, we can believe with all the reluctance of a true Protestant heart, to concede his assent to the sacrifice. But the outward and formal dissolution breaks not the spirit by which these loyal men are actuated, and the bond of sympathy and union is perhaps as firm and exciting as ever. Their enemies know full well, and they have not ceased to prosecute the work of degradation; a specimen of these insults is thus described by Charlotte Elizabeth, in her popular "Letters from Ireland":—"A mile or two beyond this I came in contact, for the first time, with what, I confess, raised something in my bosom not quite amicable to the viceregency of the land. The newspapers have no doubt informed you, that in his zeal for the preservation of this country, Lord Mulgrave had dispatched an army, or something very much like it, to what Mr. O'Connell calls the "black north." The occasion of this military investment of the most devotedly loyal portion of her Majesty's dominions, was the recurrence of the 12th of July, the anniversary of the battle of the Boyne, in 1690. Fears were entertained, or, if not, they were pretended— which, you know, on state occasions, comes to the same thing—fears lest the loyalty of the northern men should issue in acts of treason. There was, indeed, ground for very serious apprehension, lest the Protestants of those notoriously disaffected counties, Armagh, Down, Londonderry, Donegal, &c. might arm themselves with orange lilies, to the great terror and annoyance of her Majesty's peaceable Ribbon-men. To avert this formidable display, and to coere the incorrigible upholders of the principles that placed the house of Brunswick on the throne, his Excellency marched all the disposable military forces in that direction, and arranged such a concentration of the armed police as would suffice to mark the paternal solicitude that throbs in the viceregal bosom for the encouragement of loyal and constitutional predilections throughout the land. Proceeding towards Trim, I was surprised to meet no more straggling parties, by twos and threes, of the green-jackets, which with his bayonet, blunderbuss, and cartouch-box. The truth of the matter presently flashed on my mind; and I must confess that indignation the most glowing took possession of me for a few moments. It will perhaps be asked what kindred bond there can be between Orangemen in Ireland and America, or what corresponding motive can exist for maintaining the Institution on this side the Atlantic, even if the necessity for it should be conceded on the other. It might be sufficient to reply by asking, whether the same opposition to our monarchical constitution and our Protestant faith is not to be found here, which has awakened there this defensive combination; whether there is no such thing in our Colonial possessions, and especially in United Canada, as the desire to sever the connexion betwixt this and our parent land,—to subvert the principle of Church and State,—and even to restore the lost ascendancy of Popery? If this be so, it becomes the advocates

and supporters of those principles to be upon the alert,—to look to their own position,—and to watch the aggressions of the insidious foe. We never, indeed, have seen a fair refutation of the argument, that, if the Orange Institution is proper and allowable in Ireland, it is equally lawful and necessary in Canada. There is one thing in the article of our correspondent which, as detailing the secret springs of the Rebellion in Ireland, is, or ought to be, instructive in this Colony,—we mean the pretext of the oppressiveness of tithes, which was originally brought forward in that country by the promoters of rebellion and the enemies of British rule. It was a mere pretext, as the history of the times demonstrates; but it shews how the subject of religion is always artfully introduced for inflaming the passions of the people, at the very moment that those who thus wickedly employ it are utterly indifferent to its truth and regardless of its legitimate influence. We are anxious to forget all the political iniquity that was mixed up with the agitation of the question of the Clergy Reserves; but the similarity of proceedings and of motive by parties in Ireland and Canada respectively upon the subject of Church property, is too instructive to be passed over in silence. If the complaint of tithes was but a pretext there, much more was the clamour about the Reserves here,—here, under circumstances the most advantageous to the Church, but an unsubstantial grievance at best,—a mere pretext, wherewith the artful and ambitious might be aided in the work of public disturbance, and the disaffected be assisted in procuring further and to them more important concessions. Human nature, in its native and uncorrected depravity, is much the same every where; and wherever we discern an opposition to the means of establishing Christianity in the land, without violence to the conscience or injury to the property of a solitary individual, we shall seldom err in ascribing it to one general principle,—of discontent with the powers that be, and the mastery by human perversity over that correcting power which true Christianity always manifests in those who own its genuine influence.

In the face, then, of this principle of insubordination which we have no reason to believe to be extinct,—in the face of this republican and revolutionary spirit which it is lamentable to see so prevalent in the present day,—we cannot, as good subjects and as sound Protestants, wish success to any scheme which would go to destroy the bond, whatever it be, that binds together so large a portion of the warm-hearted defenders of our Church and Queen, as the Orange Institution. We know not whether their rules and regulations are precisely those that are best calculated to effect the end which is proposed; we are not prepared to say whether all the machinery of the system is that which most harmoniously and successfully brings about the result which, in this association, is designed to be produced. Perhaps it is, in many particulars, susceptible of improvement; or rather it may be, that the fundamental principles of the institution are not always fairly carried out in the practice of its members. We are aware that the Orange Society is meant to be a religious one,—that it is, constitutionally, based upon a Christian foundation,—and that, therefore, its members must be chargeable with an inconsistency most detrimental to the cause which they profess to maintain, if they do not manifest, in their private demeanour as well as in their public conduct, the working of that religious influence by which the whole machinery of their system is believed to be pervaded.

An Orangeman, then, must be a traitor to his own most solemnly avowed principles, if he be a transgressor of the laws or recreant to the Protestant faith. And yet it may be true that many,—with undeniable sentiments of loyalty,—are induced to become members of that Society chiefly from the excitement and animal enjoyment often mixed up with such associations; and that it is more the hilarity of their meetings than either love of country or respect for the Reformed religion, which prompts to a zealous maintenance of the Institution itself. No doubt, in the admitted infirmity of human nature, this will be extensively the case; and that many will be found who have more regard for their personal enjoyments than for the civil or spiritual weal of their fellow-creatures, in upholding this Association. We know, indeed, that too much cause, from personal misdeed, is often afforded for the prejudice which exists,—on no personal grounds, however,—against them. It is their duty, then, we freely say, to evince an example of meekness and gentleness, such as our blessed religion prescribes, in their conduct towards other professed Christians,—towards the members especially of that corrupted creed to which they are more especially opposed. A hatred of error, we need scarcely tell them, justifies not a hostility to those who may, from causes uncontrollable by them, be living in that error; and the way to reclaim them is not by insult or violence, but by the manifestation of a gentle and Christian behaviour.

It is, too, an inconsistency in many Orangemen, which we have been constrained to witness with peculiar pain, that while, in correspondence with the religious fabric of their Society, they desire the annual commemoration of the victory of the Boyne to be accompanied with religious exercises, and while, on that day, they appear eager enough to enter the courts of the Lord's house, it seems, in too many instances, to be a zeal not so much for the sanctuary as for the excitement of the procession and for the festivities which follow. It has been frequently observed that, in many communities, Orangemen are not the persons most remarkable for their regular or habitual attendance at the house of God, or for a maintenance of that principle, in their hearts and lives, which, by an annual exhibition of Protestant zeal, they outwardly manifest. On the contrary, many of them are never seen there at all; and in not a few instances, instead of evincing a consistent love and respect for the National religion, by attending their parish church, they are more frequently to be found in the ranks of those worshippers who avowedly are hostile to that essential part of the great fabric of our monarchical constitution, which, we believe, Orangemen are sworn to defend.

While, however, we mention these practical defects and inconsistencies, it is not from any condemnation of the system by which they profess to be guided; for these, we are persuaded, would speedily disappear, if that system were faithfully carried out, and the duty of supervision and direction competently and vigorously fulfilled. And Orangemen can have no hesitation in believing that, in making these remarks and offering this advice, we are actuated by the purest and most friendly motives,—to induce them, indeed, to respect their own system more, and not cause it to be brought into disrepute and suspicion by inconsistent irregularities. Thus watchful and consistent as individuals, while they are undeniably loyal and true-hearted as a body, they will constitute a real bulwark to the Church and the Throne,—a real barrier against the waves of sedition, infidelity, and false religion,—a comfort to themselves and a blessing to their country,—with an influence that will grow and spread, until there shall be no need of their distinctive name and society, but when, in every land, all shall be known under the one comprehensive designation of the CATHOLIC CHURCH OF CHRIST.

We observe, from our late English papers, a striking instance of the fearless exercise of Episcopal supervision and authority, in the deprivation of the Dean of York Cathedral by the venerable Archbishop of that Diocese,

on account of simoniacal practices. The address of the aged prelate to the Chapter, after hearing their judgment, is so characteristic of the firm yet paternal sentiments of a Father of the Church, that we cannot withhold it from our readers:—

"My Rev. Brethren,—Having now for nearly fifty years, as Bishop of Carlisle and Archbishop of this province, held a high and most responsible station in the Church—a station to which duties no less important than solemn are inseparably attached—it might be expected that, in the course of so long a period, occasions would sometimes arise, when in the faithful and conscientious discharge of my corrective authority, I should be required to incur the sacrifice of personal feelings of a very painful nature. Such, in fact, has before been the case, but in no former instance have those feelings been so painfully and so acutely excited as in the present truly afflictive one, and nothing but the strongest sense of the paramount duty I owe to the Church in general, and to the church of York in particular, could induce me to sign the sentence, which has now been submitted to me by your venerable and learned Commissioners, and which has my full and hearty approbation. But after a very attentive and careful perusal of the evidence on which the sentence is grounded, I find it unhappily such as to leave no doubt that Simony has been committed in its most aggravated form, and that the Dean of York has been guilty of one of the greatest ecclesiastical offences; that he has been in the practice of disposing of his clerical patronage, not for the purposes for which it was entrusted to him, but for lucre, putting out of the question every consideration of the fitness of the individual whom he has nominated as patron, and instituted as Ordery, for the cure of souls. Criminality of this kind, that which the canon law scarcely knows any greater, established by legal and convincing proof, against so high a dignitary of the Church, has appeared to me, after mature and most anxious consideration, to demand a sentence which shall prevent a repetition of such practices, mark in the strongest manner the sense which the Church entertains of them, and remove the dangerous effect of so ill an example. The Dean has neither met the charge nor shown the smallest compunction for the offence; but, on the contrary, in his letters to the Chapter Clerk, in October last, declared (and has recently repeated the declaration), that if he had a hundred livings he would sell them all! In such a case I feel that leniency would be misplaced, or, rather, indeed, that it has been rendered impossible; and therefore, under a deep sense of the responsibility of my episcopal office, I consider it to be my bounden duty to pronounce the sentence of deprivation upon him from the dignity and privileges of the deanery of York."

This is a proceeding which naturally creates a good deal of sensation in England; but it is one which must be almost exclusively on the side of Ecclesiastical order and Christian propriety. These honest vindications of our venerated Establishment from the abuses engendered more from the infirmities and evil passions of men than from real defects in the system, must go far towards silencing the often caseless clamour against it, and ensuring its own efficiency.

We perceive by the Ecclesiastical Gazette of April 13, that the Rev. H. C. Terrot, Dean of the Diocese of Edinburgh, has been elected Bishop of the same, in the room of its lamented Diocesan lately deceased. We had the gratification of attending the chapel of Mr. Terrot in Edinburgh some years ago, and can bear our humble testimony to his abilities as a Divine, as well as to the high estimation in which he was held by the Episcopal portion of the inhabitants of that beautiful city.—Mr. Terrot, we understand, is a near relative of the Rev. S. S. Wood, Rector of Three Rivers, in the Diocese of Quebec.

It gives us great pleasure to learn from the Ecclesiastical Gazette, that the subject of erecting and endowing additional Colonial Bishopsrics, is by no means lost sight of in England. In order more effectually to awaken public attention to that important object, a public meeting of the Clergy and Laity of the Church has been called by the Archbishop of Canterbury. This was to have been held on the 27th of April, so that we may expect very soon to be informed of its result.—The inadequacy of the episcopal supervision actually existing to the great and growing spiritual wants of the Colonies, is very apparent; and the rapid spread in England, of late years, of sound Church principles, causes the public mind to be much more alive than formerly to the importance of the subject. The fact, too, that while in the British Colonies there are twenty-three Bishops of the Romish Church, only ten of the Church of England are to be found there, naturally excites to a more anxious desire to supply the obvious defect as respects the National Protestant Establishment. But we shall better express this want of the Church in the words of the Ecclesiastical Gazette:—"The number of our Bishops in the Colonies ought to be doubled at least. The Bishop of Calcutta has recently stated his opinion that his own overgrown Diocese ought to be divided into three. Ceylon calls for a Bishop of its own. The Cape of Good Hope, where formerly Bishops proceeding to India landed for a few days, is now likely to be deprived of even these occasional visits by the facilities afforded for the overland journey to our Eastern empire; so that unless a Bishop be consecrated specially for that province, our fellow-countrymen residing there will be debarred from the advantage of those offices which are administered exclusively by the first order of the ministry."

Again, what can be more anomalous than the present extent of the diocese of Australia, comprising the settlements at Adelaide, at a distance of 1200 miles from Sydney, Van Diemen's Land, itself half as large as England, and New Zealand, which can be reached only after a long voyage!

If we turn from the Eastern to the Western hemisphere, we find the Bishop of Nova Scotia (notwithstanding the erection of Newfoundland into a separate see) still presiding over a diocese nearly as large as all England, and considerably more difficult to traverse.

We have a single Bishop for the whole of the British Trinidad Islands; the Roman Catholics have two for Trinidad alone. Certainly an additional Bishop is required for the large and important province of British Guiana.

Lastly, we have Clergymen and congregations settled not only in the British possessions, but in almost every place in the islands and coasts of the Mediterranean, and many thousands of soldiers and sailors serving at Gibraltar, Malta, in the Ionian Isles, and in the navy or merchant service. These, though the great majority are members of the Church, are deprived of the advantages of Episcopal superintendence, and shut out from the enjoyment of Episcopal ordinances. There is no Bishop to confirm their children, to consecrate their churches, or generally to set in order the things that are wanting in every city. Nor is there at the present moment, when our intercourse with the Eastern Churches has been renewed, and when such an increasing interest is felt in their welfare, any Bishop of our Church to hold authorized communication with them in the whole of the Levant. It is to remedy this anomalous state of things, so disgraceful to our Church and nation, that the meeting has been called for the 27th of the present month at Willis's rooms. Surely so great a work, commenced by the heads of the Church, well deserves the zealous co-operation of all its members."

The MIDLAND CLERICAL ASSOCIATION held their last quarter session at Picton, on Wednesday the 12th and Thursday the 13th instant. Several of the brethren were unavoidably absent from circumstances of domestic affliction, which produced a strong expression of sympathy from those who were happily enabled to be present; but to the few who were assembled,—reduced, from these causes, to seven,—the occasion was one of great interest

and satisfaction. The theological discussions pursued, always serve to burnish, and preserve in readiness for the contest, that spiritual armour in which the Christian combatant, surrounded as he is by complicated difficulties, is required to be encased; and these opportunities of exchanging opinions upon practical and parochial duties, must necessarily serve to qualify for their more effectual discharge.

The usual services were held in the Church of St. Mary Magdalen at the close of the private exercises of each day: on the former, an elaborate discourse was preached on the 25th Article of the Church by the Rev. A. N. Bethune, from 1 Cor. ii. 6, 7; and on the latter, a sermon embracing many prominent points of practical duty, was delivered by the Rev. R. D. Cartwright from Romans x. 17, "Faith cometh by hearing, and hearing by the word of God."

At the time of Divine Service on the second day, the Association were gratified by the arrival of the Rev. W. Agar Adamson, the newly appointed Missionary at the Isle of Tanti, opposite the village of Bath; and we were rejoiced to hear this reverend brother express his high satisfaction with the country, and speak encouragingly of his prospects in his new sphere of duty.

The following authorized copies of the Prayer for the Governor-General, and the Prayer to be used during the Session of the Legislature, are published for the guidance of the Clergy and Congregations of the Established Church of England, in the diocese of Toronto:—

PRAYER FOR THE GOVERNOR-GENERAL, TO BE READ AT MORNING AND EVENING SERVICES, AFTER THE PRAYERS FOR THE QUEEN AND THE ROYAL FAMILY. Almighty God, from whom all power is derived, we humbly beseech Thee to bless Thy servant, the Governor-General of this Province. Grant that he may use the sword which our Sovereign Lady the Queen hath committed into his hand, with justice and mercy, according to Thy blessed will, for the protection of this people, and the true religion established amongst us. Enlighten him with Thy grace, preserve him by Thy Providence, and encompass him with Thy favour. Bless, we beseech Thee, the whole Council; direct their consultations to the advancement of Thy glory, the good of Thy Church, the honour of her sacred Majesty, and the safety and welfare of this Province. And this we humbly beg in the name and through the mediation of Jesus Christ, our only Redeemer and Saviour. Amen.

Immediately before the General Thanksgiving, shall be used at Morning and Evening Service, the following Prayer during the Session of the Legislature:—

Most Gracious God, we humbly beseech Thee, as for the United Kingdom of Great Britain and Ireland and her Majesty's other dominions in general, so especially for this Province, and herein more particularly for the Governor-General, the Legislative Council and the House of Assembly, in their legislative capacity at this time assembled: that Thou wouldest be pleased to direct and prosper all their consultations to the advancement of Thy glory, the good of Thy Church, the safety, honour, and welfare of our Sovereign, and her dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for our generations. These, and all other necessities, for them, for us, and for the whole Church, we humbly beg in the name and through the mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

COMMUNICATION.

To the Editor of the Church. THE ORANGE INSTITUTION.

Woodstock, District of Brock, April 21st, 1841.

SIR,—A portion of the Upper Canadian press, professing what the cant of the age calls liberal, but which, in truth, are free-thinking and republican principles, have been, for some time past, both before and since the elections, loud in their attacks upon the ORANGE INSTITUTION; and, in accordance with their usual practice, with the aid of outrages of their own provocation, and falsehoods of the most malignant and unfounded character, of their own fabrication,—these confidently and rejoicingly hope they have made out a case to call for legislative measures, to crush that formidable and tried power, which they hate, because they fear,—knowing and feeling that, humanly speaking, it is the last barrier left us to resist and defeat the machinations of our three-fold enemy—Popery, Infidelity, and Republicanism,—which madly threatens to sweep away every thing dear to us, as British subjects, and members of the Church of England, the great centre and bulwark of Protestantism throughout the world. In the front of this dark band, stands the Toronto "Mirror," supported by the "Examiner" and "Colonist." The first-named of these journals, on the 15th of February last, contained no less than three furious articles against Orangemen and Orangemen, manifestly designed to assist the radical movement and interests, in prospect of the then approaching elections. The first of them was headed, "Ireland—An Orange murderer," which had just as much to do with Orangemen as it had with Popery;—it appearing, from the coroner's inquest, to have been an homicide, arising altogether out of a dispute respecting some property claimed by adverse parties, under conflicting wills, made by the testator at different times.—The second alleged to be, "A sketch of the oaths, ceremonies, &c. of Orangemen, as received from a gentleman from the North of Ireland—a Protestant, and once Master of three Lodges, but who withdrew from the order in 1797, because the forms and ceremonies were a mingling of sacred and profane things, of prayers and songs of praises to King William the Third, and was a very highly valued and respectable citizen of the United States." And the third professed to give a history of the origin and design of the Orange system.—Sir, it is no part of my purpose, in addressing you, either to admit or deny the accuracy of the "Sketch" furnished, upon the veracity of this quondam Orangeman from the North of Ireland, whose qualms of conscience, according to the "Mirror's" shewing, loathed the "Boyne water" and "glorious memory," but found no difficulty in gulping and digesting perjury; and, verily, I do not envy the United States in its acquisition of "so very highly valued and respectable a citizen."

Sir, I have lived very long in Ireland to be ignorant of the stratagems employed by Jesuits to obtain an end. There is no dishonest or dishonourable act—no device in the black catalogue of human cunning and turpitude to which they will not resort, (for with them the end justifies the means,) to accomplish the grand and sole object for which they exist, namely, the total extinguishment of the Church of England, and consequently of the glorious light of the gospel, and the recovery of that tyrannical sway, that absolute, uncontrolled power which was once wielded by that unholy and worthless fraternity, over the minds and liberty and life of christendom. Woe to the world, should it again become its master! Then, indeed, will the nations be scourged for their neglect and abuse of the many inestimable blessings and privileges, both civil, intellectual, and religious, which, by the good Providence of God, the reformation introduced. Faithful to the creed, and imbued with the spirit of Loyola, the Mirror labours if, by any means, he can assist in restoring the fallen greatness of anti-christian and persecuting Rome. Fraud, falsehood, and slander, in the absence of thumb-screws and fagots, are the weapons of his warfare; and, in perfect harmony with those principles, have its pages been graced with the articles to which I have alluded.—Permit me, therefore, Sir, to lay before the Canadian public, through your journal, a true version of the causes which led to the Orange Institution in Ireland, in contradiction of the false statement, published by the Mirror, ("for the information of all public journals that are opposed to Orangemen in British North America.") upon the authority of "Taylor," a writer whose veracity is of too questionable a character to entitle him to the smallest share of respect or credit, even upon subjects of the most trivial nature; and although my narrative may unavoidably occupy more space than is generally allowed to any particular subject in the columns of a newspaper, I trust, nevertheless, that you will consider its importance both a sufficient apology for its length, and inducement for its publication.

The Societies of United Irishmen, says an able writer, is known as an historical fact, were first instituted in the North of Ireland, by the Presbyterians, about the year 1791. Their professed object was to obtain parliamentary reform, and catholic emancipation; but whatever the real views of these societies had been at first, in a short space of time they were very well disposed to imitate the example of France,—to separate Ireland from Great Britain,—subvert the established Constitution of the kingdom, and form a republican government. Ulster, during the progress of the French revolution, had early manifested a strong republican feeling, by rejoicings at, and different commemorations of that event, and by

the public addresses of the citizens of Belfast to the National Assembly. Those societies exerted the most unwearied diligence in gaining over persons of activity and talent throughout the kingdom, and in preparing the public mind, by their publications, for the execution of their future purposes. In the summer of 1796, they solicited and were promised French assistance; at which time there were in Ulster 100,000 organized men, well provided with arms and ammunition, and only waiting for the arrival of foreign aid to take the field. At this time, while the North was preparing for rebellion, the South, as loyally attached to the government; for the conspiracy was confined to Ulster and the metropolis. The leaders, desirous of strengthening their cause, and apprehensive that the French might be deterred from a repetition of their attempt at invasion, by the local disposition manifested throughout Munster and Connaught, determined to direct all their energies to the propagation of their doctrines in those Provinces, which had hitherto been but very partially infected. By what magic, then, was the South so suddenly and so completely allured into the conspiracy? Was it the cry of parliamentary reform and catholic emancipation, which in the North had been raised with such good effect, to elude the real designs of the traitors? The evidence furnished by the reports of the "committees of secrecy" of both houses of parliament, will solve this important question:—

"In order to engage the peasantry, in the southern counties, the more eagerly in their cause," says the report of the House of Commons, "the United Irishmen found it expedient, in urging their general principles, to dwell with peculiar energy on the supposed oppressiveness of tithes, (which had been the pretext for the old Whiteboy-insurrections,) and with a view to excite the resentment of the catholic, and to turn that resentment to the purposes of the party, fabricated and false tithes were represented as having been taken to exterminate catholics, and were industriously disseminated by the emissaries of treason, throughout the provinces of Leinster, Munster and Connaught. Reports were frequently circulated among the ignorant of the catholic persuasion, that large bodies of men were coming to put them to death. This fabrication, however extravagant and absurd, was one among the many wicked means by which the deluded peasantry were engaged the more readily in the treason."—And, says the report of the secret committee of the House of Lords, "It appeared distinctly to your committee, that the stale pretext of parliamentary reform, and catholic emancipation, were found ineffectual for the seduction of the people of the southern provinces, and therefore the emissaries of treason, who had undertaken it, in order to prevail with them to adopt the system of organization, first represented that it was necessary in their own defence, as their protestant fellow-subjects had entered into a solemn league and covenant to destroy them,—having sworn to wade up to their knees in Popish blood. The people were next taught to believe that their organization would lead to the extinction of tithes, and to a distribution of property. Under the influence of those false, wicked, and artful suggestions, the organization was gradually extended through the other three provinces, and the measures adopted completely succeeded in detaching the minds of the lower classes from their usual habits and pursuits, inasmuch that in the course of the autumn and winter of 1797, the peasantry of the Midland and Southern counties were sworn, and ripe for insurrection."

From these authentic documents, it is evident that the basest frauds and falsehoods were too successfully practised to poison the minds of the Roman catholic peasantry against their protestant countrymen, i.e., against the members of the Church of England more particularly. These wicked arts and lies had already succeeded in organizing the entire of the catholic population into a hostile and consequently dangerous and rancorous collision between them and the rural protestants, wherever they met, whether in town or country, fair or market. It is but right, however, to state, that the Presbyterian North, which at the first had been so active in endeavouring to effect a revolution, soon saw the full extent of their error. The termination of the French revolution in a military despotism, and the religious character which the rebellion assumed in the provinces of Leinster, Munster and Connaught, clearly exhibiting a determination on the part of the Romanists to destroy Protestantism, root and branch out of the land,—to establish Popery in all its pristine power and haughtiness on its ruins, and to seize upon all Protestant property, and the acts of savage cruelty which they perpetrated upon unoffending and defenceless Protestants of all sexes and ages, re-enacting the bloody scenes of 1641, all contributed to open their eyes to a view of sober and rational liberty, and to the unchanged and unchangeable nature of Popery. Afterwards, in the hour of need, the Presbyterians of the North holdy stood forward to defend their King and country, their altars and institutions, as men resolved to do or die; and, at this day, Protestant Ulster is, under Providence, the strong arm and safeguard of Protestant Ireland.

From your population of 1791 and 1795, it may easily be imagined that the one or no good will subsisted between the Popish and Protestant of the North. The former were, at this period, known by the name of "Defenders." They had objects unknown to, and distinct from the conspiracy into which they had at first been initiated, and separate laws and leaders of their own choice. The false and wicked representations made to them, of an intention of the Protestants to murder them by wholesale, or drive them out of the country, produced an effect different from that designed by the United Irishmen of 1791: an imperium in imperio was established among them; and thus, while the Popish traitors seemed to act in concert and conformity with the revolutionary army, they were, in fact, working out their own ends, under the advice and direction of a power which is too prudent to appear in the field, until success appears to be certain; and, as their numbers increased, and good news from the South reached them through their emissaries, they waxed bolder and fiercer, and became daily more insolent and aggressive. "Those men who are called Defenders," says Wolfe Tone, "are completely organized on a military plan, divided according to their several districts, and officered by persons chosen by themselves. The principle of their union, is implicit obedience to the orders of those whom they have elected for their generals, and whose object is the emancipation of their country, the subversion of the English usurpation, and the bettering the condition of the wretched peasantry of Ireland; and the oath of their union asserts, that they will be faithful to the united nations of France and Ireland." Such were the Defenders, and composed on the same incontrovertible authority, of catholics only.

In June, 1795, Mr. Tone further states, "their organization embraced the entire Roman catholic peasantry of Ulster, Leinster, and Connaught." About the same time, owing to arrangements devised towards the end of the previous May, the leaders were enabled to ascertain the numbers at their disposal; and in July, at the Fair of Loughliff, in the County Armagh, the general command of offensive operations. In the morning of that day, large bodies of strangers were observed entering the town; many of them were seen, during the day, penetrating and passing through the groups occupied in traffic, taking but little interest in the business of the market, but, as was afterwards conjectured, testing, by signs and questions, who was of their party. On a sudden, the Protestants found themselves furiously assailed; and, after making faint resistance and suffering dreadfully, were driven out of the Fair. They rallied, however, and after hard fighting, remained at night in possession of the town. From that day, until the 21st of September, the country was at the mercy of an unmanageable mob. The "Defenders," foiled in their open attempt, returned to their ordinary practice of more guarded atrocities. Protestants, if found alone, were beaten or killed; their houses were attacked at night, and, if not well secured, were plundered; at night and day, they were subjected to a most galling and distressing espionage.—About the middle of the month, it was discovered that the "Defenders" were encamped,—that they had congregated some thousands, it was said, in numbers,—and that they had drawn a trench, constituting a sort of fortification, around them. The name of the place where they had encamped is Athgathmore, and is in the immediate neighbourhood of a village called "The Diamond." The town-land, upon which the camp was pitched, was inhabited exclusively by Roman Catholics. The animosity of the opposite party had taken so decided a turn, that the "Defenders" remained under arms for three successive days, challenging their opponents to fight it out in the field; for such Protestants—who were styled "Peep-of-day-boys"—as were in the neighbourhood, collected and sheltered themselves on eminences, from which the fortifications of their enemies were commanded, and during two successive days and nights an intermitting fire of musketry was kept up by the misguided and misgoverned belligerents.

So far the battle lay between two parties,—one consisting of sworn traitors, the other of loyal men,—compelled into self-defence to hostile resistance. The time, however, was at hand when a more different character of a contest was to take a share in the conflict. As peaceful, but resolute, Protestants stood together within hearing of the sounds of war, comparing and commenting on the rumours, which were thickly and rapidly scattered over the country, they asked each other,—Was it right that they should leave the few, among whom they had friends, to continue the combat with so disproportionate numbers? They learned that auxiliaries hourly swelled the ranks of the "Defenders"—should they leave the Protestant side deserted? The result

CHRISTIAN LIBERALITY.*

From Greenland's icy mountains,
And India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;

HERE.

One day Mr. Hammond received a very large packet by the post. He found, on opening it, that it contained a copy of the Queen's letter to the bishop, authorising that contributions should be made in all parishes for the support of the Society for the Propagation of the Gospel in Foreign Parts.

Mr. Hammond very judiciously selected Advent-Sunday for his sermon, and chose for his text Rom. x. 13-16, "Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

But the chief part of his sermon related to the mode in which this duty should be performed, in order to insure God's blessing on our labours. "Sending" missionaries (he said) did not consist, as some seem to think, in merely subscribing to pay their passage-money, and perhaps allowing them a small salary when they arrived at their place of destination; but they must be sent by competent authority from the Church.

This was the way in which invariably missionaries were sent forth in the apostolic ages: see, for instance, the account of the sending forth of the first missionaries, Paul and Barnabas, in the thirteenth chapter of the Acts of the Apostles. By sending out preachers of the Gospel in this regular manner, who shall either themselves be bishops or placed under regular episcopal authority, we might hope for God's blessing on their labours.

Mr. Hammond, however, I am heartily glad I have got rid of the concern. "And so am I," thought Mr. Walton, as he wished him good morning. They met with but one adventure after luncheon worth relating: this was at the house of Mr. Skaighley. Mr. Skaighley was a tradesman in good circumstances. His wife dressed finer than most of her neighbours, and he was notorious for giving the best suppers of any in the town; yet he never had a shilling for a charitable purpose.

This sermon had a very good effect in setting the people of Church over to think, not only on the duty of sending missionaries, but on the right mode of performing it. They had been accustomed to care very little about the manner in which missionaries were sent forth.—Whatever society got up the best meeting, and sent travelling gentlemen who could tell the most amusing and pathetic stories, commonly got the most money.

The next day Mr. Hammond commenced what was the least agreeable part of his task,—the going round from house to house to solicit contributions. It is one of those duties, however, from which a clergyman must not shrink, especially when he is acting under authority.

The young curate's labour was much lightened by the kind and considerate offer of Mr. Walton to accompany him. "Come and breakfast with me," said his worthy friend, "and we will go together: perhaps my company may be of some use to you."

Have any of my readers ever engaged in this branch of duty? Though full of annoyances, there is also a good deal of interest and instruction in observing the different traits of character which are exhibited. First, by the way, let me recommend them on no account to carry their book and pencil in their hand, as they go from house to house; for persons who are looking out of their windows will often suspect their errand, and refuse admittance. Of course they must expect to meet with many denials, and many modes of denial. First, there is the denial indirect: "Well, I'll consider of it, gentlemen." They may generally set down about eight against the name of these considerate gentlemen; though I have known them come forward afterwards with a handsome subscription.

* From Greeley's "English Citizen."
† It may be useful to inform churchmen which are the best societies to subscribe to. All churchmen, however poor, should contribute to the following:—1st, The Society for the Propagation of the Gospel in Foreign Parts. This is the best missionary society, being sanctioned by all the bishops of the English Church, and being conducted on regular Church principles.

or else he will be abusive. Then there is the denial courteous; and of these there are two kinds, the hostile and the friendly. The courteous denial hostile is of this sort (and it is a sort of denial, by the way, with which churchmen themselves would do well to be prepared): "Really, sir, I have thought of your scheme (or, I have read the prospectus of your society), and I cannot say that it accords with my views or principles: therefore I must beg to decline being a contributor."

All these sorts of denial did our two friends meet with during their morning's walk; and many others, characteristic of the individuals to whom they applied. Mrs. Decorset regretted very much that it was not in her power to contribute as she should have wished to an object which was recommended by two gentlemen for whom she entertained so high a regard.

Mr. Reuben Raffles met them very cordially at the door: "Well, gentlemen," said he, "so you have taken to my trade—turned solicitors; ha, ha, ha! rather dry work, isn't it? But come in; I have got some luncheon ready for you." Mr. Walton and his friend had no objection to the proposal, and were soon employed in discussing Mr. Raffles' hospitable fare.

"And now," said Mr. Walton, rising to take his leave, "I hope you will allow us to add your name to our subscription." "Oh, the subscription," said Mr. Raffles, changing his tone; "the subscription, oh! Well, I suppose I must give you something: here's half-a-crown for you. I would have given you more, if it had not been for the failure of that unlucky party. I declare it has cost me at least £200, besides £100 more which I lent that rogue Wiggins, and probably shall never get a farthing back. However, I am heartily glad I have got rid of the concern."

They met with but one adventure after luncheon worth relating: this was at the house of Mr. Skaighley. Mr. Skaighley was a tradesman in good circumstances. His wife dressed finer than most of her neighbours, and he was notorious for giving the best suppers of any in the town; yet he never had a shilling for a charitable purpose. When the curate and his friend entered his shop, he was all bows and smiles, supposing them to have come to make a purchase.

"Well," said Mr. Walton, when they returned home from the round of visits, "we have met with some refusals to be sure, but I think, on the whole, we have done full as well as could be expected under all circumstances; and I am glad to see there are a good many annual subscriptions amongst them. I think our parish will make a pretty good figure in the Society's report next year."

Mr. WALTON. It is astonishing to see how little notion people have of making any real sacrifice for the glory of God. How many are there of those who have set down their guineas or their five shillings, who positively will not know that they have parted with them!—There was old Weldon, did you see him dive into his pocket, and take out a whole handful of sovereigns and silver, and pick out just one shilling? Then old Reuben, with his half crown. Why that bottle of liquor, which he would uncork for us, cost him ten shillings, if it cost him sixpence.

Mr. HAMMOND. A great many persons, like Mr. Skaighley, do not seem to have much notion of the duty of preaching the Gospel to the distant heathen. Mr. WALTON. I generally observe that those who underrate this duty are equally indifferent to the cause of religion at home. How very few seem aware of the abject destitution of thousands in their own country; or even of those who are aware of it, and talk and make speeches about it, how very few are disposed to sacrifice any sum which they will really feel! A man of fortune builds a house which costs him ten thousand pounds, or more; and when his name is read in the subscription-list as a donor of £200 to the Church-building Fund, it is received with a round of applause! And it is just the same with persons in every class of life.

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You hear many persons say, we must be just before we are generous; we must pay our debts before we give our money away. But why do they get into debt, so as to have no money for religious and charitable purposes? Poor Mr. Owen, for instance. I was much pleased with his honesty, and believe he really would have subscribed, if he could have afforded it, and I could not find in my heart to say a word which might hurt him; but I might well have said, it was his own fault that he was in such

a condition as to be unable to afford a subscription for the extension of religion. The truth is, that people in the present day pitch their scale of living too high; they live up to their incomes, or beyond them; or else they put by all they can scrape together for their children.

Now, as to this, I fully admit the duty of making provision for one's family. We have the authority of the apostle: "He that provideth not for his own hath denied the faith, and is worse than an infidel." But then I do not admit that we are justified in withholding from God his due portion. If a man, for instance, had £500 a-year, and resolved to lay by £100 a-year for his children, I should say he did well. But then, out of the remaining income, he ought to set apart a portion for God's service, and not employ it all on his own living. This would not be to rob his children, but to exercise a wholesome denial over himself.

This is what we all want—a wholesome self-denial, and a great zeal for the honour of God. So that we shall be content to see our neighbours, perhaps, with a better house than our own, or a somewhat larger establishment, or a smarter equipage, or finer clothing, or even allow them to stand a little above us in the scale of society, without repining, yea, rejoicing rather, if we know that the money so saved is devoted to God's glory.

DANTON, ROBESPIERRE, AND MARAT.

DANTON was not a mere blood-thirsty tyrant. Bold, unprincipled, and daring, he held that the end in every case justified the means; that nothing was blameable provided it led to desirable results; that nothing was impossible to those who had the courage to attempt it. A gigantic stature, a commanding front, a voice of thunder, rendered him the fit leader of assassins more timid or less ferocious than himself. A starving advocate in 1789, he rose in audacity and eminence with the public disturbances; prodigal in expense, and drowned in debt, he had no chance, at any period, even of personal freedom, but in constantly advancing with the fortunes of the Revolution. Like Mirabeau, he was the slave of sensual passions; like him, he was the terrific leader, during his ascendancy, of the ruling class; but he shared the character, not of the patricians who commenced the Revolution, but of the plebeians who consummated its wickedness. Inexorable in general measures, he was indulgent, humane, and even generous to individuals; the author of the massacres of the 2d September, he saved all those who fled to him, and spontaneously liberated his personal adversaries from prison. Individual elevation, and the safety of his party, were his ruling objects; a revolution appeared a game of hazard, where the stake was the life of the losing party: the strenuous supporter of exterminating cruelty after the 10th August, he was among the first to recommend a return to humanity, after the period of anger was past.

ROBESPIERRE possessed a very different character: without the external energy of his rival, without his domineering character or undaunted courage, he was endowed with qualities which ultimately raised him to the head of affairs. Though not splendid, his talents were of the most powerful kind; ungainly in appearance, with feeble voice and vulgar accent, he owed his elevation chiefly to the inflexible obstinacy with which he maintained his opinions at a time when the popular cause had lost many of its supporters. Under the mask of patriotism was concealed the incessant influence of vanity and selfishness; cautious in conduct, slow but implacable in revenge, he avoided the perils which proved fatal to so many of his adversaries, and ultimately established himself on their ruin. Insatiable in his thirst for blood, he disdained the more vulgar passion for money; at a time when he disposed of the lives of every man in France, he resided in a small apartment, the only luxury of which consisted in images of his figure, and the number of mirrors which, in every direction, reflected its form. While the other leaders of the populace affected a squalid dress, and dirty linen, he alone appeared in elegant attire. An austere life, a deserved reputation for incorruptibility, a total disregard of human suffering, preserved his ascendancy with the fanatical supporters of liberty, even though he had little in common with them, and nothing grand or generous in his character. His terrible career is a proof how little in popular commotions even domineering vices are ultimately to be relied on; and how completely indomitable perseverance, and the incessant prosecution of selfish ambition, can supply the want of commanding qualities. The approach of death unveiled his real weakness; when success was hopeless, his firmness deserted him, and the assassin of thousands met his fate with less courage than the meanest of his victims.

MARAT was the worst of the triumvirate. Nature had impressed the atrocity of his character on his countenance: hideous features, the expression of a demon, revolted all who approached him. For more than three years his writings had incessantly stimulated the people to cruelty; buried in obscurity, he revolved in his mind the means of augmenting the victims of the Revolution. In vain repeated accusations were directed against him; flying from one subterranean abode to another, he still continued his infernal agitation of the public mind. His principles were, that there was no safety but in destroying the whole enemies of the Revolution; he was repeatedly heard to say, that there would be no security to the state till 280,000 heads had fallen. The Revolution produced many men who carried into execution more sanguinary measures; none who exercised so powerful an influence in recommending them. Death cut him short in the midst of his relentless career; the hand of female heroism prevented his falling a victim to the savage exasperation which he had so large a share in creating.—Alison's History of the French Revolution.

HENRY SMYTH.

Our elder divines spoke to the passions in abrupt invective against general or particular sin, and in roughly drawn but fearful sketches of human depravity and everlasting vengeance. They imparted a dramatic life to their descriptions. We may refer to a preacher of the Elizabethan age; a preacher whose name we have only seen twice mentioned, and whose works, we suspect, are unknown even to the most accomplished ministers of our Church. We mean Henry Smyth, who, in his own day, obtained the appellation of "The silver-tongued." His discourse, entitled, "The Trumpet of the Soul sounding to Judgment," contains thoughts which might have flashed upon the inward eye of Dante, while brooding over the gloomy mystery of the "Inferno." "When iniquity hath played her part, Vengeance leaps upon the stage. The black guard shall attend upon you—you shall eat at the table of Sorrow, and the crown of Death shall be upon your heads, and many glittering faces shall be looking upon you." Such is the vivid picture of the destiny of the unrelenting sinner. Again: "When God seeth an hypocrite, he will pull his vizard from his face, as Adam was stripped of his fig leaves, and show the anatomy of his heart, as though his life were written on his forehead." Ben Johnson, in his admirable comedy of "Every Man in his own Humour," has not rent off the mask with a severer indignation. Once more: "The kingdom of heaven is caught by violence. So soon as we rise in the morning, we go forth to fight with two mighty giants, the World and the Devil—and whom do we take with

us but a traitor?" But it is not in detached sentences or epigrammatic turns, however brilliant, that Smyth's excellence alone resides, although, like all his illustrious contemporaries, he was frequently entangled by the prevailing habit of the times. His sermon upon the gradual decay of religion in the soul, is conceived and executed in a spirit of terrific power. He portrays its condition when the Graces drop away, like leaves in a boisterous wind, when the eclipse of the spirit is not less melancholy or effectual than the eclipse of the sun. With every talent is given the command to put it out to usury till the Master come. Year after year, the Lord visits his vineyard and finds no fruit. At length the tremendous curse goes forth, "Never fruit grow on thee more!" Then the fig tree becomes a dreadful type of the abandoned servant; his knowledge loses its relish; his judgment rusts like a sound unused; his zeal trembles; his faith withers, and the image of death is upon all his religion. But this is only the beginning of sorrows; a more terrible precipice is before him; a profounder gloom is to be encountered. The temple of the soul is abandoned by the guardian angels of heaven, to be occupied by the ministers of darkness. The spirits of Blindness, of Blasphemy, and of Fear, take up their abode with him; and all this that the scripture might be fulfilled, "Whosoever hath not, from him shall be taken away that which he hath." The preacher in a strain of unequalled vigour, proceeds to paint the progress of the sinner through the remaining stages of existence, until the soul bleeds to death under the sword of its spiritual and victorious enemy. Smyth possessed what South called a fluency of sacred rhetoric; his mind was saturated with the Scriptures, imbued with all the gorgeous colours of prophecy, and enlightened with all the rays of the Sun of Righteousness. He sheds his bible knowledge over every page. How ingeniously, for example, and with what fertility and beauty he shows the usual course of God's mercies towards us. He compares them to the rain which descends from heaven: first he says, it rains small drops, and after that great drops, and the small are the signs of the great. First you see Elisha with a single spirit, and afterwards you see him with a double spirit. First you see Paul sitting at Gamaliel's feet, and then you behold him in Moses' chair. You see Timothy a student, and then an evangelist; Cornelius praying and Peter instructing; David repenting, and after that, Nathan comforting. When you have beheld the disciples worshipping, you see the Holy Ghost descending. The wise men seek Christ before they are found together with him. First you see the Eunuch reading; then understanding; then believing, and after all, you see him baptized. Such is the manner of Smyth, one of the robustest intellects of a hardy and muscular generation. We have been accustomed to read him in the old edition of 1593, and know not if his works have ever been reprinted. No copy, we believe, is to be found in the British Museum.—Church of England Quarterly Review.

The Garner.

END AND PURPOSE OF CHRIST'S ASCENSION.
He ascended to triumph over all our spiritual enemies, as the Roman conquerors, in their ovals and triumphs, ascended into the Capitol. Thus David describes the end of his ascension: "When he ascended up on high he led captivity captive." As conquerors lead their captives in chains before and after their chariots, so did Christ triumph gloriously over Death, and Hell, and Satan. Rise up Barak and lead thy captivity captive, thou son of Abimeam. In his Passion he did subdue our enemies; that was the field of his victory; but in his Ascension, there he triumphed over them; that was the chariot of his triumph. He ascended into Heaven to prepare a place for us. He had purchased it by his Passion, he prepares it for us by his Ascension. Heaven was shut up against us as was Paradise to Adam; but Christ, he makes a re-entry for us, and in our name he takes possession of it. "He hath made us sit together in heavenly places with Christ." He ascended up to Heaven, from thence to send down the Holy Ghost upon us. "This expedient I go away; if I go not, the Comforter will not come; but if I depart, I will send him unto you." 'Twas the great fruit of the Ascension, the pouring forth of the Holy Ghost. This Peter declares in his first sermon upon the day of Pentecost. "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he had shed forth this which ye now see and hear." "When he ascended up on high he gave gifts to men," saith David. As conquerors in their triumphs have their Missiles, are manifest to their followers, having made up our peace, as a fruit of our peace, he obtains for us the Holy Ghost. He ascended into Heaven, there to appear before God, as a gracious, prevailing Intercessor for us. He is our agent in Heaven, negotiates and solicits his Father for us. He enters into Heaven, as the High Priest, with all our names on his shoulders and on his breast; there he tenders his merits for us, interposes his mediation, presents our prayers, and makes them accepted of God the Father.—Bishop Browne.

THE APOSTLES NOT IMPOSED UPON.

That the Apostles could not be imposed upon themselves, is evident from what has been already said concerning the nature, and number, and publicness of our Saviour's miracles. They conversed from the beginning with our Saviour himself; they heard with their ears, and saw with their eyes; they looked upon, and they handled with their hands of the Word of Life, as St. John expresses it, 1 John i. 1. They saw all the prophecies of the Old Testament precisely fulfilled in his life and doctrine, and his sufferings and death. They saw him confirm what he taught, with such mighty and evident miracles, as his bitter and most malicious enemies could not but confess to be super-natural, even at the same time that they obstinately blasphemed the Holy Spirit that worked them. They saw him alive after his Passion, by many infallible proofs, he appearing, not only to one or two, but to all the eleven, several times, and once to above five hundred together. And this, not merely in a transient manner; but they conversed with him familiarly for no less than forty days; and at last they beheld him ascend visibly into heaven; and, soon after, they received the Spirit, according to his promise. These were such sensible demonstrations of his being a teacher sent from heaven, and consequently that his doctrine was an immediate and express revelation of the will of God, that if the Apostles, even though they had been men of the weakest judgments and strongest imaginations that can be supposed, could be all and every one of them deceived in all these several instances,—men can have no use of their senses, nor any possible proof of any facts whatsoever, nor any means to distinguish the best attested truths in the world from antiseptic imaginations.—Dr. Samuel Clarke.

THE MIRACULOUS PROPAGATION OF THE GOSPEL.

When Christianity first appeared, how weak and defenceless was it, how artless and undesigned! How utterly unsupported either by the secular arm, or secular wisdom! "I send you forth," said our Saviour to his apostles, "as sheep in the midst of wolves." And, accordingly, they went forth in the spirit of simplicity, of humility, and meekness; armed only with truth and innocence; a good cause and an equal resolution: "The weapons of their warfare were not carnal, but spiritual!" The messengers of these glad tidings were so far from having a name in the world, that they were contemptible: were scorned as Jews by the rest of mankind; and were not likely, therefore, to credit the embassy on which they came. They left their nets and their hooks (the only things, probably, that they understood) to come into a new world, wherein they were perfect strangers, and to preach a new Gospel, with which all men were unacquainted; and they preached it, not to the wise, the mighty, or the noble, who, when converted, might

have forwarded its reception by their influence; but to the foolish, weak, and base, who were able to do nothing for its advantage, but by living according to the rules, and dying for the truth of it. As they had no help from the powers of this world, civil or military, so had they all the opposition that was possible; which they withstood and baffled: they sowed the good seed of the word under the very feet of the Roman magistrates and soldiers, who, though they trod it down and rooted it up, yet could not destroy it so far, but that still it sprang out again, and yielded a fruitful and glorious harvest.—Bishop Atterbury.

REASON AND REVELATION.

Let our reason follow as the handmaid, not lead the way as the mistress, and she will probably go right. Let her weigh indeed and scrutinize the truths which God has communicated, for such is her bounden duty; but let her do so with fear, and trembling, and purity of heart. Most of us, in the course of our theological inquiries, have probably experienced how in many cases, where reason and revelation have at first sight appeared at irreconcilable variance, they have, as new lights have broken in upon us, been found ultimately to correspond. From our recollection of this former transition of our minds from a state of hesitation, to one of deliberate and satisfied conviction upon the minor difficulties connected with the study of God's word, let us at least for the future learn to be humble, and to distrust our own hasty inferences upon those which, as being more abstruse, remain still to be explained. Many, very many more things are true, both in heaven and earth, than human philosophy ever has been, or ever will be, competent to reach. It is with such truths that revelation has to deal: and if we do feel a burning and restless curiosity to fathom those mysteries, let us wait with patience till we have put on a nature adequate to the task; till our intellectual eyesight is strengthened by the healthy waters of the well of life, and we may dare to look without blenching at that pure radiance of eternal light which at present would only serve to strike our mortal faculties with blindness.—Bishop Shuttleworth.

Advertisements.

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TORONTO AND HOME DISTRICT GRAMMAR SCHOOL. THIS SCHOOL will be re-opened, after the Christmas recess, on Monday the 4th of January, 1841. Mrs. CROMBIE'S Seminary will also re-open on the 6th, the Wednesday following. M. C. CROMBIE, Principal. Toronto, Dec. 28, 1840.

BROCK DISTRICT SCHOOL.

WANTED, a TEACHER to the Brock District School. References as to Qualification, &c. to be forwarded to H. C. BARWICK. Woodstock, 16th February, 1841.

HAT, CAP, AND FUR HAIR.

CLARKE & BOYD, grateful for past favors, respectfully announce the arrival of their Fall and Winter Stock of LONDON HATS, from the most approved makers, and of the very latest London and Paris fashions, with a choice stock of FURS, suitable for the climate. King Street, Toronto, 18th Sept., 1840. 11-4

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THE Subscriber respectfully informs his friends and the public, that in addition to his former business, he has commenced the manufacturing of CAST STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, & of first rate workmen. Storekeepers, and others in want of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged. SAMUEL SHAW, 120, King-Street, Toronto, 10th October, 1840. 15-4

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