

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 PILGRIM'S SONG.

My rest is in heaven, my rest is not here,
Then why should I tremble, when trials are near?
Be hush'd my dark spirit, the worst that can come,
But shorten thy journey, and hasten thee home.

It is not for me to be seeking my bliss,
And fixing my hopes in a region like this;
I look for a city which hands have not piled,
I pant for a country by sin undefiled.

The thorn and the thistle around me may grow;
I would not lie down upon roses below;
I ask not a portion, I seek not a rest,
Till I find them for ever in Jesus's breast.

Let death, then, and danger, my progress oppose,
They only make heaven more sweet at the close:
Come joy or come sorrow; what'er may befall,
An hour with my God will make up for them all.

With a scrip on my back, and a staff in my hand,
I'll march on in haste, through an enemy's land:
The road may be rough, but it cannot be long;
And I'll smooth it with hope, and I'll cheer it with song.

HOOKER.

Voice of the wise of old!
Go breathe thy thrilling whispers now
In cells where learned eyes late vigils hold,
And teach proud science where to veil her brow.

Voice of the meekest man!
Now, while the Church for combat arms,
Calmly do thou confirm her awful ban,
Thy words to her be conquering, soothing charms.

Voice of the fearless saint!
Ring like a trumpet, where gentle hearts
Beat high for truth, but, doubting, cover and faint;
Tell them the hour is come, and they must take their parts.
The Cathedral.

THE PRUSSIAN CLERGY.*

In Prussia the clergy are universally poor. The living of Spandau, one of the richest in the kingdom, brings in an annual revenue of only two hundred Frederick-d'ors, or one hundred and fifty or sixty pounds of our money. In the country places, such is the depressed state of our clergy, that they are obliged, in many instances, to eke out their slender incomes by working in the fields like day-labourers. Again, though the state-religion of Prussia be Protestant, (for the distinctions between Lutheran and Calvinist are now forgotten,) such is the liberality of the government, that in parishes where the majority of the inhabitants profess the Romish faith, a Romish priest draws the stipend, and occupies both the church and the glebe-house. Here, then, we have the two great evils already referred to; a clergy universally impoverished, and a state-religion not fairly countenanced by the state. What is the consequence?

If the Prussian clergy were far more learned than they are,—and I am willing to allow that there is a prodigious mass of learning among them,—if their habits of life, instead of being those of the recluse, were, in point of activity and energy, all that their office requires,—it seems next to impossible that, labouring under such palpable disadvantages, they should ever acquire the smallest influence within the domestic circles of their parishioners. Cut off by their poverty from associating with the higher classes, and separated from the lower by the superior cultivation of their intellects, they may be eloquent in their pulpits, and able, and even orthodox, at their desks, yet produce little effect for good upon the public mind, or the public morals. For it is neither by their preaching, nor by their writing, that the ministers of religion most effectually serve the purpose for which the state provides them with subsistence. It is in the daily intercourse of life—in the domiciliary visits which they pay to the cottages of the poor—by the tone which they give to general society wherever they join in it,—that the best opportunities are afforded to them of moulding the opinions of those around them; because it is in such situations that they best succeed in earning the respect of their neighbours; and I need not add, that the precepts of religion never carry with them half so much weight as when they come to us from those whom we both know and estimate rightly. But this can never be the case in a country where the political position of the clergy is such, that a noble house would feel itself disgraced, were one of its poorest scions to enter into holy orders; where the emoluments of office are so wretched, and the condition of the pastor so humble, that the very peasants scarce look on the last with respect, or to the first as an object of ambition. It is better, however, to describe in detail, than to go on with a general line of reasoning.—The following is a correct sketch of what befell when I paid a visit to the incumbent of a country parish, certainly neither the poorest nor the most secluded within the limits of the Prussian dominions.

The parsonage-house stood close to the parish church. It was a straggling, old-fashioned edifice, with a paved court in front, and a garden and orchard behind. The walls were very dingy; and both they and the tiles gave evidence that the hand of repair seldom touched them; the courtyard was neither clean nor well kept. When I entered, I found two women, one elderly, the other young, feeding some poultry. They were dressed in the humblest style, as if accustomed to such operations; and I naturally concluded that they were the pastor's servants. I was mistaken. The one was his wife, the other his daughter; and as the good man kept no domestic except a little girl, by whom were all the menial offices of the household performed, I entered. German houses, in general, are not what we should call well-furnished; that is to say, you need not expect to find, even in the palaces of the nobility, carpets on the floors, or an air of luxurious ease any where; but this poor man seemed to have a spacious one at all. His room—and it was a room—contained a chest of drawers, a small round deal table, a few chairs with wooden seats, and a porcelain stove. He had just finished dinner, for it was one of clock, and the remains of the feast stood before him, namely, a large basin of the thinnest soup, something which I mistook for suet dumplings, a morsel of bannock done to tatters, and a plate of sour crout. His drink was a mug of beer, and his pipe was already in his mouth. The good man begged me to take a seat, and cheerfully answered such questions as I chose to put to him. I forget what was the precise value of his benefice; I only remember that it was inconceivably small; yet he assured me that there were many of his brethren poorer than he, and that he was contented. "For my garden is

very productive," continued he; "and I am yet strong enough to cultivate it myself."

"And have you any society at hand?" said I. "Are your people attentive and kind to you?"

"I have nothing to complain of among the people," replied he; "they attend church tolerably well, and when I do join them of a Sabbath evening in the public garden, we smoke our pipes very sociably together. But we don't see much of one another."

I soon found, on pushing my inquiries farther, that the relation between pastor and flock is in Prussia a very different affair from what it is among us. Nobody ever thought of applying to the pastor of —, in case of difficulty, for advice. No sick person besought him to visit him or her in sickness; the poor found him not their advocate, nor expected so to find him. The poorer man sent him no little presents—eggs, or poultry, or fruit—in token of attachment. With the great proprietors, one of whom had a schloss in the parish, he held no intercourse; indeed he was, except in his own family, entirely companionless. Again; it was not his wont, nor the custom of his brethren, except on stated occasions, to catechise the young, or to exhort the aged. He lived, in short, a life of mere routine, and had no inclination to step beyond the circle. How is it possible that a man so circumstanced can have the slightest power to mould the opinions, or lay down rules for the conduct, of those around him.

The errors, then, with which the Prussian government seems to be chargeable, are these:—first, that it is not, in the proper acceptance of the term, in alliance with any particular church or creed whatever; and next, that it has not provided for the ministers of religion such a maintenance as the nature of their office requires. For it is beside the question to argue, that if the clergy be poor, they are at least on a level with the members of other professions. It can be no object to the government whether the physician and apothecary shall have influence over the minds of their patients or not, or the lawyer be able to bend them to any given purpose. If the government have a wish in reference to these gentlemen all at all, it probably is, that they shall possess neither the inclination nor the will to sway the moral opinions of the people; but with the clergy the case is different.—If they be incapable of accomplishing this end, they are clearly inadequate to perform one of the great purposes for which the state undertakes to maintain them. And I need scarcely add, that men are no where so humbled as to listen with deference, on the most important of all subjects, to the precepts of those whose condition renders all approach to general companionship impossible. Such, however, is precisely the state of things in Prussia; which is the more to be lamented, that the government piques itself on the efforts which it makes to discover latent talent in other walks of life, and to foster and reward it. It is in the Church only that no prizes are bestowed, and that no pains are taken to ensure for the work of the ministry, at least a fair share of the shining and influential genius which every where abounds in the community.

I AM A CHURCHMAN.*

I am a Churchman, because the Church of England is one of the oldest branches of the Christian Church; she can trace back her history not merely, as some would have it, to the times of the Reformation, but almost to the days of the Apostles themselves; for she was not first formed by the Protestant Fathers, she was *reformed*, and they were her own children who purified her from the errors and defilements of Popery. I love my Mother Church the more because she is old; her hoary head is a crown of glory. The Wise man has told me "thine own and thy father's friend forsake not," and I have seen no reason to forsake her.

I am a Churchman, because I know of no Church that holds the great leading truths of the Gospel more simply, more fully, or more clearly than the Church of England. God has long made her a shield and a shelter to the true faith in this country. Many, without her pale, have lighted their torch at her altar, and even when her ministers and members have walked in wilful darkness, she has still, in her articles, her creeds, and her services, held forth the radiant Word of Life.

I am a Churchman, because I find from the Epistles of St. Paul to Timothy and Titus, that the primitive Church had the orders of Bishops, Priests, and Deacons, and I find the same orders exist in our own. Change of time and circumstances has indeed created some differences in her constitution, but I believe that on the whole she comes nearest to the model which the Apostles left us.

I am a Churchman, because no Church has produced more able champions for the truth; nor has any furnished a more goodly company to the "noble army of martyrs."

I am a Churchman, because I am persuaded that our Church is surpassed by none, in the tone of moderation and the spirit of charity which not only distinguish her services, but which, since the glorious Reformation, have distinguished her general conduct towards those who have differed from her.

I am a Churchman, because the Established Church is remarkable for the care she has taken to provide for the young; by requiring sponsors for every child, by supplying an admirable catechism for youth, and above all, by maintaining the Scriptural and most useful rite of Confirmation, she has beautifully shown her maternal solicitude and wisdom; she has had her Saviour's injunction in remembrance, "Feed my Lambs."

I am a Churchman, because I find the matchless Liturgy of our Church, so plain, so full, and so fervent; I have got intimate with it; I love it as a long-loved friend; I can understand it; I can enter into it, so well, that I find nothing like it for Public Worship.

I am a Churchman, because our Church does so honour the Bible. How much of the pure Word of God does she bring before the minds of her children every sabbath day and indeed every day in the week!

I am a Churchman, because I love, I pray for unity. My Saviour loved and prayed for it. I will not, therefore, I dare not leave the Church of my forefathers and thus promote disunion, unless I can discover such reasons for deserting her, as convince my conscience that I am bound to do so; and no reasons ought to convince my conscience which would not satisfy my Saviour.

I am a Churchman, because the Scripture tells me to be subject to the "Powers that be;" the Church to which I belong is supported by the Government under which I live: that Government, whilst it permits, does not sanction dissent; as a conscientious subject, there-

fore, I cannot, without the strongest reasons, abandon the Established Church.

I am a Churchman, because I find that the Establishment excites the bitterest malignity, and endures the fiercest assaults of the infidel, the lawless and the profane; I cannot believe that she can be bad, since they so much hate her, for their hatred is their best testimony in her favour.

I am a Churchman, because I see that God is blessing our Church. He has revived His work in the midst of her. How wonderfully have her faithful and devoted ministers recently increased, how rapidly are they still increasing! At the same time, the tone of godliness, amongst her serious members, is so simple, so practical, and so exemplary, that it has been frankly declared by several highly respectable and candid dissenters, that there is more of exalted piety to be found within her pale, than can be met with amongst all those who differ from her. God has not then forsaken her,—and ought I to forsake her?

I am a Churchman, because, though I am told my Church has many faults, and though I in part believe it, I can find nothing human that is faultless; and if I look closely into other Christian bodies, I find many blemishes there. I feel persuaded too, that since God is purifying the Establishment, her principal imperfections will soon be done away. I would say, therefore, of my Mother Church, as it has been beautifully said of my Mother Land, "With all thy faults I love thee still."

Whilst then I love all those who love the Lord Jesus Christ in sincerity; whilst I respect the scruples of those who conscientiously differ from me; whilst, as my brethren in Christ, I freely offer them the right hand of fellowship; whilst I avow it as my choicest, my noblest distinction, that I am a *Christian*, I rejoice to add, I thank God that I am able to add, I am also a *Churchman*.

RELIGION THE BASIS OF NATIONAL EDUCATION.

From a Sermon preached at Quebec by Bishop Hopkins of Vermont.

The age in which we live, my brethren, is full of fearful warnings. The spirit of insubordination—of revolution—of the overturn of all most sacred and most dear—seems to be abroad throughout the earth; and the instruments of that spirit, every where, are the lower orders of the people. Excited by the oratory of demagogues, filled with impracticable notions of liberty and equality, taught to band together for the correction of alleged abuses, ready to destroy every government which alleges to adopt such changes as may please the popular will, and encouraged to look with suspicious jealousy upon their superiors in earthly rank as if those superiors were all trying to monopolize their rights, and trample upon their privileges, the labouring classes of every community exhibit a growing hostility to law and order, which the arm of government cannot always repress, and which can only be prevented by the early inculcation of sound religious principles. In this aspect of the question, there is a serious difference between the rich and the poor in all communities. The rich may be destitute of piety, and yet be the friends of government, and of the public peace; because they have usually every thing to lose and nothing to gain by the work of revolution. But if the poor have no religious principle to guide them, they are always prepared for disturbance and commotion. They have no property which they fear to hazard.—They have no ties of pleasure, or of fashion, or of connexion, or of character, or of worldly honor, or of refinement, which can operate in the absence of the checks of conscience. The fear of the law is easily silenced when they have the appearance of numbers on their side; and as for all the rest, the chances of public agitation seem rather in their favor, for they have nothing to lose, and in the general wreck they may gain something. Plainly then the peace of governments demands the religious training of the poor. Make them Christians, and they will be, on principle, lovers of law and order. Make them Christians, and you will make them abhor mock and insurrections, with their horrid accompaniments of oaths, and curses, and violence and blood. The Gospel is the religion of peace. It inculcates the spirit of obedience to all lawful and settled authority. It renders the poor man honest and industrious and temperate—the lover of his home, and of his Church, and of his bible,—the lover of his government, and of his country, and of mankind. And hence in this respect it might be truly said, that the work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever.

IMPORTANCE OF THE LITURGY.

I have observed, during the last few years, with deep regret, the increased attention which is paid by the members of the Church of England, to that portion of the services of the Church, which is peculiarly human in its character—I mean the *services of the Clergy*; and how much less attention is paid to the Liturgy, prayers, and praises of public worship. This is an importation from the dissenting school. In most dissenting chapels, where the service lasts from one hour and forty minutes to two hours, not more than ten minutes are devoted to the reading of the Word of God, not more than a quarter of an hour to prayer; and with the exception of two short hymns, or selections from them, the rest of the time is occupied by the *sermon*. This lamentable inattention to the most important parts of divine worship is gaining ground in the Church of England, not indeed, that its sublime prayers are not read, but the responses are too often left to the parish-clerk alone to make, and the prayers are "got over" with too great precipitation.—Hence, also, arises the fact, that many Episcopalians now reach Church when the prayers are half over, and sometimes during the communion service, "just in time for the sermon"—as though to praise God, to pray to Him, to confess our belief in Him, and to hear His most holy revelation read to the great congregation, were inconceivable portions of public worship. Where the prayers are well read, loudly, distinctly, with due emphasis, and evident conviction of their importance, the congregation is sure to do its duty, and to be regular and early in its attendance.—*Blackwood's Magazine.*

LIVES OF THE FATHERS.

No. III.

IGNATIUS.

Antioch on the Orontes was both prior to Corinth in time, as the residence of a Christian Church, and superior in the magic of its allurements. She was the acknowledged Queen of the East,

and the court of the Roman Governor still maintained some remnant of the splendour of the Seleucide. By means of her port Seleucia, she had communication with the West, and connected the trade of the Euphrates with that of the Tiber. Her population, even in the days of Chrysostom, when she had been dethroned by Constantine, amounted to 200,000 inhabitants. Here Peter and Paul began, on the same ground, those labours which they afterwards transferred to Corinth, and terminated by a joint martyrdom at Rome. Here the followers of Jesus first received the appellation of Christians. And from the ordination of the Prophets of this Church, St. Paul received his commission to preach to the Gentiles. So that if any Church could set up the lofty claim of Mother of all the Gentile Churches, it was she, and Rome must be content to rank among her daughters.

This city, therefore, was a most important position obtained for the Gospel, and St. Paul made it the head quarters of his various missions, until he was carried to Rome. The charge of it could not but be one of the highest responsibility, and Ignatius, to whom it was committed, is thus introduced to us at once in the strongest terms of commendation.

His name would lead us to suppose him of Roman origin, and he was probably one of that considerable body of the citizens of Antioch, who owed their birth, at least their dwelling there, to the abode of the court of the Roman governor, and the residence of his legions. His character would lead us to the same conclusion, which is that of strong resolution, practical decision, plain thought, and blunt expression: although this latter may now and then change its style for somewhat of oriental inflation, under the strong excitement of his peculiar situation and the influence of Asiatic education. He appears to have inhaled together with these the national talent for government, of which indeed they are the proper accompaniments, and there was ample occasion for its exercise. The churches of the East, and of Antioch especially, had already been invaded by those pernicious doctrines, which, after many changes of shape, at length at them up as would a cancer; so that this Church could not have chosen a more proper successor to its first Bishop Evodius, than Ignatius. Besides his straight-forward good sense and uncompromising spirit, which were necessary to resist the artful insinuations and open avowals of heretics, he had been a disciple of the Apostle St. John; a circumstance the importance of which is very insufficiently appreciated in these our days, when the canon of Scripture has been acknowledged for seventeen centuries, and link must be broken after link, through long times and countries wide apart, in the chain of testimony, before doubt can be established, both as to whether it be entire, and whether the single books be genuine and incorrupt,—when immemorial and universal custom has produced an instinctive belief in its authenticity, as strong in most minds as if it had rested upon the evidence of their own eyes and ears. But at that early period an individual might not know whether there were not Apostolic writings which had not yet reached him, and might not even be able to distinguish an artful imposition from true Scripture, since few could read Scripture for themselves (in those days of manuscripts), and must depend upon the accuracy of their memory, and soundness of their judgment, to ascertain any difference between a forgery and what they had heard read in the church. An indisputable Apostolic succession, therefore, was of the utmost consequence in every church, and as long as it was possible, the presidency of a man who had conversed with the Apostles; he was a sure touchstone always at hand to his flock, and saved them the intricate analysis of the ore, to which but very few could have been competent. Ignatius could certify that such and such opinions were expressly contrary to the preaching of St. John, and that such and such writings had never received any authentic sanction.

Even these days of schism are unable to supply us with an adequate conception of the view which presented itself to Ignatius, from his chair at Antioch. He had to contend with the insane heresy of the Gnostics, who denied the reality of Christ's body, repudiated the authority of the Scriptures, and, as a consequence, resisted the cardinal doctrines of the atonement and the resurrection. With such persons Ignatius was not the man to parley. He revolted from their loquacity; despised their tortuous subtlety; was proof both against persuasion and threats; and full of the Holy Spirit, he detected and refuted their false doctrine. But the infection of the example of these men could not but have its effect upon the discipline even of the orthodox, some of whom, full perhaps of spiritual pride, from being driven into the opposite extreme of narrow-minded strictness, slighted the authority of the bishop, even in cases where his presence had been always deemed indispensable hitherto.

These fights from within, the persecution of Domitian succeeded, but with the help of fasting, prayer, and expounding of Scripture, Ignatius kept the vessel of his Church straight on her course, and secure amid the violent storm. After a long interval of ————, he was again assailed by a storm of persecution, and he determined to reach them on the Euphrates; and engaging in war with the Parthians, he made Antioch his head-quarters in preparing for his expedition. As the foe was an ancient and formidable rival of Rome, it is likely that Trajan accompanied his human preparation with every means of procuring the divine favour. But the public shows would renew the popular cry, "Away with the Christians!" or, as it ran in Tertullian's time, "To the lion with the Christians;" and their Tertullian would appear undutiful behaviour to the gods whom Trajan now wished especially to appease. In no humour to brook opposition from the Christians, the emperor nearly lost his life by a terrible earthquake, which spread dreadful consternation through Antioch, crowded as it was with an immense army. A heavy persecution descended in consequence upon the heads of the Christians; and when Ignatius, as bishop, was eagerly sought for, he saved them the trouble, and presented himself before the Emperor, as the apologist of the Christian cause, and the guardian of his flock. The conference between these two celebrated soldiers of the world and of Christ, was short and pithy. Ignatius freely told Trajan that he was wrong in worshipping the gods of the Gentiles, and declared to him the one God and his only Son Jesus Christ. It ended in a decree of Trajan to this effect.—"We give orders that Ignatius, who asserts that he carries about within himself the crucified one, be put in bonds under the custody of soldiers, and carried to the great Rome, to be food for the wild beasts, and to make sport for the people." On hearing this, the holy martyr exclaimed, "I thank thee, O Master, that thou hast deigned to honour me with perfect love towards thee, binding me thus with iron bonds in fellowship with thy Apostle Paul!" So he put on the chains with exceeding joy, and after having prayed for his Church, and recommended it with tears to the care and protection of the Lord, was hurried away on his long journey, under a guard of ten soldiers.

From Seleucia, the port of Antioch, he was conveyed by sea to Smyrna; and then he had the comfort of meeting with its Bishop, Polycarp, who had been his fellow disciple under St. John. They now met for the last time after many years of separation. One was on his appointed road to the death by which he was to glorify the Lord, and the other perhaps was already conscious that himself was destined to follow.

The arrival of Ignatius at Smyrna produced also a lively emotion throughout the Churches of Asia; and the principal of them

sent to pay due reverence and respect to this other disciple of their beloved John, upon his glorious confession, by deputations of the most honourable men among them. Ephesus sent her bishop Onesimus, with his deacons Barthus and Crocus, and with Euplus and Fronto. The Magnesians came represented in their bishop Damas, their priests Bassus and Apollonius, and their deacon Sotion. The Trallians deputed their bishop Polybius, and the Philadelphians their bishop also. Here was met a Christian council indeed; and to this holy assembly Ignatius preferred a fervent request for the co-operation of their prayers to support him in the fight of a good confession, and gave a solemn charge to beware of heresy, which was now becoming rife among them, and to hold fast to the tradition of the Apostles. Nor was he satisfied with verbal exhortation to the deputies, but also wrote letters from Smyrna to the churches themselves,—namely to those of Ephesus, Magnesia, and Tralles.

The prevailing topic of these Epistles is watchfulness against heresy, and, as necessarily connected with this, obedient communion with the bishops, priests, and deacons. "Be careful (he says) to have one eucharist. For there is one flesh of our Lord Jesus Christ, and one cup for the communion of his blood; one altar, as there is one bishop, with the presbytery and deacons, who are my fellow servants; so that what ye do, ye may do according to God." He had indeed but too good reason to insist in the strongest terms on this point. The government of the Church was necessarily a prime object of attack with the false teachers. They must break the vessel, before they could spill in the dust its waters of life. They must ruin all discipline of unity, before they could withdraw members to their standard. As long as they obeyed and heard the teachers, the faithful would not listen to their seductions. He tells them, therefore, to obey the bishop, as Christ does the Father. Again, to obey him as Christ, their priests as the Apostles, their deacons as the commandments of God. Though more in detail, these analogies do not go beyond that of St. Paul; "Wives, submit yourselves unto your husbands as unto the Lord." No bishop of those churches need be further removed than by a second succession from the Apostles; and Polycarp, and perhaps more, was in the first. They were fit standards therefore of sound doctrine, and had a commission which no other men could have. The very fact proved that they who separated from them separated from Christ, for these separatists held doctrines totally opposed to the Gospel in spirit and in letter. The flocks might indeed have been told to avoid this and that error, and been provided against each with a detail of refutation. But would Ignatius do this, when he could refer them at once to a standard, and give them so summary a means of detecting false doctrine? And when day after day heresy assumed some new shape, and no sooner had he opened his lips upon one novelty than another sprang up, how could he effectually forewarn men, but by advising adherence to the Bishop? To these very men, in fact, we appeal at this day for the authenticity of Scripture. They form the first link of that long chain which separates us from the Apostles, and their testimony is the critical point of the whole evidence.

Before he left Smyrna, he wrote also an epistle to the Romans, in which, after entreating that they would not intercede to prevent his approaching martyrdom, he requests their prayers for his afflicted Church of Antioch. "Remember in your prayers (he writes) the Church of Syria, which instead of me hath God for its Pastor; Jesus Christ alone and your love will be its Bishop." In this simple sentence there is something exquisitely beautiful and tender.

He was hurried from Smyrna by his guard, who were eager to take him to Rome in time for the games of a great festival, and treated him with great harshness. He proceeded to Troas, and afterwards he sailed to Greece, and landed at Neapolis. Pausing for some time at Philippi, where he was treated with great marks of love and reverence, he proceeded on, and at last quitted the Grecian continent at Epilamnus.

A short delay was occasioned by their being baffled by the wind in an attempt to land at Patteoli, and considerable disappointment to Ignatius, who wished much to enter Italy at the same point as St. Paul, and pursue the track of his journey to Rome. They made land, however, at the port which is at the mouth of the Tiber. The soldiers hurried him hence, since they feared that the festival was fast running to its close, and the bishop as eagerly accompanied them. On reaching Rome, he was immediately surrounded by the brethren; some of whom, in despite of the charge in his letter, eagerly demanded to interpose for his life. But he eagerly repelled the proposal, exclaiming, "Let me be food for beasts, through whom I may attain unto God. I am God's wheat, and shall be ground by the teeth of beasts, so that I may be found pure bread of Christ.... Pardon me, I know what is good for me. Now do I begin to be a disciple. Let nothing of things visible or invisible grieve me the attainment of Christ. Fire and the cross, and all things which are necessary to my glory, I count as soot compared apart, chopping of limbs, the grinding of my whole body,—let all these evil inflictions of the devil come against me, provided only I win Christ." After having embraced them all, and asked from them that which was true chastity, namely to let him die, they all knelt down, and he in the midst of them besought the Son of God in behalf of the Churches, for the ceasing of the persecution, and for the mutual love of the brethren. He was then hurried off to the amphitheatre.

There, insolent with revelling, and maddened to cruelty by the sight of the blood of dying gladiators, the people of Rome were expecting the appearance of the old man, and raised, no doubt, a shout when he was produced before them. For the first time in his life he beheld the interior of an amphitheatre—a sight forbidden to the eyes of the Christian. He beheld the assembled majesty of the lords of this world, their senate, their magistrates, and O strange and impious spectacle! their women and consecrated virgins, looking upon death's shocking and varied agonies with composed countenances, and almost drinking in the streams of blood with their eyes, amid savage delight. It was truly the temple of the Prince of this world. The multitude, with shouts, cheered the beasts as they were loosed upon him. The agony of the blessed martyr was short. The beasts quickly despatched him, and so ravenously, that only the harder and more rugged bones were left.

His faithful deacons gathered the scanty relics, and conveyed them to Antioch, where being decently wrapped in linen, they were preserved as an inestimable treasure. This was on December 20th, A.D. 115. Nearly three hundred years after, a panegyric, splendid in all the ornaments of human eloquence was pronounced over him, from the "golden mouth" of one of his fellow-citizens, and minister of his own Church, who could boast, and was worthy of a spiritual lineage directly derived from him.

The blessed martyr Ignatius has received his reward and lives. But the adversaries of flesh and blood, and senseless matter, which exerted their violence to compel him, and the friends, and bodily delights which might have endeavoured to allure him, to a compromise with the world, where are they now? In such a retrospect how full of meaning to us are these expressions of his, "I take no delight in the food of corruption, nor in the pleasures of this life,"

* So interwoven is the mention of these three orders with the whole texture, that no supposition of interpolation will avail.—Their opponents, therefore, are driven to take the short cut of denying the authenticity of the whole; but their objections have been triumphantly refuted by Pearson in his *Vindicia Ignatiana*. Even Dr. Lardner, a Dissenter, admits their genuineness. — St. Chrysostom.

* From Germany, Bohemia, and Hungary, visited in 1837. By the Rev. G. R. Gleig, M.A.

* From the Churchman, Magazine.

* Abridged from the Rev. R. W. Evans.

* A. D. 115.

the poor. I have been, as in duty bound, their consciences and honest friend, ever anxious to support the rights and advocate the liberties of the people, both in public and private, through evil and through good report, defending them against what I have thought oppression. I have always felt for their distress and endeavoured to remove it; but I will not for a little popularity conceal my opinions of the imprudence of your course. I will, when I think it right, speak out my feelings as to the folly and danger of the course you are pursuing in following the advice of men who have advised you to arm yourselves. And for what? To bring down upon you the punishments of the civil power, and the judgment of a righteous God."—Chelmsford Chronicle.

On Tuesday evening, as the Chartists of Chorley were discussing all the ills they would do to those opposing them in the town, a noise like the firing of cannon was suddenly heard, when a cry of "The soldiers!" was immediately raised. Out flew the Chartists, knocking down each other, whilst those behind scamped over the prostrate bodies of their brother heroes. Many were wounded by the dirks and pikes they had with them, several receiving stabs in the part most likely to be hit in a retreating man. The noise which created such consternation was caused by blowing off a gasometer.—Blackburn Standard.

The magistrates, at Beverley, have committed five Chartists to York Castle, to take their trials for using seditious language at a Chartist meeting on Wednesday.—Their names are Hoy, Vallance, Widdop, Fletcher, and Utley.—Hall Times.

THE "NATIONAL CONVENTION."—This "imposing assembly" resumed its sittings on Wednesday last at the Arandel Coffee-house, instead of their former rendezvous, the Dr. Johnson's Tavern; the landlord of the latter having compelled them to evacuate, in consequence of arrears of rent, as well as of the discredit into which their proceedings had brought his house. It seems, however, that even in their new location they are scarcely able to muster half-a-dozen members, a number insufficient to proceed with the ordinary business; and these are linked by so slender a thread that a few days may probably see them dispersed. They now deliberate with closed doors! A determination is still professed to raise recruits for the re-embodiment of this "Convention," and especially by Feargus O'Connor.

THE SHOREDITCH CHARTISTS.—The Chartists of the Worship-street district held a meeting on Monday night, on a waste piece of ground in front of Weymouth-terrace, Hackney-road. The affair was in every respect insignificant and contemptible.

REPORTED MARRIAGE OF THE QUEEN.

From the London Morning Herald. Has His Prince Albert himself anything to do with such paragraphs as those in question? We do not suppose it yet the reputation of his name in connection with such announcements might lead people to suspect that some injudicious friend of his was endeavouring by statements of this sort to remind the maiden Sovereign of these realms and the British people, that there is a young Coburg still unmarried and ready to share the throne of a Protestant Queen, as his relative shares that of a Roman Catholic, if he be properly invited. Whether the religion of the Prince Albert is the same as that of the husband of Donna Maria of Portugal or not, we are not told, but it is, there is a small obstacle called the "Act of Settlement," which stands in the way of such a union. But the imagination that invented the fable can easily surmount that or any other obstacle.

From the Leeds Intelligencer.

We do not contemplate this alliance with the same complacency as the Post. The Coburg connection is not, in our opinion, to be desired. It seems too much like making a market. We find the young scions of this house mixed up with almost every court in Europe; and we do not anticipate good results from such a connection and family arrangements. We have reasons to believe that Her Majesty had herself made the choice, we should be silent. We are informed that the fact is otherwise; that the King and Queen of the Belgians have been long exercising all the influence they possess through a German lady who occupies (for the honour and interest of England) a too conspicuous position at Court.—The British nation, we are persuaded, will not look upon this alliance with satisfaction, and cannot, we think, derive any real advantage from it. Prince George of Cambridge (who stands in the same degree of relationship to Queen Victoria as Prince Albert to Queen Coburg) is the proper political match for her Majesty. He is a fine young man, well educated, has British blood in his veins, and all our feelings are British. If he heart be not in the matter, such a union is not desirable. But the fact is, that Queen Victoria and Prince George of Cambridge have been studiously kept apart from each other.

A monument of the late Sir Walter Scott, raised by subscription, was erected at Selkirk, on the 15th inst., the poet's birthday. The statue is seven feet and a half high, and a striking likeness. Sir Walter, who was Sheriff of the county for 32 years, is in the costume of the Sheriff, with a roll of papers in his left hand, his right hand resting on his trusty staff.

SOUTH SEA EXPEDITION.—During the last fortnight the victors at Chatham dockyard have been very numerous, to inspect a vessel, the Erebus, fitted out for a three years' voyage to the South Pole and the Pacific Ocean. The Erebus has been in dock several months. She was put out last week and is rigging with all despatch. The Terror bomb will accompany her. Both these vessels are fitted by government, but are only lent by the Admiralty to the Board of Admiralty and Sciences for the expedition, by whom the whole expense of stores, &c. is to be defrayed. The ships are made exceedingly strong to encounter distress of weather. The Erebus is double-bottomed with 8-inch oak plank, and the bottom with plank of 3 inches; the holds, the ceiling of which is double with two thicknesses of 1 1/2-inch African teak, crossing each other at right angles, the bulk heads in the holds are built in like manner and made water tight, so that should the bottom be stove in at any part by the sheets of ice, the safety of the ships will not be endangered. The pumps fitted are those of Massie's patent. The weather deck is also double with 3-inch plank, with farnought deck in tallow laid between them. It is stated that two ships will sail on Saturday, the 31st inst. Many persons, however, think the Erebus cannot be ready for a fortnight. The Erebus is commanded by Capt. Ross, nephew to Capt. Ross, who attempted a North West passage. The Terror is commanded by Captain Crozier.—Kentish Gazette.

The Admiralty have issued a circular, dated the 14th inst., directing that in future, before any volunteer of the first class is rated, the shipmaster, he shall be examined by some captain or commander, and a naval instructor of a ship, not his own, who must give him a certificate expressive of his fitness by his attainments in arithmetic, geometry, trigonometry, the use of the quadrant, altitude in finding the latitude by sun, moon, or stars, and working a day's work. In case his ship is not in company with any other, he is to be examined the first opportunity after he has been rated, and which rating will be confirmed or disallowed according to the result of such examination.—Hampshire Telegraph.

MANCHESTER AND LEEDS RAILWAY.—The business on this railway continues very rapidly to increase. Last week, notwithstanding the disturbed state of the neighbourhood, it kept up; and this week it has taken a surprising start; the number of passengers conveyed on Monday having been no fewer than 4365, whilst yesterday they reached 4704; total for the two days, 9069. We are happy to state, that Mr. Edmondson's system of issuing tickets has fully met the pressure of business on the railway during these two days, and that 1822 passengers were booked at Manchester office yesterday by Mr. Richardson, the booking clerk, with perfect ease; 621 of whom went by the six o'clock train, and the bill for which was given to the guard within four minutes and a half of the usual time. On Monday 1519 passengers were booked at the Rochdale station with equal ease and despatch.—Manchester Guardian.

THE NEW MARRIAGE ACT.—The Rev. Joshua King, of Walsingham, near Manchester, in a letter to the South Lancashire Anti-Poor-law Association, thus describes the New Marriage Regulation Act:—"It is iniquitous—subversive of morality and destructive of the peace of families—can be productive of no possible advantage to Churchmen—and, it is calculated, will add to the poor-rates £70,000 a year, towards which Churchmen will have to contribute somewhat more than 208,000. The appalling fact, that in North America there is 'civil contract' marriage prevalent, in the state of Cincinnati alone, there were no less than 500 divorces in a circuit, should surely induce every thoughtful man of every religious denomination, to unite in attempting to prevent the spread in this country of a moral pestilence, a legalized concubinage, and to erase from our statute-book a blot, outraging alike the feelings of every virtuous woman, and insulting the Majesty of Heaven."

SINGULAR RECOVERY OF SPEECH.—Sometime about last Christmas a girl in the service of Mr. Drummond, keeper of the Sportsman's Arms, Hungeate, in this city, caught a very severe cold which ended in an almost total deprivation of speech, which was not, from that time till within a short period, above a low whisper. Several eminent medical practitioners tried their skill but in vain, and the girl's case was considered a hopeless one. Mrs. Drummond, however, who had been on a visit to Scarborough, brought back with her, last week, a quantity of sea water. This the girl was desired to take, and in the astonishingly short period of two or three days she recovered her utterance, and is now perfectly restored.—York (England) Herald.

IRELAND. THE NEW COLLEGE IN DUBLIN.

The clergy of the diocese of Kildare have protested against the establishment of a college for the education of candidates for holy orders in the City of Dublin, unconnected with the University, because, in their opinion, it would be likely to draw the seeds of dissension among the clergy and members of the Church, and that if any religious instruction were deemed necessary for students, in addition to that which is now afforded by the University, it would be more judicious to make an endowment for the purpose within the University itself. A petition embodying these resolutions is in course of signature, which is intended to be presented to her Majesty.

DUBLIN, AUG. 21.—Last night the Chartist delegates held another meeting at the public-house called the London Tavern, but they were again opposed by the same individuals who prevented them from explaining the objects of their mission at the first meeting. The room was nearly filled by the anti-Chartist party, who succeeded in placing one of their own friends in the chair. A Mr. Clancy appeared as the spokesman of the Chartists; and Mr. Arkins, a member of the Trades' Union, and Mr. Ray, Secretary of the Precursor Society, were the leaders on the other side. For some hours the meeting presented a scene of terrible uproar. In the midst of the row a woman, the owner of the house, came in and proceeded to extinguish the candles; but the anti-Chartists relighted them, and the speeches and the uproar were renewed.—Soon after some policemen entered, having been sent for by the owner of the house; but they did not interfere. Ultimately the Chartists were defeated, and the meeting separated. The Trades Union also held a meeting last night, at which the Chartists were denounced, and an address was agreed to, on the motion of Mr. Thomas Reynolds, warning the public to beware of the machinations of the delegates. The meeting then separated, after giving a groan for the Chartists.

His Excellency the Lord Lieutenant has been pleased to commute the sentence of transportation passed upon Mr. Malachi Naghten, at the last sittings of Rosecommon, to imprisonment for two years.—Dublin Post.

THE CROPS IN IRELAND.—We have for some time back continued to give copious extracts from all our provincial contemporaries on the important subject of the state of the weather and the crops. Many of these are contradictory; but those which we have lately received have been principally written during the last rains, which continued so incessantly for two or three days.—We are happy, however, in being able to state that a most propitious change has come in the atmosphere, and that for the last two or three days we have had such fine weather that a continuance of it for a few weeks would most effectually heal all evils which were partly inflicted on us. The potato and oat crops are in a most flourishing condition in every part of the country, and an abundant harvest of the former and a good one of the latter is confidently expected. The markets have, in consequence, fallen considerably within these few days, and the famine which paid its dreadful visits to so many parts of the country must now, thanks to Providence, fly before the face of abundance.—Dublin paper.

INCREASE OF CLERGYMEN IN DOWNS AND CONSOR.—Several incumbents in this diocese, themselves resident and active in their respective curates, have found it necessary to appoint additional curates. The Very Rev. Dean Chaine, the Very Rev. Dean of Ross, the Rev. Savage Hall, of Ballinure, and the Rev. Thomas Thompson, of Derryglilly, have each two curates assisting them in their respective ministrations; thus, in addition to other benefits, being enabled to introduce the blessing of additional services on the Lord's Day into remote parts of their respective parishes. An addition has also been made to the number of the clergy of the diocese, in the appointment of clergymen to St. Matthew's, Killagun, Cashendun, Ballyscullion, Dramtullagh, Carrowdore, &c.—Ulster Times.

DUBLIN, AUG. 23.—A son of Sir Richard Musgrave, Bart., aged 14 years, was amusing himself shooting on Saturday evening around the islands near his father's seat, when unfortunately landing from his boat he drew the gun after him—it exploded, and the contents were lodged in his body, causing almost instant death.

From the Address delivered by the Hon. James Crooks, at the Meeting held at Dundas, on the 26th day of July last, on his having been called to the chair. The present meeting is called to take into consideration "The Report of the Earl of Durham, in reference to which I beg leave to say, that, in my opinion, his Lordship has gone deeply into our political condition, and exposed many of our causes of complaint in a manner not to be wondered at. Taking it as a whole, it conveys to the people of England so much information that can be relied upon, that the Imperial Parliament can no longer delay the enactment of those remedial measures (from the want of information) on which alone depend our future prosperity and advancement, and did I see in what way the "Responsible Government" recommends could be carried into practice, without endangering the safety of our connection with the mother country, I would strenuously contend for it; but it does appear to me, that to adopt it would be making bad worse. It unfortunately has happened that there has lately been a parliament of late years in which there did not exist a strong party feeling. Sometimes it was a strong Radical House; sometimes equally as strong a Tory house—each of them had their own views, and the leaders in their turn, forgetful of the true interests of the country, sought only their own aggrandisement and the attainment of political influence, and we all know and feel the effects of such a course. If, however, the House of Assembly controlled the Executive Government, it would at once destroy that balance in the constitution which the wisdom of ages has established as the surest safeguard of our liberties, and the effect of which would entail a tyranny upon us worse indeed than any that has yet existed. If we except that of the national convention of France. But elect such men to represent you as I have here hinted at,—and such surely it would be a libel upon the country to say you cannot find—and you want no other "responsibility" than you already possess. The government at home, I am persuaded, seek only your welfare and happiness, and had the Governor a House of Assembly to deal with, who would go hand in hand with him in carrying out his instructions for the benefit of the country, instead of being thwarted, and driven to seek quiet by giving effect to his intrigues, and the personal aggrandisement of those who style themselves leaders, you would presently find your condition improved, the resources of the country developed, and contentment and happiness once more smile upon you.

I need hardly remind you that the foundation of our constitution is three estates. By what I understand to be the opinion entertained of "Responsible Government," it is, that the House of Assembly should control the Executive. Were this the case, every one of you must at once see that the effect would be to destroy the balance in the Constitution, which secures its permanency, and makes it work so well for the general good. In the United States this is not the case. The Executive there is wholly independent of the Legislature, except in some high appointments to office, which must be concurred in by the Senate; but by the plan proposed, in the popular branch of the Legislature, the President has no voice in the popular branch of the Executive Council. It is true he may consult the heads of departments, but they incur no responsibility for what advice they may think fit to give, nor is he under any obligation, either direct or implied, to follow it. Responsibility is, therefore, in that country, the same as with you—namely at the polls. That the president and subordinate officers may be impeached, I think it very likely—perhaps there is no doubt of it. Let me ask you, not do you large a stake?

Having a large stake in the country; having resided in it nearly all my days, and feeling as I do, that on our connection with the mother country depends our future prosperity, advancement and security—to say but little of those feelings of attachment to a country in which she stands pre-eminent in Arts and Arms. I have deemed it my duty to point out to you what I consider but for your interest, honour, and welfare, and to guard you against the dazzling scheme of "Responsible Government," by making the Executive of this Province subservient to the House of Assembly. The responsibility of the Ministry in England to Parliament—I beg leave further to say, does not, in my opinion, apply here, nor do I think it could be carried into practice in this colony. You see, it does not exist in the United States, where, had it been deemed necessary to the security of their liberties and their institutions—it would, without doubt, have been made part of their system. Nevertheless, it is no more than my opinion, but that opinion is founded upon much experience, and an intense feeling for your good. Should these be disregarded and evil results follow a course different from that which I have endeavoured to impress upon you with as that most advantageous for you to follow, I will have the consolation of knowing that I have done my duty, however grievously I may deplore the event.

What rational liberty or advantages, we would ask, do the republicans seek to obtain, which they do not enjoy at present? They have liberty of conscience, liberty of the Press, the liberty of voting for the Executive, uncontrolled by the direct or indirect influence of Government—they have trials by Jury—they are not taxed but by their own will, as expressed by their free chosen representatives—they have the liberty of refusing the supplies by the same expression of their will—their commerce is unimpeded—their exports find a hungry market—they receive into the country, annually, upwards of £250,000 of British money, in the shape of payment to the troops, and to the civil servants of the Crown—they are protected without charge—they enjoy their full share of the benefits arising from the Commercial and Manufacturing superiority of Great Britain—they know and feel that the Government under which they ungratefully flourish, except in the benefit and maternal protection which it would bestow, and which they would not have without its roughness, and give stability to our principal affairs, the overflowing wealth and population of Great Britain is ready to pour into our bosoms, a stream of prosperity, such as never fertilized any other country under heaven; and the imperial legislature would be unwearying in endeavouring to rectify any minor grievances, which impede the advancement of our interests. If the people of Upper Canada can, in their calm, sober senses, even think of bartering these solid advantages, for the questionable pleasure of being kept in a perpetual ferment of electioneering; if they can abandon the wisdom and justice of their own government, which has been tested by the experience of ages, for

republican experiments in the delusive theories of yesterday—if they can reject the munificent favour, the unbought love; the beneficence which gives all and receives nothing, of the land of their forefathers; to throw themselves into the arms of that monstrous confederacy, which, if it receives them at all, will receive them with distrust; if they can exchange the light imposts of Upper Canada, for the ten-fold taxation of the United States; or if like silly children, sneering at the rock-founded stability of their parent state, they would totter forth in their infantine weakness, and would essay to build their own house on a foundation of sand,—if they can do all this, let them die in their folly. We be to Upper Canada when those days come—for the loyal and the well-thinking are neither weak, nor so few, nor so contemptible, as to submit without a struggle to a form of Government which they abhor—or to principles of action morally detestable in their origin and nature.

COLONEL PRINCE. From the Western Herald.

We have seldom experienced greater satisfaction than the perusal of the papers which we give below, and we have no doubt that our readers, who must all have been aware of the unfortunate state of party feeling existing in this District, from the causes therein contained, will be gratified as ourselves, that all animosities are now at an end, and that harmony is restored among so many of the principal men of the District. Further comment is unnecessary and we will at once proceed to the statement of the documents which give certain evidence of a renewal of all kindly feeling, and of the exertions made by the gentlemen to whom the differences were referred, to bring them to a happy and amicable termination.

To the Editor of the Western Herald. Sandwich, 23d Sept., 1839.

I have the honour to be, Sir, Your obedt servt, J. HILLIARD CAMERON.

WE, the undersigned, being desirous of putting an end to the discord and dissension which have so long existed in this District, arising out of an engagement which took place with the American Brigands on the 4th of December last, and the subsequent publication of various matters connected with it, do hereby pledge ourselves that we will stand to and perform whatever Sir Allan N. McNab, the Revd William Johnson, Major Lachlan and John Hilliard Cameron, Esquire, in whom we place the utmost confidence in this matter, may consider just and honorable for the due settlement of these differences, and for the purpose of bringing about an amicable arrangement, which may restore the harmony existing in the Western District previous to the above mentioned engagement and publications; and that to that end we will subscribe such document as they may prepare for our signatures, which they shall be at full liberty to make such use of as they shall think proper.

John Prince, Charles Elliot, Charles Baby, William Elliott, Francois Baby, James Dougall, W. R. Wood, Robert Mercer, J. G. Watson, John Cowan.

WHEREAS great discord and dissension have long unhappily existed in the Western District, arising out of an engagement with the American Brigands at Windsor on the fourth of December last, and the subsequent injudicious publications of various matters connected therewith arising out of the naturally conflicting opinions of parties on the subject, put forth in the local newspaper, as well as in a printed document entitled the Battle of Windsor; alternately reflecting on the characters of the gentlemen hereinafter named except to Col. Prince in opinion, and on that of Colonel Prince himself;—AND WHEREAS out of these matters have arisen an action of libel by John Prince, Esq., against John Cowan, Esq., and bills of indictment about to be prepared by the former against the latter and several other gentlemen;—AND WHEREAS for the purpose of putting an end to those unhappy dissensions, and restoring the wonted harmony of the District, the whole of the above parties viz: John Prince, Charles Baby, Francois Baby, W. R. Wood, John G. Watson, Charles Elliot, William Elliott, James Dougall, Robert Mercer, John Cowan, and Thomas Jones, Esquires, have magnanimously agreed to refer themselves and those several matters to the award and decision of Sir A. N. McNab, the Reverend William Johnson, Major Lachlan and John Hilliard Cameron, Esq., and have pledged themselves to stand to and perform whatever those gentlemen may consider just and honorable in the settlement thereof, and to that end, to subscribe such document as they may propose for their signatures, and to allow them to make such use of the same as they may think right and proper.

And we, the above named Sir A. N. McNab, the Reverend W. Johnson, Major Lachlan, and John Hilliard Cameron, Esq., having accepted of this very responsible Office, and in the hope of establishing a permanent reconciliation among many of the leading Gentlemen of the District, and having dispassionately examined and investigated the various documents, papers and things laid before us, are unanimously of opinion, that as going into any unnecessary particulars on the subject of the various unhappy sources of discussion and disagreement among the parties would answer no good purpose, and might, possibly, tend rather to increase than allay those discordant feelings, the existence of which is so much to be regretted, all the parties concerned should be unreservedly willing to express at once their unfeigned regret at what has unfortunately taken place, and look forward to more happy and harmonious times; taking which liberal view of the case, we are unanimously of opinion, that while on the one hand John Prince Esquire should have no hesitation in expressing his unfeigned regret that he should have been led to give utterance to the hasty, intemperate and provoking expressions made use of by him in a speech made to his Officers at his house on the first of January last, as subsequently published in the Sandwich Herald newspaper of the eighth of that month, or at any subsequent time as applying to any of the gentlemen above named; on the other hand, the gentlemen above mentioned, whose names are connected with the printed paper entitled the Battle of Windsor, should have equally little hesitation in expressing their unfeigned regret at the publication of the said papers, the evil tendency of which they did not at the time foresee, and in avowing that although they might disapprove of the former's unfeigned regret at the publication of the said papers, they were always advocates for shewing them no quarter in the field.—That they do not question the personal courage of Colonel Prince, and that they believe he was actuated in his proceedings on that occasion by the information brought to him, however erroneous some portion of it turned out to be. This important preliminary being disposed of, we are further of opinion that in accordance with the true spirit of mutual forgiveness and renewed harmony all and every of the actions and indictments above alluded to, as well as any other actions or indictments now or hereafter to be brought, for any matter or thing of or concerning or arising out of the said engagement, or the said publications, or any or either of them, by all or any of the said parties, should be abandoned, withdrawn, and no further proceeded in; and that in particular each of the parties in the said action of John Prince vs John Cowan should pay his own costs.

Finally, we are of opinion that written acknowledgements of the expressions of feeling expected from all parties, drawn up in terms similar to the above recited, should be signed and exchanged by the respective parties in our presence, and that the same should be the signal for all further reference to the various matters in dispute being forever buried in oblivion.

Allan N. McNab, R. Lachlan, William Johnson, J. H. Cameron.

I, John Prince, cheerfully acquiescing in the opinion expressed by Sir A. N. McNab, the Revd Wm. Johnson, Major Lachlan and John Hilliard Cameron Esquire, as contained in their award of this date, do hereby declare my unfeigned regret that I should have been led to give utterance to the hasty, intemperate and provoking expressions made use of by me, in a speech to my officers at my house on the first day of January last, as subsequently published in the Sandwich Herald newspaper of the eighth of that month, or at any other date, as applying to Charles Baby, Francois Baby, W. R. Wood, J. G. Watson, Charles Elliot, William Elliott, James Dougall, Robert Mercer, John Cowan and Thomas Jones, Esqrs. or either of them. JOHN PRINCE. Sandwich, 21st Sept., 1839.

WE, the undersigned, cheerfully acquiescing in the opinions expressed by Sir A. N. McNab, the Revd Wm. Johnson, Major Lachlan and John Hilliard Cameron, Esquires, as contained in their award of this date, do hereby declare our unfeigned regret at the publication of the paper entitled the "Battle of Windsor," and that although we disapprove of the summary executions of the Brigands, as it took place, we were always advocates for shewing them no quarter in the field; and we further declare that we do not question the personal courage of Colonel Prince, and that we believe, that he was actuated in his proceedings on that occasion, by the information received by him, however erroneous some portions of it turned out to be.

Charles Baby, Robert Mercer, Francois Baby, John Cowan, James Dougall, William Elliott, J. G. Watson, Charles Elliot, William R. Wood. Sandwich, 21st Sept., 1839.

proves that every species of public fraud and corruption may prevail, or if the particulars above mentioned should be regulated by the Imperial Parliament, we believe that the spirit of independent legislation, without any reference to the imperial government, would soon acquire such strength (more especially when we consider our proximity to a neighboring republic) as to issue in repeated attempts to throw off what would be regarded as the yoke of England.—we mean English determination of our form of government English regulation of our foreign relations and of our trade, and the disposal by the British government of the public lands of this province, as also of the revenues arising therefrom; all which matters Lord Durham proposes to reserve for the control of the mother country. And when we consider how liable to fluctuation and change is the popular will, and how often a few designing men succeed in inflaming the minds of the people, and in leading them to adopt opinions which, when left to their own unbiased judgment, they reject; when we recollect the course pursued by the house of Assembly of Lower Canada, under the rebel Papineau, and the line adopted by our own Assembly, under the traitors Bidwell and Mackenzie, we fear that the control of the Mother country, or to use another expression of Lord Durham, "A subordination on the part of the Colony," would be but ill secured by the authority of the Imperial Legislature, by the beneficial effects secured to our trade, or by our share of the reciprocal benefits which would be conferred by a wise system of colonization, which are the only guarantees suggested by Lord Durham. Such another Assembly as Mackenzie's might, by some misfortune, again misrepresent the province; we are prepared at its bidding to turn rebels against our sovereign and become republicans? We answer, "NEVER."—And yet we are convinced that such is the condition to which the loyal inhabitants of Upper Canada would be involuntarily reduced in consequence of the adoption of the Responsible Government recommended by Lord Durham.

To conclude, we are far from intending by this declaration of our sentiments to give it as our opinion, that there are no evils affecting this province which call for redress; on the contrary, we believe that measures ought speedily to be taken to relieve this colony from the difficulties under which it labors.

We are of opinion that the honor and dignity of the British Crown, and the peace and happiness of her Majesty's subjects in this province, imperatively demand that such measures should be adopted as shall effectually oblige the American government to restrain its citizens from continuing their disgraceful outrages against the lives and properties of the people of this province, so that no longer harassed and terrified by lawless violence, the inhabitants of Upper Canada may devote themselves to their several pursuits in security and peace.

We believe that the high price of the wild lands of the Crown present a most serious obstacle to our prosperity, and that it should speedily be reduced within the lowest possible limits. We are desirous of seeing immigration promoted on an extensive and well-regulated system, calculated to promote the comfort and welfare of all who may be induced to settle amongst us, and that a firm line of policy, involving the complete and final settlement of all the great questions now pending, should be promptly adopted by the Imperial government. We believe that if these measures were adopted, Upper Canada would rapidly acquire the character of a long and happy habitation for the people of this province, and that no longer harassed and terrified by lawless violence, the inhabitants of Upper Canada may devote themselves to their several pursuits in security and peace.

From the Address delivered by the Hon. James Crooks, at the Meeting held at Dundas, on the 26th day of July last, on his having been called to the chair. The present meeting is called to take into consideration "The Report of the Earl of Durham, in reference to which I beg leave to say, that, in my opinion, his Lordship has gone deeply into our political condition, and exposed many of our causes of complaint in a manner not to be wondered at. Taking it as a whole, it conveys to the people of England so much information that can be relied upon, that the Imperial Parliament can no longer delay the enactment of those remedial measures (from the want of information) on which alone depend our future prosperity and advancement, and did I see in what way the "Responsible Government" recommends could be carried into practice, without endangering the safety of our connection with the mother country, I would strenuously contend for it; but it does appear to me, that to adopt it would be making bad worse. It unfortunately has happened that there has lately been a parliament of late years in which there did not exist a strong party feeling. Sometimes it was a strong Radical House; sometimes equally as strong a Tory house—each of them had their own views, and the leaders in their turn, forgetful of the true interests of the country, sought only their own aggrandisement and the attainment of political influence, and we all know and feel the effects of such a course. If, however, the House of Assembly controlled the Executive Government, it would at once destroy that balance in the constitution which the wisdom of ages has established as the surest safeguard of our liberties, and the effect of which would entail a tyranny upon us worse indeed than any that has yet existed. If we except that of the national convention of France. But elect such men to represent you as I have here hinted at,—and such surely it would be a libel upon the country to say you cannot find—and you want no other "responsibility" than you already possess. The government at home, I am persuaded, seek only your welfare and happiness, and had the Governor a House of Assembly to deal with, who would go hand in hand with him in carrying out his instructions for the benefit of the country, instead of being thwarted, and driven to seek quiet by giving effect to his intrigues, and the personal aggrandisement of those who style themselves leaders, you would presently find your condition improved, the resources of the country developed, and contentment and happiness once more smile upon you.

I need hardly remind you that the foundation of our constitution is three estates. By what I understand to be the opinion entertained of "Responsible Government," it is, that the House of Assembly should control the Executive. Were this the case, every one of you must at once see that the effect would be to destroy the balance in the Constitution, which secures its permanency, and makes it work so well for the general good. In the United States this is not the case. The Executive there is wholly independent of the Legislature, except in some high appointments to office, which must be concurred in by the Senate; but by the plan proposed, in the popular branch of the Legislature, the President has no voice in the popular branch of the Executive Council. It is true he may consult the heads of departments, but they incur no responsibility for what advice they may think fit to give, nor is he under any obligation, either direct or implied, to follow it. Responsibility is, therefore, in that country, the same as with you—namely at the polls. That the president and subordinate officers may be impeached, I think it very likely—perhaps there is no doubt of it. Let me ask you, not do you large a stake in the country; having resided in it nearly all my days, and feeling as I do, that on our connection with the mother country depends our future prosperity, advancement and security—to say but little of those feelings of attachment to a country in which she stands pre-eminent in Arts and Arms. I have deemed it my duty to point out to you what I consider but for your interest, honour, and welfare, and to guard you against the dazzling scheme of "Responsible Government," by making the Executive of this Province subservient to the House of Assembly. The responsibility of the Ministry in England to Parliament—I beg leave further to say, does not, in my opinion, apply here, nor do I think it could be carried into practice in this colony. You see, it does not exist in the United States, where, had it been deemed necessary to the security of their liberties and their institutions—it would, without doubt, have been made part of their system. Nevertheless, it is no more than my opinion, but that opinion is founded upon much experience, and an intense feeling for your good. Should these be disregarded and evil results follow a course different from that which I have endeavoured to impress upon you with as that most advantageous for you to follow, I will have the consolation of knowing that I have done my duty, however grievously I may deplore the event.

What rational liberty or advantages, we would ask, do the republicans seek to obtain, which they do not enjoy at present? They have liberty of conscience, liberty of the Press, the liberty of voting for the Executive, uncontrolled by the direct or indirect influence of Government—they have trials by Jury—they are not taxed but by their own will, as expressed by their free chosen representatives—they have the liberty of refusing the supplies by the same expression of their will—their commerce is unimpeded—their exports find a hungry market—they receive into the country, annually, upwards of £250,000 of British money, in the shape of payment to the troops, and to the civil servants of the Crown—they are protected without charge—they enjoy their full share of the benefits arising from the Commercial and Manufacturing superiority of Great Britain—they know and feel that the Government under which they ungratefully flourish, except in the benefit and maternal protection which it would bestow, and which they would not have without its roughness, and give stability to our principal affairs, the overflowing wealth and population of Great Britain is ready to pour into our bosoms, a stream of prosperity, such as never fertilized any other country under heaven; and the imperial legislature would be unwearying in endeavouring to rectify any minor grievances, which impede the advancement of our interests. If the people of Upper Canada can, in their calm, sober senses, even think of bartering these solid advantages, for the questionable pleasure of being kept in a perpetual ferment of electioneering; if they can abandon the wisdom and justice of their own government, which has been tested by the experience of ages, for

republican experiments in the delusive theories of yesterday—if they can reject the munificent favour, the unbought love; the beneficence which gives all and receives nothing, of the land of their forefathers; to throw themselves into the arms of that monstrous confederacy, which, if it receives them at all, will receive them with distrust; if they can exchange the light imposts of Upper Canada, for the ten-fold taxation of the United States; or if like silly children, sneering at the rock-founded stability of their parent state, they would totter forth in their infantine weakness, and would essay to build their own house on a foundation of sand,—if they can do all this, let them die in their folly. We be to Upper Canada when those days come—for the loyal and the well-thinking are neither weak, nor so few, nor so contemptible, as to submit without a struggle to a form of Government which they abhor—or to principles of action morally detestable in their origin and nature.

COLONEL PRINCE. From the Western Herald.

We have seldom experienced greater satisfaction than the perusal of the papers which we give below, and we have no doubt that our readers, who must all have been aware of the unfortunate state of party feeling existing in this District, from the causes therein contained, will be gratified as ourselves, that all animosities are now at an end, and that harmony is restored among so many of the principal men of the District. Further comment is unnecessary and we will at once proceed to the statement of the documents which give certain evidence of a renewal of all kindly feeling, and of the exertions made by the gentlemen to whom the differences were referred, to bring them to a happy and amicable termination.

To the Editor of the Western Herald. Sandwich, 23d Sept., 1839.

I have the honour to be, Sir, Your obedt servt, J. HILLIARD CAMERON.

WE, the undersigned, being desirous of putting an end to the discord and dissension which have so long existed in this District, arising out of an engagement which took place with the American Brigands on the 4th of December last, and the subsequent publication of various matters connected with it, do hereby pledge ourselves that we will stand to and perform whatever Sir Allan N. McNab, the Revd William Johnson, Major Lachlan and John Hilliard Cameron, Esquire, in whom we place the utmost confidence in this matter, may consider just and honorable for the due settlement of these differences, and for the purpose of bringing about an amicable arrangement, which may restore the harmony existing in the Western District previous to the above mentioned engagement and publications; and that to that end we will subscribe such document as they may prepare for our signatures, which they shall be at full liberty to make such use of as they shall think proper.

John Prince, Charles Elliot, Charles Baby, William Elliott, Francois Baby, James Dougall, W. R. Wood, Robert Mercer, J. G. Watson, John Cowan.

WHEREAS great discord and dissension have long unhappily existed in the Western District, arising out of an engagement with the American Brigands at Windsor on the fourth of December last, and the subsequent injudicious publications of various matters connected therewith arising out of the naturally conflicting opinions of parties on the subject, put forth in the local newspaper, as well as in a printed document entitled the Battle of Windsor; alternately reflecting on the characters of the gentlemen hereinafter named except to Col. Prince in opinion, and on that of Colonel Prince himself;—AND WHEREAS out of these matters have arisen an action of libel by John Prince, Esq., against John Cowan, Esq., and bills of indictment about to be prepared by the former against the latter and several other gentlemen;—AND WHEREAS for the purpose of putting an end to those unhappy dissensions, and restoring the wonted harmony of the District, the whole of the above parties viz: John Prince, Charles Baby, Francois Baby, W. R. Wood, John G. Watson, Charles Elliot, William Elliott, James Dougall, Robert Mercer, John Cowan, and Thomas Jones, Esquires, have magnanimously agreed to refer themselves and those several matters to the award and decision of Sir A. N. McNab, the Reverend William Johnson, Major Lachlan and John Hilliard Cameron, Esq., and have pledged themselves to stand to and perform whatever those gentlemen may consider just and honorable in the settlement thereof, and to that end, to subscribe such document as they may propose for their signatures, and to allow them to make such use of the same as they may think right and proper.

And we, the above named Sir A. N. McNab, the Reverend W. Johnson, Major Lachlan, and John Hilliard Cameron, Esq., having accepted of this very responsible Office, and in the hope of establishing a permanent reconciliation among many of the leading Gentlemen of the District, and having dispassionately examined and investigated the various documents, papers and things laid before us, are unanimously of opinion, that as going into any unnecessary particulars on the subject of the various unhappy sources of discussion and disagreement among the parties would answer no good purpose, and might, possibly, tend rather to increase than allay those discordant feelings, the existence of which is so much to be regretted, all the parties concerned should be unreservedly willing to express at once their unfeigned regret at what has unfortunately taken place, and look forward to more happy and harmonious times; taking which liberal view of the case, we are unanimously of opinion, that while on the one hand John Prince Esquire should have no hesitation in expressing his unfeigned regret that he should have been led to give utterance to the hasty, intemperate and provoking expressions made use of by him in a speech made to his Officers at his house on the first of January last, as subsequently published in the Sandwich Herald newspaper of the eighth of that month, or at any subsequent time as applying to any of the gentlemen above named; on the other hand, the gentlemen above mentioned, whose names are connected with the printed paper entitled the Battle of Windsor, should have equally little hesitation in expressing their unfeigned regret at the publication of the said papers, the evil tendency of which they did not at the time foresee, and in avowing that although they might disapprove of the former's unfeigned regret at the publication of the said papers, they were always advocates for shewing them no quarter in the field.—That they do not question the personal courage of Colonel Prince, and that they believe he was actuated in his proceedings on that occasion by the information brought to him, however erroneous some portion of it turned out to be. This important preliminary being disposed of, we are further of opinion that in accordance with the true spirit of mutual forgiveness and renewed harmony all and every of the actions and indictments above alluded to, as well as any other actions or indictments now or hereafter to be brought, for any matter or thing of or concerning or arising out of the said engagement, or the said publications, or any or either of them, by all or any of the said parties, should be abandoned, withdrawn, and no further proceeded in; and that in particular each of the parties in the said action of John Prince vs John Cowan should pay his own costs.

Finally, we are of opinion that written acknowledgements of the expressions of feeling expected from all parties, drawn up in terms similar to the above recited, should be signed and exchanged by the respective parties in our presence, and that the same should be the signal for all further reference to the various matters in dispute being forever buried in oblivion.

Allan N. McNab, R. Lachlan, William Johnson, J. H. Cameron.

I, John Prince, cheerfully acquiescing in the opinion expressed by Sir A. N. McNab, the Revd Wm. Johnson, Major Lachlan and John Hill

REMINISCENCES OF THE LATE RIGHT REV. DR. STEWART, LORD BISHOP OF QUEBEC.

By the Rev. John P. K. Henshaw, D. D.

Soon after the commencement of the present century, at a meeting of the directors of the English "Society for Propagating the Gospel in Foreign Parts," a young gentleman of noble family, easy fortune, and liberal education, animated with a fervent piety...

But a circumstance occurred at the meeting which changed his purpose, and gave an entirely different direction to his future life. A letter was read from one of the Society's missionaries in the province of Lower Canada, written in a style of utter despondency...

Here was a case of a peculiarly trying nature to the benevolent directors of that missionary society. Their expenditures, labours, and prayers, so far as related to this particular station, had for years been of no avail.

He could not endure the thought that any post where the banner of the cross had been set up, should be abandoned to the enemy. And unpromising as the aspect of the case was, he said, "That is the place for me."

This disinterested offer was gratefully accepted: and in or about the year 1805 the Hon. and Rev. Charles Stewart left his native land to spend the remainder of his days in preaching the gospel and edifying the Church of Christ in one of the wildest and most unpromising regions of North America.

It was late in December, 1811, when the writer of this article, (then a youth of nineteen, recently graduated at one of our northern universities,) in compliance with the urgent invitation of Mr. Stewart, went to aid him in his great work, by performing such missionary services on the frontier of Vermont, as a candidate for orders licensed by the bishop might lawfully be engaged in.

On arriving at his residence, I found no splendid or showy mansion; but a low, unpretending, one-story frame house was the chosen abode of this member of one of the noblest families of Great Britain. It was placed on the brow of a lofty hill, at the foot of which lay the village of St. Armand; whose principal ornaments were the school-house, where the children of the villagers and the farmers of the neighbouring country might be instructed in the wisdom which would be useful to them on earth, and the church, whose simple spire pointed to the heavens; both monuments of the benevolent zeal of the missionary in promoting the temporal and spiritual welfare of the flock committed to his charge.

The simple and economical arrangements of the interior of this peaceful mansion, were in perfect keeping with the plainness of its exterior. Though its occupant had been accustomed from infancy to the rich cabinet furniture, the soft carpets, the splendid mirrors, and other appliances of comfort and luxury, which graced the castles and palaces of the princes and nobility of "the fatherland," and are now so generally distributed through the habitations of the higher classes of society in this western world, yet none of the paraphernalia of wealth and rank were found in his domicile.

The outer door opened into an apartment which served the double purpose of parlour and dining room. The only furniture was a plain deal table, and a few wooden or rush-bottomed chairs, together with a large chest which served as a depository of Bibles, Prayer-books and tracts for distribution—and which, when the number of guests was greater than that of the chairs, was drawn out and used as a bench on one side of the table.

On the left of the room already described, was the study; which, though of smaller size, was furnished with the same strict regard to economy and simplicity. Here, also, was a plain table and desk, with two chairs; while around the sides of the room, on common shelves, were arranged the theological books and the few volumes in general literature which constituted the scanty library

of this humble missionary of the cross. In this small and retired room he searched for the treasures of divine wisdom in the sacred Scriptures; perused the works of the wise and good who had been burning and shining lights in the church of former days; and above all—held high communion with the Great Teacher, and sought for that "unction from the Holy One" which would qualify him for the successful prosecution of his arduous work.

From this sacred retreat he came forth to bid me welcome on my arrival. Never shall I forget the first impression produced on me by the peculiarities of his personal appearance. I seem to behold him now as he then stood before me. He was a man of about the age of forty, as I suppose, and yet apparently much farther advanced in the vale of years; his frame robust, but prone and slightly bent; with small, but keen grey eyes; a Roman nose, more pointed and hooked than ordinary; a mouth partially opened, with irregular and projecting teeth, never fully covered by the lips; hair of a bluish cast, (of which I never saw the like except in a lady of the same family with whom I afterwards became acquainted,) in thick, bushy locks profusely covering the shoulders, and slightly sprinkled with powder, giving it the appearance of a large grey wig. His limbs were badly formed; his carriage extremely awkward; the expression of his countenance void of intelligence; and the tout ensemble most ungainly and forbidding.

But all the unpleasant feelings connected with the disappointment of a first view, were soon removed by the benevolence of his manners, and the kindness and friendliness of his communications. As we sometimes find the best specimens of humanity in the thatched cottage or other mean abode, so that ungloriously form was tenanted by a soul of noble principles and lofty aspirations. None could hold a brief interview with him, and not be satisfied that he had been in communion with a man of a single eye and devoted heart; whose soul was thoroughly imbued with the spirit of the gospel, and whose great aim in life was to promote human happiness and the Divine glory.

In answer to an inquiry with respect to the success of his labours, he replied, as nearly as I can recollect, in the following terms: "When I came to this seignory, six years ago, there was no place of worship and no minister of religion throughout this whole region of country. The entire population, with few exceptions, was of the most worthless character. Freed from the restraints of morality and religion, many of them 'gloried in their shame,' and looked with suspicion and dread upon every attempt that was made to introduce among them the light and influence of the gospel of Christ. On my first arrival here, so strong and general was the opposition to my settlement, that no family could be induced, either for love or money, to receive me as a boarder. And I was almost upon the point of abandoning the field in despair, as my predecessor had done, when I met with a Presbyterian lady, an emigrant from the United States, who rejoiced at seeing a messenger of salvation, and for the love of Christ bade me welcome to her habitation. On the first occasion of my officiating as a missionary in the only school-house then erected in the neighbourhood, but few were present, and they in consequence of earnest solicitation; and of this small number, one of the oldest—a believer in universal salvation—made a rude and violent assault upon my labours and the doctrines which I advanced.

"This, however, I considered but as the growling of 'the old lion,' and an indication that he was smarting under the wounds inflicted by the arrows of truth. This beginning, trying as it was, not only to 'flesh and blood,' but to faith also, only served as a stimulus to more zealous exertions in dependence on the blessing of Him who hath promised, 'my word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I have sent it.' In the strength of the Lord God I went forth; and in his strength I conquered. By diligent visiting of the scattered families in the settlement, and by those acts of kindness and charity to the poor which my fortune enabled me to perform, I gradually found access to the hearts of the people. Without weariness or suspension—in season and out of season—in the assemblies on the Sabbath, and in social meetings during the week from house to house, 'I ceased not to preach repentance towards God, and faith towards our Lord Jesus Christ.' The blessing of the Holy Spirit accompanied my humble labours. Many were savingly converted to God. A general reformation took place in public morals; and now, two churches—one here, and another at Missisquoi Bay—are filled with devout worshippers. When I look upon 'the change my heart is filled with joy, and I exclaim with admiration and gratitude, 'what hath God wrought!'"

Information afterwards derived from other sources, convinced me that the humility of this man of God had led him to give me a very modest and unexaggerated statement of the extent and efficiency of his missionary labours. His efforts for the salvation of souls were by no means confined to the seignory in which he was stationed. No! But in spite of the peltings of the storm, and the rigour of cold, which in that hyperborean region often reached a degree far below zero, wrapped in his buffalo robes, and mounted in his one horse sleigh, he would penetrate many miles to the north, for the sake of proclaiming to the scattered inhabitants of the Canadian wilderness, the unsearchable riches of Christ. And again, under the promptings of a zeal which overleaped all national boundaries, and could not confine its efforts to the meeting of the mere claims of kindred, parishioners or countrymen, he often entered the territory of the United States; and in the frontier towns of Swanton, Sheldon, Fairfield, St. Albans, &c., which were occasionally favoured with his ministry, I doubt not some precious fruits of it remain to the present day. Throughout the extensive sphere of his missionary labours he was known and beloved by the faithful followers of Christ, of every name. Many a widow's heart would leap for joy, when on pointing to the valuable cod which furnished nourishment for her numerous family, she would say, "that was presented to me by good Mr. Stewart!" On patting the head of her little flaxen-haired boy, she would exclaim, "He is sent to school by that best of men, the minister at St. Armand!"

None could know him without being satisfied that he loved to do good; that it was better to him than his meat and drink. Benevolence seemed to be the very element in which he lived and moved. In strict alliance with this, there was a guileless simplicity and unaffected humility, which attracted the affection and confidence of the most casual acquaintance. He seemed to consider himself as the least of all, and the servant of all. He would freely condescend to be not only the instructor, but the familiar companion of the virtuous in the humblest stations of life. As an illustration of this, I well recollect hearing a very poor, but intelligent and pious woman, express her grateful surprise that Mr. Stewart would sometimes call at her log hut, and, seated on the block of wood which poverty compelled her to use as a substitute for a chair, would converse with her upon the holy themes of religion, as freely and kindly as though she had been the finest lady in the land.

As an instance of his frankness and benignity, the following incident is worthy of notice. On one occasion of his officiating on this side of the line, he inadvertently used the prayer for the king and royal family, to

the annoyance of the patriotic feelings of his republican auditors. But on the circumstance being mentioned to him before the close of the service, he said to the congregation, "my friends, I entirely forgot that I was out of His Majesty's dominions: come, let us pray for the President of the United States;" and then offered up with great fervency the collect in our daily service for the chief magistrate and all others in authority.

The simplicity and meekness of his character, however, did not prevent him from exercising the most rigid faithfulness in the ministry of the word and the performance of his parochial duties. I remember that one of the most wealthy of his parishioners lost a son, who died at about the age of twenty in the city of Montreal.—The parents were not pious; but their son, during his absence from home, had become a follower of Jesus, and died in the hope of the gospel. In preaching a sermon occasioned by this event, the man of God, with a holy boldness, which, perhaps, it would not have been safe for a minister holding a direct relation to his people to assume, addressing himself directly to the afflicted parents, said—"You grieve for the death of your child; and it is right that human nature should feel a pang of sorrow at such a bereavement. But you should adore the good providence of God by which he was placed in a pious family, where he enjoyed the benefit of domestic worship and religious instruction, which were blessed to the conversion of his soul. Had he remained at home, he would have been denied those privileges, and probably would have lived careless and unconcerned like yourselves, and have died without consolation and hope." What a sublime example of ministerial fidelity was this!

Of Mr. Stewart's intellectual powers I shall attempt no analysis. The character of his mind was neither brilliant nor profound; but marked by judiciousness and sound good sense. His preaching was not distinguished by the sparklings of genius, or the thunders of eloquence; but consisted of a faithful application of the great principles of divine truth to the consciences and lives of men. And yet there was so much of heart in it, that by the blessing of the Holy Spirit, it was extensively useful, and was evidently sanctioned by the best seals in the conversion of souls to God. Few men have ever been more successful or happy in their ministry than the humble missionary of St. Armand.

I once ventured to inquire whether he never felt discontented with his station, and did not occasionally sigh for the greater comforts and refinements of another sphere. "Your question," he replied, "reminds me of the Lord Bishop. When he was here last summer, he said to me, 'Stewart, you have been buried long enough in this wilderness. There is too little refined and intelligent society here for a man of your family and taste.—You had better go to the Three Rivers.' But I answered, 'I am well contented with my station. The Lord has placed me here, and followed my poor labours with his blessing. I have no wish to go to the Three Rivers; nor do I know of any thing which could tempt me to exchange situations even with your lordship!'"

Such are some of my recollections of the Hon. and Rev. Charles Stewart, then a self-denying and benevolent missionary of the cross; and such, it is believed, he continued, notwithstanding his subsequent change of residence, and elevation to the highest dignity of the church, to the latest period of his life.

The providence of God called me to a distant part of the country to prosecute preparatory studies for the sacred office, and afterwards enter upon the discharge of its duties; so that my opportunities of personal intercourse with the interesting subject of this sketch, were chiefly confined to the few interviews I had with him during the winter spent in his vicinity. I saw him again in 1816. He was still in the full vigour of health; and I found him in private intercourse to be the same humble and holy man of God, while the faithful discourse which he addressed to the people of my charge, manifested that he had lost none of his honest simplicity and warmheartedness as a preacher of the gospel. He was then on his way to England on an embassy for the good of the church in Canada. While there the decease of Dr. Mountain occurred; and to the joy of the friends of truth and piety in both hemispheres, Dr. Stewart returned to this continent to exercise the responsible duties of the Episcopal office as Lord Bishop of Quebec.

In the elevated station to which he had been consecrated, his missionary spirit burned with an ardour more intense, and his missionary labours were more abundant than before.

Years rolled away, and I was so favoured in the Providence of God as to meet the friend of my youth once more. Our last interview took place in the city of New York, in the summer of 1836. He was then on his way to England, chiefly for the benefit of his health.—His cheeks were sunken, his limbs shrunken, and his whole frame emaciated. He was suffering from the effects of partial paralysis; his physical energies seemed to have been worn out by his long and arduous services; and my mind yielded to the sad conviction that his useful career was about drawing to a close. But he appeared like a shock of corn fully ripe, ready to be gathered in his season.—The result proved that he crossed the Atlantic only to lay his bones in the land of his ancestors.

"He rests from his labours, and his works do follow him." Those works (animating incentive to Christian effort!) prove that a vast amount of good may be achieved by the instrumentality of a man of moderate abilities under the influence of a heart thoroughly pervaded by the love of Jesus, and consecrated to the service of God. Baltimore.

The Garner.

HUMAN FRAILTY.

Providence permits holy persons to fall sometimes into grievous faults. As it proposes them to us for examples, it wills that the same temptations should occur to them as to ourselves; in order that we may be instructed by their penitence, as well as by their purity and sanctity. They themselves are also thus taught that they have no good in their own nature, independent of the Divine Grace; and that without its assistance, it is impossible for them to attain salvation. If we saw them always walk with a firm and even step, in the rough and slippery paths of the world, we should make ourselves believe that they were of a nature superior to our own; and consequently exempt from the weaknesses of humanity, an error which would speedily lead us into the persuasion that it would be useless to attempt to imitate them. But when I read the account of their faults, I conclude that as they partake of my infirmities, so may I attain to their virtues.

David sinned,—it is what kings are in the habit of doing; David repented of his sin, and wept and groaned over it,—this is what kings are not in the habit of doing. David sinned because he was a man; he humbled himself before the God whom he had offended, because he was a converted man. The just are not more perfect in their nature, but more submissive; they are not invulnerable to the allurements of vice, but they abhor the principles of it.—St. Ambrose

THE APOSTOLICAL COMMISSION.

The commission was evidently given not only to the eleven, but to those also by implication, as well as by the perpetual assurance of divine aid, who might be joined with them, or succeed them in the work; to say nothing of the case of St. Paul, whose commission, though subsequent to that of the twelve, was directly from Christ. The words were clearly addressed to the apostles as the stewards of an economy which was to be committed to their trust,

not individually and personally, but in their apostolical character, and as representing the whole body of those who should by their ordination and appointment be entrusted with the same office and execute the same commission. How, indeed, could it be said to James or Peter, that Christ "would be with them always, even unto the end of the world?" They personally would soon be no more. But they were to survive in their sacred office; and their episcopal and ministerial services were to continue by a perpetual succession, till the consummation of all things. And thus we humbly rely in the present day, as our brethren in every preceding age have done, and as those in each future one will rely, on the grace and presence of Christ. He continues in his church that order and subjection which the apostles instituted under his directions. He blesses the presiding ministers and chief overseers, whom, like Timothy and Titus, he calls to discharge the difficult duties of general care and superintendance. He blesses the Presbyters and Deacons in their high and dignified functions of administering the word and sacraments. He qualifies them for their stations, and directs their steps in his providence. He assists them in founding new, or restoring the spiritual health of ancient churches. He blesses the "schools of the prophets"—the colleges and academical institutions for training up a learned and pious ministry. He accompanies prayers and reading of scripture, and preaching and sacraments, with his spirit. "Where two or three are gathered together in his name," in any part of the world and in any age, "there is he in the midst of them."—Dr. David Wilson, Bishop of Calcutta.

JEWS.

Besides those who are heathens in spirit, there are many who in spirit are Jews. I call those Jews who expect to be saved by their doings. Now how many Jews are there of this kind in every Christian land! men who are well satisfied with themselves and pride themselves on having been bred Protestants, and on being Churchmen or dissenters, as it may happen, and who think that, if they come to church, or go to meeting regularly, and lead decent lives, and give a trifle to the poor now and then, all must be well with them. They think that, in doing thus much, they do all that God requires, and fancy themselves in the high road to heaven. Compare this picture of a man expecting to be saved, because he is born a Protestant, and comes to church, and leads a decent life, and sometimes relieves a poor man, with the account of the Pharisee in St. Luke, who gave God thanks because he fasted regularly, and kept himself from gross sins; and you will see how thoroughly Jewish all such notions are. The Jewish rule was "This do, and thou shalt live." Every one then who takes that rule for his guide, every one who puts his trust in what he does, be it in the outward forms and ceremonies of his religion, in living honestly and friendly with his neighbours, or in keeping a soberly and orderly household,—that man's view of religion is a Jewish view; his principles are the principles of a Jew; therefore, though he may call himself a Christian, he must be looked upon as a Jew in spirit.—Rev. A. W. Hale.

Advertisements.

RYLES.—Six lines and under, 2s. 6d. per insertion, and 1s. 6d. each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line, each subsequent insertion. Advertisements, without written directions to the contrary, (post paid,) inserted till forbid and charged accordingly.

From the extensive circulation of "The Church," in the Provinces of Upper and Lower Canada, as well as in Great Britain and Ireland, and other portions of Her Majesty's dominions, it will be found a profitable medium for the advertising of Real Estate, &c. &c. The space allotted to advertisements will be limited to three columns.

BOOKS, STATIONERY, &c. IN NIAGARA.

THE Subscriber has just received from England, a general assortment of excellent STATIONERY. He is usually supplied with popular SCHOOL BOOKS; and he has generally on hand, a pretty large collection of Literary, Religious, and Miscellaneous Works.

ALEX. DAVIDSON. Post Office, Niagara, 29th June, 1839. 15-4w

THE Subscriber having taken out letters of Administration to the Estate of the late Robert Craig, late of the Township of Cranmah, in the Newcastle District, hereby requires all persons indebted to the Estate to make immediate payment to Charles Short, Esq., of Presque Isle, who is empowered to grant receipts for the same—and all persons to whom the Estate is indebted will please present their claims.

DAVID JOHN SMITH, ADMINISTRATOR. 13-14

Kingston, 30th Sept. 1839.

CUTLERY, MILITARY & FANCY STORE.

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

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

Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the best possible manner.

SAMUEL SHAW. 17-11

Toronto, Sept. 12th, 1839.

EDUCATION.

MR. HUDSPETH, Classical Teacher in the U. C. Academy, will, at the close of his engagement there on the 15th Oct. next, open classes in Cobourg, for the usual branches of a liberal Education.

In the mean time, Mr. H. will take a limited number of Boarders, and will be happy to meet with intending day-pupils, privately, mornings and evenings.

Board, exclusive of Washing, £30 per Academic year, for Young Gentlemen under 14 years of age, and £40 for those above that age.

Book-Keeping, the Classics, Mathematics, and higher branches charged extra.

Students can also be accommodated with Board, &c., in one or two respectable families in the village.

Further particulars may be known by application to Mr. H., if by letter, post paid. Cobourg, 20th August, 1839. 17-8

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE NEWCASTLE DISTRICT COMMITTEE of this Institution, have just received a large supply of Bibles, Testaments, Prayer Books, and other Books and Tracts, which they offer for sale, at reduced prices, at their Depository, at Messrs. Graveley & Jackson's, Cobourg.

The Books of the Society will also be found for sale at Mr. Charles Hughes', Druggist, Port Hope;—and may be procured at Peterboro' on application to the Rev. C. T. Wade, in Cavan, from the Rev. S. Armour, and in Darlington, from the Rev. T. S. Kennedy. Cobourg, July 16, 1839. 3-3m

YOUNG LADIES' SEMINARY. MRS. BROWN begs respectfully to acquaint her friends and the public, that she has removed from her former residence to that large and commodious house in the town of Cobourg, formerly occupied by the Bank of Upper Canada; where the business of her school will be conducted as usual, and two additional boarders can be accommodated.

The usual branches of a complete English education will be taught; and the accomplishments, where required, of French, Music, and Dancing.

Terms for Boarders, comprehending the ordinary branches of education, £40 per annum, exclusive of washing, Bedding and towels to be furnished by the pupils. Terms for Day Scholars, in the ordinary branches of an English Education, - - - £1 5 0 pr. Qr. do. to pupils learning music, 1 0 0 do. Music, with use of piano, extra, 1 15 0 do. French, extra, - - - 1 5 0 do. Dancing, extra, - - - 1 5 0 do. As the number of the boarders will be limited to six, an early application is requested. The present vacation will terminate on the 24th July, inst. Cobourg, July 6, 1839. 2-3m.

THE HOME DISTRICT SCHOOL.

THIS Institution is now in successful operation. An additional number of in-door pupils can be conveniently received and comfortably accommodated.

TERMS OF TUITION, BOARD, &c. For pupils under 10 years of age, £32 per academic year.

For pupils in or above their 10th year, £36 per do. Cards of particulars may be had on application to the Principal, personally, or by letter [post paid]. M. C. CROMBIE, Principal. Toronto, May 24, 1839. 50-1f.

THE JOHNSTOWN DISTRICT SCHOOL.

THE Midsummer Vacation will terminate on Tuesday July 24th. A few boarders in addition to the present number can be received. The terms are £30 per annum, always payable quarterly in advance. Theological Pupils, £50 per annum. Each Boarder is to provide his own Washing, Bed and Bedding, Towels and Silver Spoon. For particulars apply to the Principal, the Rev. H. Caswall, Brockville, U. C. 3-1f.

OWEN, MILLER & MILLS, Coach Builders, (from London), King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange. N. B.—Sleighs of every description built to order. 47-1f.

CHAMPION, BROTHERS & CO. TORONTO.

Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Sheffield Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES made at the Factory originally built by the late Harvey Sheppard, and afterwards occupied by John Armstrong. As Sheppard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Champion's are made by the same workmen and from the very best material, to insure for them the same continued preference.

C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of Cooking Stoves, Six Plate do. Parlour do. Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838. 7-1f.

SUBSCRIBERS TO THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS, are requested to pay to the undersigned, on or before the tenth day of July next ensuing, FIVE PER CENT on the amount of their respective shares, or five shillings per share. Remittances, when more convenient, may be made to the Editor of the Church. H. J. GRASSETT, Secretary and Treasurer. Toronto, June 8, 1839. 52-1f.

The Church

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

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

Subscriptions for 'The Church' in England, may be paid to Messrs. Rivingtons, Water-Loop, London; and in Ireland, to the Editor of 'The Warder' Dublin. COMMITTEE OF MANAGEMENT OF THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS. The Lord Bishop of Montreal; The Hon. and Ven. The Archbishop of York; The Ven. The Archbishop of Kingston; Rev. G. Mortimer, M. A. Rector of Thornhill; the Rev. A. N. Bethune, Rector of Cobourg; The Rev. R. D. Cartwright, M. A. Asst. Minister of Kingston; the Rev. H. J. Grasset, Asst. Minister of St. James's Church, Toronto;—to any of whom communications referring to the general interests of this paper may be addressed.

SECRETARY and Treasurer the Rev. H. J. Grasset, to whom all communications relating to the Press are to be addressed.

AGENTS. THE CLERGY OF THE CHURCH OF ENGLAND IN BOTH PROVINCES.

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