

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME III.]

COBOURG, UPPER CANADA, SATURDAY, FEBRUARY 29, 1840.

[NUMBER XXXV.]

Original Poetry.

For the Church.

CRUSADERS' HYMN BEFORE JERUSALEM.

Now onward! for our banners fair are waving full and free,
 And warlike strains are breathing, while the Moslem foe we see:
 Our battle cry—"God wills it!" the cross our holy prize;
 We couch the lance, we wield the sword beneath our monarch's eyes.

Hark! from the city of our God, our Saviour's hallowed shrine,
 The Saracen's bold music floats, the silver crescents shine!
 The Infidel hath stilled his steed within her sacred walls;
 To draw the sword, our Christian faith—our knightly honour calls!

The sun is up—o'er tower and wall he gilds the flashing spear;
 Then onward, for the field of strife in our good cause is dear!

Raise not the lance, nor stay the sword from slaughter of the foe—
 Peace offerings to the Holy shrine the Moslem's blood shall flow!
 Think on the weary pilgrims, o'er the long and toilsome way,
 Who dragged their limbs to Salem's walls their pious vows to pay!

Just Heaven, the blighting breath of war surrounds the sacred
 fane!

Their humble prayer is laughed to scorn, their march of toil is vain!
 Look on the hallowed city, that hath kissed a Saviour's feet,
 'Ere these the unbelieving dog with scorn our prayers would greet!
 Then spur the steed, and brace the arm, and fling defiance high,
 For the trumpet call hath sounded, and the turbaned host is nigh!

They come, they come, with hurra! wild, and many a bristling
 spear,
 And the war-shout of the Pagan band breaks on the startled ear!
 They call, with words of mystery—high-shouted, earnest prayer—
 On Mahomet, their prophet false, his followers to spare!
 But we unto the living God our hopeful incense send,
 And the shouts of rival hosts with words of adoration blend!

Lo, in their van the crescent of old Saladin, afar,
 Glimmers brightly from the lesser host, and lights them to the war!
 But one lion-hearted monarch waves aloft his trusty sword—
 Then onward, we will triumph in our arm of strength, the Lord!

CLAUDE HARRIS.

Belleville, 18th February, 1840.

THE ANSWER OF PRAYER.

BY SIR ISAAC NEWTON.

I asked the Lord that I might grow
 In Faith, and Love, and every grace;
 Might more of his salvation know,
 And seek more earnestly his face.

'Twas He who taught me thus to pray,
 And He, I trust, has answer'd prayer;
 But it has been in such a way
 As almost drove me to despair.

I hop'd that in some favoured hour,
 At once he'd answer my request;
 And by his love's constraining power
 Subdue my sins and give me rest.

Instead of this he made me feel
 The hidden evils of my heart;
 And let the angry powers of Hell
 Assault my soul in every part.

Ye more, with his own hand he seem'd
 Intent to aggravate my woe,
 Cross'd all the fair designs I schem'd,
 Blasted my grounds and laid me low.

Lord, why is this? I trembling cry,
 Will thou pursue thy worm to death?
 "'Tis in this way," the Lord replied,
 "'I answer prayer for grace and faith."

"These inward trials I employ
 From self and pride to set thee free,
 And break thy schemes of earthly joy
 That thou may'st seek thy all in me."

ANGLO-PROTESTANT CHURCH ARCHITECTURE.*

[Concluded from our last.]

Architectural error, like literary immorality, has a strong tendency to reproduce itself. The poet knows not how many may imitate his licentious stanzas—the historian imagines not how often an error he has transcribed without examination may be republished to defame the dead and mislead the living—and the architect who panders to uneducated eyes at a sacrifice of the higher principles of his art may corrupt the taste of centuries. In how many churches of the present day does the tower rise above the portico—an arrangement natural enough in a Gothic building, all the parts of which were evidently made to sustain roofs and turrets of stone, but quite unintelligible where a resemblance to a Greek temple is aimed at, no part of which could have supported such weighty structures.

The originators of such incongruities had an excuse, however, which their followers have not: in the days of Vanbrugh, Gibbs, and Hawksmoor, it seems to have been taken for granted that Greek and Roman architecture were the same. At all events, no such critical examination of more ancient models as has subsequently been made had informed their essential differences. Whether the information thus gained has been turned to the best account—whether defects in the design of modern churches have not been made more evident by the purity of their details, may be questioned. Sir J. Reynolds observes on the works of Rubens that, had their colouring been more chaste, the incorrectness of their outlines would have been conspicuous; had both been unexceptionable, his pictures would have offended by their heterogeneous character; yet, who can be insensible to their unity and splendour as they are!

Still less successful, until very recently, have been most attempts at reviving the pointed style. Walpole knew scarcely a letter of that language in which he attempted to express "the poetry of the middle ages." Milner, one of the first to bestow on a lost art the study it so well deserved, although an excellent pioneer, proved himself a miserable architect. More recently, some good specimens both of Greek and Gothic have been produced, and many much the reverse—proving that we can build well, and do not. Some causes of this it may be worth while to investigate.

The paltry appearance and mean materials of many churches are consequences of attempting more than funds can be provided to accomplish. A design is required by those who are about to erect a church resembling in outline the abbey of a former day. There must be a tower and pinnacles, or a spire, battlements, and pinnacled buttresses; hence, the interior, the region in which mediæval architecture displayed all its exuberance, is a room with bare walls and plastered ceiling; the exterior, a mere pretence to what it is not. Now where the means are very small, how much better would it be to omit the tower and substitute an open belfry, a simple arch, with chamfered roof, at the extremity of the western gable, of which numberless examples are found in village churches from before the conquest until the downfall of Gothic as a practised style: thus saving, according to Wren's estimate, half the expense, and (supposing early English to be the mode employed) reserving money for deep roll and hollow mouldings in the win-

dows, a substantial wooden roof, an elegant font and altar, and general good execution in the very few ornaments such a chapel would require. The same observations will apply, mutatis mutandis, to the early Norman, some recent examples of which have been made very impressive and economical.

Nowhere, least of all in towns, should the later periods of Gothic be attempted with limited means. Dr. Moller, than whom it would be difficult to name a more ardent admirer of pointed masonry, sees in the temper of the present age an insuperable obstacle to its revival, and deprecates the mimicry of those noble examples which he labours so perseveringly to record. At the same time, if this counsel is not taken, building committees should act with caution, for there is no ground on which a superficial architect is likely to blunder so egregiously. Numbers in the profession actually despise the only style in which ancient genius has sought from the abstract sciences means to express her mighty conceptions—the only school which has aimed at indefinite height, the proportion of all others most directly appealing to the imagination, where the relations of cause and effect are displayed from the turret to the foundation, and all that looks like chance and superfluity is "direction not perceived by thee."

Present want of funds, combined with present necessity for spiritual instruction, is no valid excuse for running up temples of lath and plaster. How were the old cathedrals called into being? In some cases, a chapel of wicker work was erected, where service was performed, and the permanent church built round it; in others, the choir was finished, then the nave, afterwards the tower; and then, perhaps, a couple of centuries having intervened, the choir was reconstructed. Why then must our churches be finished in eighteen months or two years? Surely, if a beautiful nave and aisles, or otherwise well-formed body, were completed, where all could see and hear a worship in which (slender as is the influence of mere taste in matters of religion) the genius loci would solicit them to join, funds would be forthcoming to build the tower—delay would give time for enlightened criticism, be favourable to the stability and excellence of the masonry, keep up an interest in the neighbourhood; and the congregation, assembled weekly to worship where every week would bring to light some new feature of the design, might perhaps learn to sympathize with him who could love the very carved work of the habitation where God's honour dwelleth.

Perhaps few mere details of the curtain and the cord would more contribute to awaken these emotions than a better disposition of the font and altar, the reading-desk* and pulpit. It is surely no popery to look for God's presence in an especial, although undefined manner, in his sacraments. The font and altar ought therefore to hold conspicuous situations. It is true that, in the primitive church, catechumens not being allowed to pass the narthex, baptism was performed in the porch, or a separate building erected for that purpose. The rite was equally expressive, however, when afterwards it was administered near the chief entrance. As baptism doth represent our profession, it ought to be seen of all, and the font might appropriately be raised on stairs near the western door in the middle aisle.

The altar, for the same reason, should be made a prominent object. In early times it was always elevated, and often covered by a ciborium. It would be an improvement on the usual plan, especially in churches with a semicircular apse, if it were set free from the wall; a primitive arrangement well worthy of imitation.

It is impossible to think it right for the clerk's desk, reading desk, and pulpit, to form a huge culminating mass directly before the altar, compelling the preacher and reader to turn their backs upon it. Scarcely a shade better are the two rival pulpits, from one of which the minister descends, for no imaginable reason, to go up into the other. Something less offensive than this might be contrived without much ingenuity. Supposing the church built on the plan of an atrium or basilica, an unobtrusive desk, little higher than the seats, becoming the action and spirit of prayer, turned obliquely towards the centre of the middle aisle, might be attached to a pillar near the chancel; a pulpit might be similarly placed on the opposite side: and if the clerk's desk were omitted altogether no one would deplore his absence but the heartless worshippers who do their duty by deputy. The silent walls would ask them in impressive accents why they avow not the faith in which they were baptized, why they invoke not the mercy they so deeply need—and what could they reply?

The same arrangements might be made in most examples of the Greek and Latin cross, where the pulpit and desk would stand at the angles of the chancel wall; in round churches they would occupy places equidistant from the centre and from each other, the altar having two faces, and a railing on all sides.

One suggestion more, which seems called for by the decided preference shewn in the present age for a combination of the Greek temple and basilican church, shall conclude these observations. The basilicas were all lighted from a clerestory. As their double aisles and multitudinous columns caused much obscurity, windows were introduced into the walls, but rarely so large or numerous as to disturb the repose that reigned throughout those solemn though unskillful buildings. In Gothic, where every art was tried to distract the eye, to prevent it from resting on minor objects, and force it to take refuge in the remote, cross-lights were obviously required; hence aisles, transepts, and clerestory compete with each other: we ask not where the many-coloured rays are admitted, for they pour in from every side, and pierce every reticulation of the tracery. But when the same treatment is pursued with Grecian forms, the effect is always unsatisfactory. If the light is admitted from two rows of windows, one above and one beneath the gallery, how inharmonious with the single order of columns or pilasters which usually forms the frontispiece!—if from one lofty range, divided (as usual) by a gallery, that error is indeed avoided, but then the outside conveys an erroneous impression of the interior.

Now the basilica itself was little more than a corrupt copy of the Greek hypæthral temple, and there seems no reason against a recurrence to the older pattern. Such a church as the Parthenon once was, with its white marble ambo, before the desolations of war completed its destruction, would repay a nation for some expense and

* There is a very striking little print in Bishop Sparrow's *Rationale of the Common Prayer*. The officiating minister is represented kneeling on the marble pavement of a Gothic church a few yards from the altar, (which, by the way, has no rail); there is not a seat of any kind to be seen, but the congregation, clad and with broad-brimmed hats, are kneeling round him. If such a scene ever really was enacted in the period of that costume, it would be a curious inquiry when it ceased.

labour. The genuine chiaro scuro might be preserved by a clerestory which our skill in glass and iron work might render so large, and at the same time unobtrusive, as never to tempt the eye upwards from the strongly relieved aisles and galleries. The system of straight lines need no where be violated; and if the tympanum without could be adorned with such a composition as St. John preaching in the wilderness which Thorwaldsen executed for a church at Copenhagen, national wealth would not be thrown away upon it were the demand for one thousand churches less imperative.

The campanile would in this case of course be a separate structure; but the writer is well aware that, if these pages contain any thing of a useful character, it is not the dream of what a splendid and correct Greek church might be, but the better weighed remarks on what a cheap Gothic church ought not to be; a very sufficient reason for pursuing them no further.

SOCIALISM.

ON THE INFIDEL OPINIONS OF THE SOCIALISTS, AND SOME ATTEMPTS TO PROPAGATE THEM IN THIS COUNTRY.

To the Editor of the Cambridge Chronicle.

Sir,—Circumstances connected with the office which I have the honour to hold in the university having drawn my attention to the doctrines of a new class of infidels, denominated *Socialists*, who (under the direction of Mr. Owen, late of Lanark) are now disseminating their opinions in different parts of the country, and having ascertained that attempts have been made, and are at this time employed, to gain a footing for them in this county, I have felt it to be my duty to draw the attention of the clergy, and the inhabitants of the county generally, to a subject so deeply connected with the religious welfare of the community at large.

The representatives of these opinions originally consisted of two associations—the one called "The Association of all Classes of all Nations;" the other of "The National Community Friendly Society;" which are now united and called "The Universal Community Society of Rational Religionists." I believe that the leading tenets of their infidel creed are pretty generally known; but as some may not be acquainted with them, I will briefly allude to them. The fundamental feature of their system is *practical Atheism*; and the first and most prominent article of their creed is, the rejection of the Bible as the Word of God, and consequently of the great Author of our salvation as the Son of God and the Redeemer, or even (what many persons who reject the fundamental doctrines admit him to be) the great moral instructor of mankind. Indeed, it does not appear certain that they believe him ever to have existed. They absolutely deny the doctrine of a future state and a future judgment, and consequently, as one of their leading tenets, they maintain the *irresponsibility of man for his actions*—that he is the creature of external circumstances, and that his belief, his moral character, his habits of thought and of action, are formed by circumstances over which the individual himself has not the smallest control. The idea of prayer to God is treated by them as a mockery; and with respect to the divine institution of marriage, it is rejected by them altogether, and it is proposed to substitute for it a system of concubinage, the details of which it is revolting to dwell upon. With respect to their *political opinions*, they maintain the *natural equality of all men*, though they do not think it prudent or necessary at present to press too openly this part of their creed.

Such are the dangerous and revolting tenets which are openly put forth by this new sect of infidels, and which are disseminated by them in the populous districts of the country with no common avidity, by means of institutions established for the purpose—of itinerant missionaries—of books composed in mockery of scripture—of catechisms, and of cheap publications adapted to make these opinions more extensively known.

I fear that we are reaping some of the fruits of these infernal efforts in the treason, the rebellion, the riot, and the outrage, which have so recently distracted those places where these opinions have been most extensively circulated.

The promoters of these opinions being anxious to gain a footing for their opinions in the agricultural districts, *Wisbech* was fixed upon by them for one of the scenes of their operations—this place having been prepared for their reception by the institution of schools on Socialist principles by a Mr. Hill of that place, the proprietor and editor of a newspaper called *The Star in the East*—a journal advocating extreme revolutionary opinions, and the doctrines of Socialism.* At this place one of these infidel incendiaries, Mr. Fleming, the editor of the *New Moral World* and secretary of the society, is stated to have lectured on *Sunday afternoon*, Feb. 23rd, 1839, in the *Infant School*, on "the present condition of society, and the means for its improvement;" and, on the same evening, in the theatre, on "an overflowing house!" At this meeting, it is stated that "the musicians performed some spirited airs in the orchestra at the commencement and the termination; and it was a most interesting sight to witness so many intelligent countenances listening with deep interest and animation to sentiments opposed to all the existing laws, institutions, and customs of society, and pointing to a happier state of things for all, not in the clouds or the unknown regions, but on this earth beneath our feet, instead of attending with gloomy faces the dens of superstition, to hear the black minions of the shrines trify them with pictures of fire, sulphur, and tortures, except for a select few favoured mortals, who are to have wings or white surplices, and either blow trumpets or sing psalms in the ethereal regions for ever and a day!" † Such was the horrible profanation by which the Sabbath evening was desecrated! Mr. Owen himself subsequently (March 16th) delivered a lecture on education at the same place before the *Mental Improvement Society*. ‡ It is stated in the official organ of the society, that at *Wisbech* and *Peterborough* there are nearly 700 members subscribing each sixpence per week to the society.§

It was, however, felt that the society could not make much progress in the dissemination of their principles unless they had some property, on which they might settle some members of their communities; and after inspecting some estates in the neighbourhood of *Downham market*, they at length fixed upon an estate belonging to the above-named Mr. Hill, in the parishes of *Wretton*, *Wareham*, and *Stoke Ferry*, in the county of *Norfolk*, which he consented to make over to the society for £11,500, conditionally that it should be devoted to the purposes of Socialism. The purchase, however, went

off; but another estate was offered by another professor of the principles of Socialism, one Mr. William Hodson, of *Upwell*, *Cambridgeshire*, who offered to the society an estate of 200 acres, in *Manea Fen*, for this purpose; and advertisements were put forth for artisans and labourers of different kinds, *professing Socialist principles*, to be located in this settlement. The colony, however, does not appear in the first instance to have prospered. The society, for some reason which does not appear, quarrelled with Mr. Hodson; and the persons employed on the estate do not appear to have received any wages from December up to April.* However, there are still persons settled on the colony—they appear now to be in a more prosperous condition, and to be plentifully supplied with money; and regular reports of its condition appear in one of the society's monthly periodicals.†

* *New Moral World*, p. 244.
 † *Star in the East*. *New Moral World*, p. 292.
 ‡ *Ibid* p. 343. § *Ibid* p. 421.

The last reports of the society speak of two other estates in the same part of the country, which have been under consideration with a view to purchasing them. But it seems doubtful how far they will be able to realize any extensive purchase, as their finances, from their own statement, do not appear to be in a very flourishing condition. In the report of the last meeting of the congress of the society in May, the society do not present any statement of accounts.‡ Some of the branches appear not to be very regular in their contributions,—amongst others, they can get no accounts from the *Manchester branch*, a very important one; and the directors were empowered to borrow £500 for the purpose of carrying on their publications, from which it would appear that they cannot have a large balance in the hands of their bankers! It is, however, an alarming fact, which has been publicly stated, that there is in the course of erection at *Manchester*, for the delivery of lectures and other purposes connected with these infidel opinions, a public institute, and that four persons were found to guarantee the architect in the sum of £5000.

However, whatever may be the success of these speculations, we have one fact established which is calculated to produce serious reflections in the mind—the circumstance of a small colony of persons, professing infidel opinions, being settled in an agricultural parish in one of the most quiet and retired parts of this county. It is impossible to say how much mischief such a body may not be capable of doing amongst the more ignorant and depraved part of the neighbouring population, by personal exertions, secretly and cautiously employed, and by the distribution of cheap publications of an infidel and revolutionary character. And that these consequences are not to be overlooked has been much impressed upon my mind by a fact which has been stated to me by a gentleman who had lately been visiting a patient at *Addenbrooke's Hospital*, from the neighbourhood of *Wisbech*, who was a confirmed infidel; and who, when he left the hospital, amidst many expressions of gratitude for the kindness which he had received from him, expressed in the most affecting manner his wish that he could believe the truth of the Christian doctrines, which were so much more suited than his own opinions to afford comfort and support in the hour of affliction and trial! This singular instance proves how, in spite of the meritorious exertions of the ministers and friends of religion, the assiduous efforts of infidel teachers, and infidel publications sending forth their periodical poison, will sometimes prevail to propagate in any neighbourhood opinions of the most dangerous character.

Having from accidental circumstances come to the knowledge of these facts, (which, it must be observed, are derived from the publications of the Socialists themselves,) I have thought it right to take these means of making them public. I am informed, on good authority, that the colony at *Manea* are very assiduous, both by preaching and the dispersion of small tracts, in the propagation of their infidel and revolutionary doctrines, and that, after the harvest, they purpose to undertake a lecturing tour, for the purpose of making their opinions more extensively known. As the existence of these infidels in this county may not be generally known, much less their contemplated scheme of making proselytes amongst the rural population, I trust that the clergy and religious persons of every description will excuse the liberty which I have taken of drawing their attention to the subject, that they may be on their guard against the extension of these emissaries of infidelity into the country parishes, and may take measures to defeat these flagitious and wicked attempts to undermine in their poor neighbours those principles of religion which are the only guide to true happiness, both temporal and eternal. I have the honour to remain, your obedient humble servant,

GEORGE PEARSON,
Christian Advocate in the University of Cambridge.
 Cambridge, Sept. 1839.

* There is a letter from an artisan at *Stockport* to this effect in the *New Moral World*, p. 519.
 † It appears from No. 39 of the organ of this society that there is a printing-press now established on the estate, from an advertisement of a pamphlet of a revolutionary character, which is said to be "Printed by John Green, at the Community Press, Manea Fen, Cambridgeshire, for the trustees of the Hodsonian Society."
 ‡ In a statement of the receipts and expenditure of the central board, from May 21st to September 30th, 1838, there appear to be only £50. 16s. in the hands of the treasurer.—*New Moral World*.

AN APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION:

CHAPTER VI.

[Concluded from our last.]

Objection 6. But the doctrine was unknown to, or unnoticed by, our Protestant Fathers, (i. e. the Divines who in the sixteenth century opposed the Church of Rome,) and therefore we Protestants need not concern ourselves about it.

Answer 1. The Divines of the sixteenth century were neither the founders of the Christian Church, nor the writers of the Sacred Scriptures; and, therefore, neither the Scriptures nor the Church are to be tried by them, but they and their doctrine are to be tried by the testimony of the Scriptures, and by the voice of the Church. To these they appealed; by these in their life-

able to prove all our confession here, to be met here, by the *verity of God's word, and consent of the Catholic Church*." Confession at Oxford, 1554.
 * Philipot, martyr. His fourth examination, 1556.
 Bishop of Gloucester. "I pray you, by whom will you be judged in matters of controversy which happen daily?"
 Philipot. "By the Word of God, for Christ saith in St. John, the word that He spake shall be judge in the latter day."
 Gloucester. "What, if you take the Word one way, and I in another way, who shall be judge then?"
 Philipot. "The primitive Church."
 Determination of the Protestant restorers of our Church in Queen Elizabeth's reign, made in Convocation, 1571. "But chiefly they (preachers) shall take heed that they teach nothing in their preaching, which they would have the people religiously to observe and believe, but that which is agreeable to the doctrine of the Old or New Testament, and that which the Catholic Fathers and ancient Bishops have gathered out of that same doctrine."

times they claimed to be tried.* If, therefore, it could be shown that in any instances, through defective information, or through the provocation occasioned by the *Papal abuses* of true doctrine or through any other cause, they omitted any point of doctrine which can be clearly shown to be Scriptural and Catholic; we have the sanction of their solemn and reiterated appeals for making good their unintentional defects; and must be convinced that men would be acting most contrary to their intention, if on the plea of personal regard to them, they should assist in either breaking off, or preventing the restoration of, any particle of Scriptural, Catholic, and Christian truth.

Answer 2. Nothing can be more contrary to the truth, as far as the Church of England is concerned, than the allegation which forms the ground of this objection, namely, that our Protestant fathers, in the sixteenth century, were either ignorant or unmindful of this doctrine, as the following documents will show. In 1536, Henry VIII., we have the following statement, signed by *Cranmer*, *Lattimer*, and *Shaxton*, and some other of the Reforming Divines, in common with *Stokesley*, *Tonstall*, *Sampson*, and others, who in many things adhered to the *Papal errors*:

"Christ and his Apostles did institute and ordain in the New Testament certain ministers or officers, which should bear spiritual power, authority, and commission under Christ, to preach and teach the word of God unto his people; to dispense and administer the Sacraments of God unto them, and by the same to confer and give the grace of the Holy Ghost; to consecrate the blessed body of Christ in the Sacrament of the altar; to loose and absolve from sin all persons which be duly penitent and sorry for the same; to bind and excommunicate such as be guilty in manifest crimes and sins, and will not amend their defaults; to order and consecrate others in the same room, order, and office, whereunto they be called and admitted themselves. . . . This office, this power and authority, was committed and given by Christ and his Apostles, unto certain persons only, that is to say, unto Priests or Bishops, whom they did elect, call and admit therunto by their prayer and imposition of their hands. . . . The invisible gift or grace conferred in this Sacrament is nothing else but the power, offices, and authority before-mentioned; the visible and outward sign is the prayer and imposition of the Bishop's hands, upon the person which receiveth the said gift of grace. And to the intent the Church of Christ should never be destituted of such ministers, as should have and execute the said power of the keys; it was also ordained and commanded by the Apostles, that the same Sacrament [of orders] should be applied and MINISTERED BY THE BISHOP from time to time, and unto such other persons as had the qualities, which the Apostles very diligently describe, as it appeareth in the first Epistle of St. Paul to Timothy, and his Epistle to Titus."

In 1548, Edward VI., we find the following statement put forth by the authority of *Cranmer*, in a sermon on the Power of the Keys:

"The ministration of God's word, which our Lord Jesus Christ himself at first did institute, was derived from the Apostles unto others after them, by imposition of hands, and giving the Holy Ghost, from the Apostles time to our days. And this was the consecration, orders, and unction of the Apostles, whereby they, at the beginning, made Bishops and Priests, and this shall continue in the Church even to the world's end."

In 1549, Edward VI., we have the following declaration in the ordinal of the Church of England, already given above, but which it may be as well here to repeat.

"It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church: Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted therunto by lawful authority. And, therefore, to the intent that these orders may be continued, and reverently used and esteemed in the Church of England, NO MAN SHALL BE accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England, or STUFFERED TO EXECUTE ANY OF THE SAID FUNCTIONS, except he be called, tried, examined, and admitted therunto, according to the form hereafter following, or hath had formerly EPISCOPAL CONSECRATION OR ORDINATION."

In 1552, Edward VI., we have this Article, Twenty-third of the Church of England:

"It is not lawful for any man to take upon him the office of public preaching or ministering the Sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard."

Lastly, in 1552-3, Elizabeth, we find the following eminent Divines: *Scory*, Bishop of *Chester*; *Grindal*, afterwards Archbishop of *Canterbury*; *Cox*, afterwards Bishop of *Ely*; *Eleser*, afterwards Bishop of *London*; *Guest*, afterwards Bishop of *Rochester*; *Jewell*, afterwards Bishop of *Salisbury*; and *Hors*, afterwards Bishop of *Winchester*, who was the mouth-piece of the party, *Divines selected to conduct the Protestant controversy*; maintaining, in the Council Chamber, at a conference with the *Papists*, this assertion:

"THE APOSTLES' AUTHORITY is derived upon after ages, and conveyed to THE BISHOPS THEIR SUCCESSORS." Collier's *Ecclesiastical History*, ii. 414-418.

§ 7. Objection 7. Though the principle be admitted, yet there is no sufficient historic evidence of a personal succession of valid Episcopical ordinations."

Answer 1. If nothing will satisfy me but actual demonstration, I yield at once; neither this nor any succession in the whole world, can be actually demonstrated. But if probable evidence, such as can be adduced in behalf of no other succession, may be deemed sufficient for all who are willing to walk by faith and not by sight, such evidence I will venture to present. If it be a moral impossibility that any man, who had not been duly consecrated, could be accounted a Bishop of the Church of England at the present time, then the *onus* rests upon the objectors to say how that, which is morally impossible now, could have been morally possible at any other period? seeing that the same rules which regulate this matter have ever obtained in the Church; rules recognizing the *Bishops only* as vested with power to ordain;

be able to prove all our confession here, to be met here, by the *verity of God's word, and consent of the Catholic Church*." Confession at Oxford, 1554.
 * Philipot, martyr. His fourth examination, 1556.
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 Gloucester. "What, if you take the Word one way, and I in another way, who shall be judge then?"
 Philipot. "The primitive Church."
 Determination of the Protestant restorers of our Church in Queen Elizabeth's reign, made in Convocation, 1571. "But chiefly they (preachers) shall take heed that they teach nothing in their preaching, which they would have the people religiously to observe and believe, but that which is agreeable to the doctrine of the Old or New Testament, and that which the Catholic Fathers and ancient Bishops have gathered out of that same doctrine."

* From the *British Magazine*.

and seeing that no one point of ecclesiastical regulation was more jealously guarded than this.

The rule of the Church of the first three centuries we have before seen: "Let a Bishop be ordained by two or three Bishops," a rule so universally received, that we find it repeated not only in general councils, as at Nice, (Canon IV.) "A Bishop ought to be constituted by all the Bishops of the province; but if this be not practicable by reason of urgent necessity, three must by all means meet together, and with the consent of those that are absent, let them perform the ordination;" but repeated in the provincial regulations of every Church, the British, the Gallican, the Spanish, the Roman, the Cathaginian, the Alexandrian, the Antiochian, and the rest. And when, by any pressing necessity, it fell that a Bishop was consecrated by less than three Bishops, the discussions to which it gave rise, sufficiently show how keenly alive the Church has in all ages been to this point; and therefore how morally impossible it is that in any age a man could have been received and allowed as a Bishop, who had not been ordained by Bishops. So that though it may be a matter of curiosity for a man to trace up the lists of Archbishops of Canterbury or Bishops of any other see, and thence upwards, the lists of the Bishops of Rome, or of Arles, or Lyons, or of any other Church, concerned in conferring orders on any of our Bishops, it is only of moment so far, namely, as proving that there were always Episcopal Churches, and therefore that it was morally impossible that any man should be accounted a Bishop by them, if he were not ordained by Bishops. And therefore, whether, for instance, Clement was the first, or the second, or the third Bishop of Rome, is perfectly irrelevant; the very discussion sufficiently testifying that during all that time Rome was governed by Bishops. If the objectors can show reason for supposing that at any given time, any of the Churches through which we trace our orders was governed by those who had not received Episcopal orders, the objection will be worthy of attention. But as long as this can not be done, the objection is crushed by the weight of the moral impossibility which is opposed to it.

Answer 2. Strong as it is in the evidence in favor of the succession having been preserved is thus shown to be, when viewed absolutely, its strength will appear immensely increased, when viewed in comparison with that upon the force of which men are content to admit any other succession. Take, for instance, the succession of the Aaronic Priesthood, which was transmitted by carnal descent; on what, and on what only, did the truth of that succession depend? simply, in each descent, upon the single word of a woman, as a point of which no human being besides himself could have any certain knowledge. The Aaronic Priesthood was propagated in secret; depending in every step upon the fidelity of a single witness, a woman, the case admitting of no other certain evidence. The Christian Priesthood is propagated in public, translated by many persons, in the presence of many witnesses. Yet the former is received without exception, the latter is excepted against. What is this but the spirit of wilful skepticism?

Objection 8. But many of the individuals, through whom you must trace the commission, were men of corrupt life and conversation, and even unsound in doctrine; a commission traced through such persons must, surely, be worthless.

Answer. Is earthly gold rendered worthless by passing through soiled hands? If not, why should heavenly treasure be? Is a king's commission rendered void, by reason of the unworthiness of the person on whom it is bestowed? e. g., a profligate magistrate, or a dishonest counsellor? If not, why should God's commission be? Let the objectors further consider this, that as the Holy promised Seed of salvation was neither tainted nor destroyed by passing through the meretricious womb of Rahab, and the incestuous womb of Thamar, (Matt. i. 3, 5,) so neither can it in reason be supposed that the spiritual seed for the ministrations of that salvation, has suffered injury, because some of the agents for transmitting it have shown themselves as unworthy the high honor vouchsafed to them, as those pointed out in the former succession. Before the objection can be maintained, it must be shown that Judas, who was known to be the son of perdition from the beginning, and was a traitor, murderer, and thief, was not an apostle: whereas not only did our Lord so call him, and so employ him, but "his Bishoprick" (Acts i. 20) was not filled up till after his death.

Objection 9. But the doctrine, at any rate, is of no importance, and therefore you do ill to insist upon it?

Answer. If it be a part of God's truth, no man living can possibly tell the extent of its importance. But this all men can see, that, as in the affairs of this world, it is of importance to know that a magistrate, or a herald, or an ambassador, has been duly appointed, sent, and accredited, by the king in whose name he speaks; and that, among private individuals, one who acts in the behalf of another has been authorized by his power of attorney; so, if there be any meaning in the term, "Ministry of Reconciliation," applied by St. Paul to the office of the Christian clergy, it must be of the deepest importance to know, that it has been truly committed to those who profess to exercise it; important, indeed, if it be admitted to be even possible [which who can deny?] that men's interest in the kingdom of Christ, and covenant claim to its privileges, may be in the remotest degree affected by the insufficient appointment of those who administer the sacramental seals, tokens, means, pledges, let men choose what term they like best, of the covenant. At any rate, let its importance be what it may, they who believe the doctrine to be true, are only acting faithfully to God and to His people, when they calmly vindicate, and bear witness to, the truth; which is all that I have here attempted.

Moreover, let men consider, that, in common life, those subjects which occupy men's minds at the time of their departure from this world, and those about which their last public acts are concerned, are usually supposed to have been of importance in their eyes. If no reason can be assigned why this principle should not be applied to affairs of religion, then let them further consider, that the last words of our blessed Lord, before his ascension into heaven, were intended in giving the commission now under consideration; (Matt. xxviii. 20.) that the last public act of St. Paul's life, which the Scriptures have recorded, were the writing the Epistles to Timothy and Titus concerning their discharge of this same commission which he had transmitted unto them; and that in the closing book of the Sacred Volume, the Revelation of St. John, the Spirit's directions to those in the seven Churches, who had received this same commission, occupy a conspicuous place. All these uniting on one and the same point, it is not surely too much to affirm, that the Scriptures themselves have borne ample testimony to the importance of the subject. I am not aware of any other general objections which deserve to be noticed.

THE COMMUNATION; READ ON ASH-WEDNESDAY.

This pious and rational office hath been traduced and derided by some, who pretend the saying of Amen to these sentences of God's law is a cursing of ourselves, and a wicked as well as a foolish thing. But let it be considered, first, that God himself commended this very manner of answering; so that it can be no less than blasphemous to call it either wicked or foolish; yea, though it had been purely ceremonial, since it is a divine institution, it cannot be impious or ridiculous; but they are so in the highest degree, who affront heaven, while they endeavour to vilify our sacred usages.

Secondly, Nor do they show less ignorance than impiety, while they affirm this Amen to be a wishing of ourselves accursed: since Amen is not originally nor properly an adverb of wishing, but affirming; being derived from a root signifying truth, whence it is so often translated "verily" in the Gospels; and Jesus, who is the truth, is called "the Amen." Rev. iii. 14; that is, the faithful and true witness; and in him the promises are Yea and Amen, 2 Cor. i. 20; that is, certain and true; in which sense the primitive Christians said Amen at the receiving of the Eucharist, to testify their belief that it was truly the body and blood of Christ, 1 Cor. xiv. 16. So also in that mystical vision, the truth of those promises is sealed with Amen, Rev. vii. 10, 12; v. 12, 13, 14. Nor did the people curse themselves; but only testify their belief that God would curse them, who stood not up to Nehemiah's covenant,

Nehem. v. 13. Even so, when the people said in Joshua's time, and we, in imitation of them, say Amen, after the reading of this divine malediction, we do no more but to set our seal that God is true, and his threatening to be feared. Nor doth this assenting to the truth of God's word bring any curse on the penitent, nor so much as make the impenitent any other way or more accursed than they were before. Though they be guilty, it brings not the curse on them, but shews it to them at a distance, to afflict them into the avoiding of it by repentance, and so it proves a blessing in the event; being like our Saviour's woes, of which the Gospel is so full, not wishers or procurers of evil, but compassionate predictions of it, in order to prevent it. It is certain that sinners, while they remain such, are really accursed: and to convince them of this, and make them own it, is the truest blessing we can give them; and to bless them in that estate is to curse them, Deut. xxix. 19; Ps. x. 3. So that Amen is no more here than a declaration, that he whom God blesseth is blessed, and he whom God curseth is cursed: and, if we believe this with our hearts, when we say it with our lips, it will shew us our danger, and bring us to repentance.

As for the sins here enumerated in the order wherein they lie in Holy Scripture, they are of the greatest and worst kind, and such as are threatened with curses and damnation in the Law, the Prophets, and the New Testament. Idolatry against God; disobedience to parents; injustice to neighbours; contempt of the miserable; oppression of the helpless; secret mischief; adultery; bribery and corruption; relying on the creatures: to which are added those sins, which the Gospel reckons to be damnable; viz. uncharitableness, fornication, lust, covetousness and spiritual idolatry, slander, drunkenness, and extortion. Now surely those, who are guilty of these crimes, are in a state of condemnation, whether they answer Amen or not; and had need judge themselves impartially, repent heartily, and amend speedily, that they may escape the wrath to come; and to move them to this necessary duty, the following exhortation is admirably contrived.—Dean Comber.

THE CHURCH.

COBOURG, SATURDAY, FEBRUARY 29, 1840.

We made, a few weeks ago,—more in sorrow than in anger,—some animadversions upon the position which, as regards great public questions and great public principles, the Provincial press had, as a general rule, assumed. In seasons of agitation, instead of coming manfully and honestly forward to arrest the wayward course of public feeling,—we shall not speak of public opinion, because that would, contrary to fact, pre-suppose some antecedent inquiry into, some calm reflection upon the merits of the question on which this wildness of feeling was awakened,—instead of endeavouring to lead it into a legitimate channel, and give to it that wholesome direction which it is the honourable and important province of the Press to exert, we find that too generally it has chosen to flow with the tide, and to be ignobly and mischievously the tool and instrument, where it ought to have assumed the high and philanthropic office of director and guardian.

We are led into a painful revival of these animadversions from a contemplation of the course pursued, at the present crisis, by some of our contemporaries whom we had previously been led to regard as our co-adjutors in an honest and unwavering maintenance of the great Conservative cause. What "mighty magic" has transfused our quondam allies into at least doubtful friends, we shall not spend our time in endeavouring to discover: of its potency we are ourselves insensible; and the hour may too soon arrive, when it will be discovered by the wavering amongst our contemporaries themselves, that honesty, in the exercise of public as well as of private duties, is the best policy.

We have been subscribers to and readers of the *Chronicle and Gazette* of Kingston for about fourteen years; and although, during that interval, much has appeared in its columns—it would be strange, were it otherwise—to which we could not in every particular subscribe, we have uniformly observed a vigorous maintenance of those grand constitutional principles which are embodied in the political creed of Conservatives, and an honest and uncompromising rejection of those Destructive tenets which a melancholy experience of their workings compels us to ascribe to the Whig-Radicals of the Mother Country and to the self-styled Reformers of the Colonies.

We are at a loss, therefore, to understand what new light has broken in upon the vision of our contemporary,—what new influence has started forth to break up the fountain of his former predilections, and enlist his feelings in a cause opposed to that which he had hitherto been so manfully engaged in sustaining,—what has so suddenly arisen to destroy the force of his former convictions, and range him under a banner which once he regarded as ignominious and polluting.

Our respected contemporary is pleased to rebuke as "ultra" the notions of those who venture to lift their voices in conscientious opposition to measures which they believe to be fraught with disaster to the Monarchy that we are sworn to uphold, and to the Church which we are bound to revere. That the Union Bill should be passed without any restrictive provisions, is an experiment in legislation of which we may too soon reap the bitter fruits,—which, indeed, the sober voice of the country would, we believe, be nearly unanimous in condemning; nor do we think that it will be any adequate compensation for the hazard of the experiment, that in the possible course of events the locality of the seat of the United Government may be identified with that of the *Chronicle & Gazette*! We are opposed to this measure on higher than merely utilitarian grounds: we put out of sight the chances of commercial advantage to this or to that section of either Province; we look upon it as containing within itself the elements of a great political and religious convulsion,—one which may quench for ever the feeble fire of monarchical devotion amongst our people, and which may engulf at one fell sweep the divided Protestantism of the land.

Nor have we discerned aught in the columns of those of our contemporaries who can look complacently upon the late monstrous and wholesale spoliation of the Church of England, to make us feel the slightest approach to reconciliation with that unjust, unconstitutional, and republican appropriation of her lawful property. If we are to be convinced that our claims are ill-founded or extravagant, it must be by a judgement more competent and impartial than that of those who are to fatten on the robbery and receive a temporary indulgence to their unworthy feelings of envy or hate. If we are to be satisfied of the sincerity of those who vaunt this iniquitous measure as the harbinger of peace to the land, it must be by a better argument than was wont to be manifested by the spoilers of old,—When they make a solitude, they call it peace!" But we cannot, apart from these considerations, contemplate the diversion of this noble provision from its legitimate purpose, without a cry of 'Shame' upon the perpetrators of the plunder; nor, though we stood alone in the honourable contest, should we witness this appalling attempt at injustice and sacrilege, without a resistance to its accomplishment, whilst resistance can avail. Without a peerage, without a landed gentry,—the one in a public and legislative, the other in a private and perhaps more influential capacity,—to repress the over-working of the democratic leaven in our Colonial body-politic, we cannot, we confess, as British subjects,—attached to the throne by a holier principle than the miserable expediency which shifts with every change of the political atmosphere,—we cannot, we must avow it,

witness the demolition of the last break-water against the swelling tide of republicanism, in the prostration of the National Church in the Canadas, without a sigh of apprehension.

If our esteemed contemporary cannot think as we do, we can only regret that there should be wanting what the elegant Roman historian termed the strongest cement either of public or of private friendship.

"Idem velle, atque idem nolle, ea demum firma amicitia est;"—but whether it be the bias of education, or what is more probable, the want of a proper consideration of this grand question in all its bearings, which permits him not to yield his assent to what we, with all our heart, promulgate, he ought to pause and weigh well the justice and the propriety of his expressions, before he pronounces such opinions to be "ultra." It is much more fashionable to make such accusations than to support them: there are many who affect to ridicule an argument which they do not understand; and if we mark well the infidelity which is the bane of modern times, we shall find that it is ascribable primarily to a similar insinuation,—the "ultraism" of the Bible! That blessed book goes beyond what the selfishness or the viciousness of man would often desire; it contains tenets to which his short-sighted judgment is unable, forsooth, to subscribe.

We take leave of our contemporary with assuring him that, if a Roman senate expressed its gratitude to its chief officers for not despairing of the commonwealth after the disastrous battle of Cannæ, we shall not be behind those noble Romans in clinging to the best hopes of our beloved country. If the horizon be dark, there is a guardian Friend and Father above who can remove the curtain of gloom, and reveal to us again tokens of returning sunshine and gladness. In His unflinching protection we repose, much, as in these days, we are induced to distrust the fleshly arm which ought to be uplifted to defend us. Our maternal country is—blessed be God—sound at the core: her monarchical institutions are firm as the oaks which throw their amplitude of shade over her smiling land; and her Protestant spirit is strong as the foundations of those holy structures where the prayers and praises of our martyred fathers have ages since been breathed to heaven. The political empirics who sport with her might and impose upon her good-nature, she will—at some hour unforeseen perhaps by those who make the venture—whisk away from her, as does the lion the insect which frets him with its puny sting. The servitors of an O'Connell, the patrons of an Owen, and the promoters of a Frost,—all these, before many moons shall have filled their horns, we may find shamed into the retirement from which they were only permitted to emerge to fulfil the righteous judgments of God upon a wayward and unthankful people.

We refer our readers to an extract, under our Colonial head, from the *Toronto Patriot* as well as the *Cobourg Star*,—from which it will be seen that the conductors of those papers respectively have been placed under the ban of vice-regal displeasure. The former is punished by the transfer of the Commissariat patronage to a neighbouring journal which, under a religious guise, has for years taken the lead in political agitation,—labouring, with an industry worthy of a better cause, to upheave our monarchical institutions,—and engaged, with an untiring diligence, in the effort to prostrate to the dust the glorious fabric of that Church to which the whole Protestant world are loud and earnest in the expression of their obligations. The latter, having no Commissariat patronage to lose, is divested of his commission as a Justice of the Peace!

Without being prepared to approve of the whole course of either of these contemporaries, there is none who can deny that their career has been uniformly marked by an unwavering loyalty to the Queen and an ardent attachment to the Constitution of their country. If within the last three months, any particular fault could be imputed to the conductor of the *Patriot*, it is that he has been rather lukewarm than otherwise in the defence of his former principles, and has leaned rather to the support than to the condemnation of the policy of the Governor-General. Our contemporary must not suppose that we have any desire to wound his feelings by expressing this opinion: we respect the motives which, as he avows, induced him to do so; but we mention it solely to remind the public of the causelessness and the wantonness of the crusade which appears to have been commenced against the upholders of Conservative principles.

In regard to the proprietor of the *Cobourg Star*, he is assailed in an office where he never offended; he is deprived of a magistracy which he never abused, but which, in the judgment of all political parties, he has filled with credit to himself and with benefit to the community. It probably did not escape the dispensers of this punishment,—that the proprietor of the *Star* held another office,—that of Captain in the Militia—from which, it is probable, there was an equal desire to eject him; but most likely the recollection of the time when, at the head of his company, he marched on foot through snow storms and over frozen mud for the defence of the Government against those traitors and republicans whom that Government now delights to honour, and spent weeks—to the neglect of all his private affairs and the hazard of his health—in a comfortless encampment abreast of Navy Island,—the recollection perhaps of these things checked his further degradation. If so, we rejoice to learn that any spark of chivalrous sentiment lingers still in the gloomy recesses of a breast in which was harboured the paltry resentment that dictated his dismissal from the magistracy. But let them strip him—or let him release himself—of all the "blushing honours" with which the discriminators of loyalty and virtue in better days voluntarily invested him,—we can answer for it that the proprietor of the *Cobourg Star* will, in the hour of need, be again found in the front-rank of the battle against the foes of his Sovereign and the invaders of his country.

Conservatives must now understand that they have an ordeal to pass through, trying to their pledged fealty—trying to their Christian patience. But let them quietly endure what can prove but the tyranny of a day. Let them go on in dutiful obedience to the laws,—let them not be outdone in fervent loyalty to the Queen,—let their practice as well as their principles be worthy of the altars which it is their privilege to defend. But let them never be cravens to the dignity—to the sacredness of the cause which it is their religious duty to guard and uphold. When they see the monarchy in danger, let them be amongst the foremost in the rescue; when the Church is assailed, let them prove themselves amongst the most devoted of her children. DIEU ET MON DROIT—let this be the watchword graven on the heart of the loyalist, while it stands out emblazoned upon the escutcheon of the monarch.

We recommend to the special attention of our readers the article on our first page, which develops so ably the infidel principles and the immoral practices of the disciples of Socialism. The British Empire are indebted to the Christian Advocate at Cambridge for this manifold exposure of doctrines so detestable, in the face too of their courtly enclaves. For our readers need hardly be reminded, that the impious founder of these impious opinions,—Robert Owen of Lanark,—was introduced last summer at court, into the presence of our virgin and Christian Queen, by Lord Melbourne, the prime-minis-

ter! We can hardly wonder at the efforts to destroy the National Church, by those who so avowedly countenance the holders of tenets subversive of Christian truth, and the decencies of moral practice. They doubtless feel it expedient to proceed cautiously at home, in the face of the great citadel of its strength; but in the Colonies, the obstructions are not so formidable and the work of demolition may be entered upon with a more reckless hand. The limbs severed away, they argue—and they argue truly,—that the vital energy of the parent body will gradually sink and die, and the conquest be achieved by a stratagem which could never have been accomplished by force.

In the last *Brockville Statesman*, we find the following paragraph:—

"On Sunday last, the Rev. H. Mulkins, the Wesleyan Methodist Minister of this town, publicly announced his intention in St. Peter's Church, to withdraw from the Wesleyan connexion, and unite himself to the established Church of England. Mr. Mulkins has been esteemed as a pious and able preacher in the Methodist body."

Upon the causes of these secessions from the Methodist body,—the above being the fourth instance in Upper Canada alone, within the last twelve months,—we have not room to-day to offer any comments; but we may return to the subject shortly.

It was purely from accident, and not from any disinclination to do justice to Mr. Gowan, that we omitted to publish in this journal the refutation of the charges made against him, as announced in a minute of the *Loyal Orange Institution*. Although we never aided in giving publicity to any charges which affected the private character of Mr. Gowan, and confined our observations simply to what we conceived to be the political misapprehensions of that gentleman, we cheerfully comply with the appeal of the *Statesman*, in announcing to our readers, that at a meeting of the *Orange Institution* held at Toronto on the 10th and 11th of February instant, Mr. Gowan was most fully and honourably acquitted of every charge brought against him, derogatory to his character as a member of the loyal Association over which he presides.

We observe that the Board of Education for the District of Victoria has, at length, been constituted.—The Trustees request persons, properly qualified to instruct in the usual course of a Classical, Mathematical, and English education, to send their testimonials (post paid) to the Rev. John Cochran, President of the Board, on or before the third of April next. As teacher of the District School, the candidate selected will receive the customary annuity of £100 currency, from Government, in addition to the fees of the pupils.

CHURCH STATISTICS.

RECTORY OF BATH.

Rev. A. F. Atkinson, Incumbent. Divine Service is performed in St. John's Church, every Sunday morning at 11 o'clock, and at Mill-Creek on alternate Sunday afternoons. Periodical visits are made by the Rector to the back parts of Ernest-town, and to the township of Camden, where there are several congregations under the charge of a very zealous Catechist, Mr. Paul Shirley.

Amherst Island, (or Isle Tanti), which had heretofore been attached to this Mission, has now the advantage of the services of a resident Clergyman, the Rev. J. Radcliff, who has recently been appointed to this charge by the venerable Society for Propagating the Gospel in Foreign Parts.

The Notitia Parochialis from September 1838 to the end of December 1839, is as follows:—Baptisms 58—Marriages 12—Burials 12—number of Communicants at St. John's Church about 47, the greatest number at any one time 37—number of communicants in Camden about 30.

For the Church.

ORDINATION.

On Sunday, the 16th inst., after two days spent in examination of Candidates, an ordination was held in St. Peter's Church, Sherbrooke, in the district of St. Francis, L. C., by the Lord Bishop of Montreal, who is upon his visitation through the Eastern townships, when the following gentlemen were ordained:—Deacons, Mr. F. Broome, appointed Assistant Minister of the Chapel of Ease about to be established in Montreal; and Mr. Wm. King appointed Assistant Missionary in the Township of Bury; Priests, the Rev. M. Willoughby, appointed Minister of the above mentioned Chapel at Montreal; the Rev. W. Daves, first Travelling Missionary of the Montreal Society for the Propagation of the Gospel in destitute settlements, &c., and officiating Chaplain at La Colle and Hemmingford.

The Candidates were presented by the Rev. C. Jackson, Rector of Charlevoix, Hatley. Prayers were read by the Rev. C. B. Fleming, Missionary at Melbourne, and the Epistle by the Rev. C. P. Reid, Missionary at Robinson and Victoria. The Rev. J. Taylor, of Eaton, and the Rev. L. Doolittle, Minister of Sherbrooke and Lennoxville, assisted in the imposition of hands. The Ordination Sermon was preached by his Lordship the Bishop, from Mark xvi. 20.

The Church was crowded on this interesting solemnity, the effect of which was heightened by a very delightful performance of chanting and ordinary Psalm singing, accompanied by the organ. In the afternoon his Lordship held a confirmation in St. James' Church, Lennoxville, when forty persons were admitted to that Apostolic rite. The Bishop addressed the candidates in his usual felicitous and impressive manner, and the very large congregation manifested the interest they felt in the solemn services on this occasion by the most marked and devout attention.

After confirmation, the Rev. Mr. Daves delivered a very impressive discourse from Psalm lxxxv. part of 10th verse. Sermons were also preached in both churches on the Saturday previous, by the Bishop and Mr. Daves, and on Sunday evening at Sherbrooke, by Mr. Willoughby. After the public services of Sunday, his Lordship, with the Clergy present, assembled at the Parsonage, in Lennoxville; when the Bishop offered up prayers to Almighty God for his blessing on the affecting services of the occasion, and the remainder of the evening was spent in discourse upon the great topics of promoting with persevering fidelity, the Gospel of our common salvation.—On this occasion the Clergy present enjoyed the highly appreciated benefit of his Lordship's counsel, in the trials and difficulties peculiar to their sacred office.

This visit of our beloved Diocesan has afforded the friends of evangelical truth and apostolic order, a season of spiritual refreshment and delight which will be long and gratefully remembered. L. DOOLITTLE. Lennoxville, 20th Feb., 1840.

EASTERN CLERICAL ASSOCIATION.

The thirteenth Session of the Eastern Clerical Society was held in Perth on the 5th and 6th inst. The following members were present,—Rev. R. Blakey, Rector of Prescott; M. Harris, Rector of Perth; R. Rolph, Missionary at Onabruk; E. J. Boswell, Missionary at Carleton Place; Henry Patton, Rector of Kemptville; Henry Caswall, Master of the Johnstown District School; J. G. Beck Lindsay, Missionary at Williamsburgh; James Padfield, Rector of Beckwith; S. S. Strong, Minister of Bytown; W. F. Stuart Harper, Missionary at March; Francis Tremayne, Charleston; and E. Denroche, Brockville;—total 12; a greater number than have been present at any previous meeting.

After having implored the Divine blessing in the customary prayers of the Society, the hours passed in Session the first day, were chiefly devoted to a consideration of the correspondence of the Association, and to business details connected with the establishment of branches of the Soc. P. C. K., the British and Fo-

reign Bible Society, the Prayer Book and Homily Society, and the Missionary operations of the Association, &c. On the following day the attention of the Members was first directed, as usual, to a review of some of the Rubrics of the Prayer Book; and next to a consideration of the office for the ordering of Priests. These subjects necessarily gave occasion for much conversation connected with many points of ecclesiastical discipline and ministerial duties, with reference to which it is the desire of the Brethren to observe as much uniformity of practice as circumstances will allow.

A congratulatory Address to the Lord Bishop of Toronto on his elevation to the Episcopate of this newly erected Diocese, and an Address to the Lord Bishop of Montreal expressive of the feelings entertained by the Brethren towards his Lordship, were severally proposed and adopted.

A resolution was also passed, approving of the method of systematic stated contributions, weekly or monthly, for Church purposes, and recommending the same for general adoption (as far as practicable) in the Johnstown, Bathurst, and Eastern Districts.—The Reverend Brother who introduced this subject, illustrated its beneficial operations by a relation of interesting facts connected with his own experience in another land; and also alluded to its recent successful application and results in two parishes connected with the Association.

These matters disposed of, various questions proposed at the last meeting engaged the attention of the Brethren until the close of the Session. According to the established Rules of the Society, there was divine service in the Parish Church at the close of each day. On Wednesday evening the desk was occupied by the Rev. J. B. Lindsay and S. S. Strong, and the Sermon was preached by the Rev. J. Padfield. On Thursday evening the prayers were read by the Rev. R. Blakey, assisted by the Rev. E. J. Boswell, and the Sermon was preached by the Rev. Henry Patton. On both occasions the Church was literally crowded with very attentive congregations. The interest thus manifested by the Parishioners, was very gratifying to the Brethren of the Association, and must have been peculiarly so to the feelings of the Rector of the Parish. As our object in meeting together has in view the benefit of our respective Congregations, as well as our own mutual improvement, we trust our people will always bear this in mind, and prove that they do so, by their attendance on future similar occasions. The next meeting of the Association was appointed to be held (D. V.) on the first Wednesday in June next, at the residence of the Rev. R. Rolph, Onabruk.

HENRY PATTON, Secretary.

Rectory, Kemptville, Feb. 15, 1840.

NIAGARA CLERICAL ASSOCIATION.

From the *St. Catherine's Journal*.

We are requested to inform the public, that on Wednesday the 5th inst., a meeting of the Clerical Association of the district of Niagara, was held at the house of the Rev. James Clarke, Rector of St. Catherine's, and that all the members of that body were punctually in attendance. On Thursday Divine Service was performed at the usual hour and place, when the Rev. Wm. Leeming, Rector of Chippawa, read prayers, and the Rev. Thomas Green, Rector of Niagara, preached to a numerous and respectable congregation, a most excellent and appropriate discourse, from these words: "For their foundation can no man lay than that is laid, which is Jesus Christ;"—1 Cor. iii. 11—showing that it was on this foundation their apostolic church stood. The following extract from his discourse, in allusion to the new Episcopal church now in progress of building, in this place, has been kindly sent us, which we have great pleasure in publishing, both for the credit of our village, and to evince the taste and discernment of the preacher:—

"I cannot omit, on this subject and occasion, expressing the pleasure I feel, in common with my brethren of the clergy from other parts of the district, in witnessing the erection of a new Church in this rising village, destined, at no very distant period, to become a populous and flourishing town. Notwithstanding the unsettled and disturbed state of affairs in the Province, which has hindered and retarded public business of every kind, I congratulate your venerable pastor and his congregation, on the good state of forwardness to which you have brought this sacred edifice, which, in its plan and design, is a credit and an ornament to this place, and, as we fervently trust and pray, will be a public blessing to this and to many succeeding generations.

"O, my friends, there is a sacred and hallowed interest attached to the house and sanctuary of the Lord, in every place where He dwells. Witness the ardent and devout aspiration of the Psalmist when he exclaimed—"I love the habitation of thy house, the place where thine honour dwelleth—My soul longeth for the courts of the Lord—Pray for the Peace of Jerusalem.—They shall prosper that love thee—Peace be within thy walls, and prosperity within thy palaces—For my brethren and companions' sakes, I will now say peace be within thee—Because of the house of the Lord our God, I will seek thy good."—Psalm cxxii. 6, 7, 8, 9.

"And every Christian, indeed, can enter into the same feelings: he views, with delight and satisfaction, the lofty spire pointing heaven-ward; and to a churchman, this is the first object of attraction, on entering this beautiful village.

"Go on and finish, what you have so well begun; and I heartily bid you God speed! it will redound credit on the enterprise and liberality of this community, to have such a church; and I trust, when we meet again, at a stated period, (if it please God that we all meet again,) we shall join together in our solemn worship, within those walls consecrated for ever to the service of Almighty God, according to the form of sound words prescribed in the Liturgy of our apostolic church."

EXTENSIVE CHARITABLE BEQUESTS.—The will of Mr. T. Hill, formerly of South Lambeth, Surrey, and late of Sherborn, near Kingston-on-Thames, has just been proved in Doctors' Commons, by Messrs. T. Squire, J. Brady, T. Willett, and C. Bennett, executors. The property has been sworn under £100,000. The testator has given the following legacies:—to the Middlesex Hospital, £1000; to the Blind School, £2000; to the Female Orphan Asylum, £1000; to the Deaf and Dumb Asylum, £2000; to the Female Orphan School, Hampstead-road, £500; to Lord Eldon's School, situate at Battersea, £500; to the Licensed Victuallers' School, £500; to each of his executors the sum of £1000; and the residue of his property, amounting to about £80,000, after giving several small legacies and annuities in his will, he bequeathed to the London Missionary Society.—The will is dated in 1836. By a codicil in his own handwriting, made in September, 1839, he has revoked the bequest of the residue of his property, and has directed the same to be divided into four equal parts, to be paid to the following charitable institutions, namely:—to the London Missionary Society, £20,000; to the Home Missionary Society, £20,000; to the London Bible Society, £20,000; and to the London Evangelical Society, £20,000; which last legacies is to form a fund, the proceeds thereof to be paid to the widows of Evangelical ministers only. So large a sum of money has not ever before been bequeathed by any individual, with the exception of Mr. Day, the banking manufacturer, who left £100,000 for the purpose of endowing a hospital for blind persons. Mr. Day himself having been blind for many years previous to his death. The deceased died a widower, without any relative whatever.

Mr. John Greene, of Reading, who was formerly a partner in the firm of Greene, Roberts, & Co., of Sheffield, has by his will bequeathed the handsome sum of £500, to the Boys Charity School of this town.—*Sheffield Iris*.

We learn that the Rev. I. W. D. Gray, A. M., has been appointed Rector of this Parish, vacant by the resignation of the Rev. Dr. Gray, who retains the situation of Chaplain to the Garrison, and we are informed will be a visiting Missionary in this Province.—*St. John, N. B., Gazette*.

King's College, Windsor, Dec. 14, 1839.

At an examination held this day, Mr. John Harvey, and Mr. William Black, were elected to the vacant Scholarships.

Jan. 16th, 1840.

At a Convocation held this day, the Rev. George S. Jarvis, B. D. of this University, and Rector of Shodac in New Brunswick, was admitted to the degree of D. D.

Local Intelligence.

We have no later dates from England. The steamer Liverpool had put into Fayal, one of the Azores or Western Islands, on the 21st December, for an additional supply of coal; and as she would probably not reach England until the 10th of January, her return voyage, it is likely, would be postponed for a fortnight beyond the period originally fixed for her sailing. Her arrival, however, may be daily looked for. We subjoin the particulars of her homeward voyage.

From the N. Y. Gazette.

THE LIVERPOOL STEAMER.

This vessel, which left this port on the 15th Dec., and which has for some days past been anxiously looked for on her return from England, is not to be expected for some time yet. She has been heard from by an arrival at Boston from Fayal, into which port she put on the sixteenth day after her departure from New York, for the purpose of replenishing her supply of coal. She had not, therefore, made two-thirds of her passage to England in sixteen days, and would not probably make it in much less than thirty days, including her detention at Fayal. We have no right, of course, to suppose that she would be able to leave Liverpool before the first day of February, and consequently there will be no good reason in looking for her here before about the 24th of the month. If she comes before, so much the better—if a month later, so much the worse. At all events, to hear from her is a good deal; for it will relieve the anxiety that was felt not only for the safety of her crew and passengers, but for the very large amount of money that she carried out. The following letters, copied from the Commercial, contain information of great interest in relation to her:—

To the Editors of the Commercial Advertiser.

Gentlemen.—The enclosed letter from a passenger on board the steamer Liverpool, will remove all anxiety on her account. We may just add, that the "Trans-Atlantic Steamship Company," of Liverpool, as a precautionary measure against possible accidents, sent 1000 tons of coals to Fayal last year, to meet any emergency that might occur. Although Captain Engleud had enough coal on board to take him to Liverpool from that longitude in fine weather, yet, like a prudent commander, knowing a fresh supply to be within reach, he bore up for Fayal, and there took in a fresh supply.

Yours respectfully, A. B. M. BELL & CO., Agents.

On board the steamship Liverpool, off the town of Fayal, 24 Jan., 1840.

ZEBEDEE COOK ESQ.

Dear Sir,—As I presume the "Mutual Co." has something at risk on board the "Liverpool," it will doubtless be satisfactory to you to be informed, that the steamer put in here on the evening of the 30th ult. The westerly winds we took at starting increased to a gale shortly after we passed the Hook, and lasted 12 hours;—the wind then shifted to the N.E., and from the 17th to the 27th December we encountered a succession of heavy, very heavy gales from the Eastward—chiefly from E.N.E. and E.; not an hour of fair winds, or even of moderate weather. On the 27th, Sunday, but 7 days' fuel on board, (full steam)—the captain deemed it prudent to run down to this port. We were then in lat. 34, long. 87, and no appearance of the weather moderating, or any change. Until yesterday morning the wind remained at E. and N.E., proving the decision of the Captain a prudent one; indeed his conduct throughout has been beyond all praise, and there is but one feeling prevalent among the passengers, of perfect confidence in his qualifications, and gratitude for his attentions to our comfort. The ship has performed admirably. This is the 12th trip for me across the Atlantic, and I have never experienced such a continuance of adverse stormy weather. We have taken 150 tons of coals on board, and purpose taking as much more, so that we may count 400 tons in before we start; if the weather is moderate, we may reach Liverpool in 7 days from hence. You must not renege your specie.

We spoke the "Toronto" on the 29th December, standing to the southward—all well. We expect to get to sea to-morrow.— Yours truly, &c.

NOVA SCOTIA.

RESPONSIBLE GOVERNMENT.—Halifax and St. John, New Brunswick, papers of the 8th instant, were received this morning. It appears that the Resolutions of the Nova Scotia Assembly, published in the last Gazette, of want of confidence in the Executive Council, have passed the Assembly by a large majority, the minority being only 12. The Colonial Minister will soon find that Lord Durham's Report, and Lord John Russell's Circular are beginning to produce their natural effects in the British North American Provinces. He will have to displace his Governor, require him to put himself under the tutelage of a new Executive Council, selected according to the wishes of the leaders in the Assembly, and accept a new batch, whenever it may please that body; or "appeal to the sense of the people," by a dissolution and general election.

If the Minister adopts the first mentioned course, we do not see how he can punish the Provinces of Upper Canada and Lower Canada with the loss of their Constitution, for difficulties which had their origin in complaints similar to those of the Nova Scotia Assembly, and which he may be sure will be frequently repeated by every Representative Assembly in the North American possessions of the Crown.

For our part, we have repeatedly expressed our desire to live under the British Government, and we should be sorry to see it exchanged for the Government of a Provincial faction, or a party supporting itself by corruption and popular deception.—Quebec Gazette.

From the Halifax Times, Feb. 11th.

HOUSE OF ASSEMBLY.—Monday the 3d. instant, and the two following days, were occupied in the discussion of the principles involved in the Resolutions introduced by Mr. Howe. The question on them was at length taken late on Wednesday evening, when they passed by a majority of 30 against 12—the hon. Mr. Uniacke and the hon. Mr. Dewolf not voting.

YESTERDAY the House waited on His Excellency with the Resolutions passed on Wednesday evening last, preceded by an appropriate address, recommending them to the favourable consideration of His Excellency. The House having returned, the Speaker read the following answer from His Excellency:—

"Mr. Speaker and Gentlemen of the House of Assembly.—The subject you have presented to my consideration in this Address, has in all essential respects already been brought under the notice of Her Majesty's Government, in Resolutions of the House of Assembly passed last Session.

"Her Majesty's Ministers, after full consideration of the subject, and personal conference with Delegates from your Body, authorized to advocate your views, have expressed in the Despatch which by Her Majesty's command I recently laid before you, the judgment to which they had come on the matter of your complaint.

"Having no reason to believe that any alteration has taken place in the sentiments of Her Majesty's Government, in this respect, I do not feel myself at liberty to adopt any other course, than to refer you to the Despatch already alluded to, as containing their decision.

"Justice, however, to the Executive Council, leads me to say, that I have had every reason to be satisfied with the advice and assistance which they have at all times afforded me.

"It has ever been, and shall continue to be my earnest desire to concur in every measure which appears to me to be conducive to the best interests of this Province."

SCHOENER MAGNET.—Being absent from Lunenburg when our last paper was issued, we omitted to notice the melancholy circumstance connected with the recent voyage of this vessel, from the West Indies,—which, having been but partially stated in the Halifax papers, we now record.—She was commanded by Capt. Joseph Moser, a native of this town; and shortly after leaving the West Indies, the mate, Mr. John Frederick Jr., son of Mr. John Frederick of this town, a promising young man—James Contaway, Justus Dauphiney, and John Marbarer, seamen, fell sick, and after ten days illness died, leaving only the Captain and two boys to bring the vessel on the coast at this inauspicious season of the year. Two were dead on board at one time, and were committed to the deep, with the impressive funeral service of the Church. The feelings of the desolate remnant

that were left may be better imagined than described. "God be with us" was the very proper expression of these feelings noted in the log-book at the time: and God was with them; for just in their greatest need, He caused a friendly sail to appear—the brig Blue Nose, Capt. —, of St. Andrews, N. B. who kindly lay by them all night, promising assistance in the morning. One of the crew then volunteered his services, and the weather being too boisterous to lower a boat, he sprang into the rigging of the Magnet, and got safely on board. The name of the young man who thus braved the dangers of the sea and of infection, deserves to be mentioned with the highest praise,—it is Charles Langley;—and we are happy to find that both by the owner, Messrs. Chas. & Jos. Rudolf, and by the Underwriters at Halifax, he was handsomely rewarded, having received from the latter Fifty dollars. So it should be, for the encouragement of others in similar cases.

While we deeply deplore the loss of so many active young men, (all but one natives of the place and members of the Church) and while we are in common with the rest of the community have sympathized with their sorrowing friends, who will see them no more here below—we ought still to adore the mercy of Providence in so ordering it that the small remaining were preserved from sickness, and brought to the haven where they would be. This was the Lord's doing, who can still the raging of the sea, and save where hope seems to be at an end.—It had pleased Him to visit this place solely during the last 14 years, in taking off a large number of young men, either by the influence of sickly climates, or by the fury of the elements, engulfing them in a moment in the mighty waters. Many a dear one, for whose return wives, mothers, parents, brothers and sisters, had looked in vain, until "hope deferred has made the heart sick"—lies in the hidden caverns of the wide Atlantic, waiting the time when "the sea shall give up her dead." May we all feel that such dispensations are chastenings of the Lord to the whole community to which they are sent, and may the effect be—the renewal of our hearts and the amendment of our lives.

The Magnet, Capt. Moser, sailed again on Saturday for the West Indies. We hope her return will be more cheering than the last.—Colonial Churchman, Feb. 6.

Yellow Fever at Barbadoes.—H. M. Ship Vestal, brought sad accounts of sickness at Barbadoes. One hundred and thirty cases of yellow fever occurred on board of her between the 10th November and 18th December.—Mr. Hall, the master, and about twenty-five seamen fell victims to it. The 52nd and 67th Regiments had suffered, and continued to suffer severely.

NEW BRUNSWICK.

His Excellency Sir John Harvey, in his speech on opening the Session of the Parliament of New Brunswick, congratulated the Legislature upon the actual condition of the Province its trade, its revenues and financial affairs being in a flourishing state, far beyond any previous years. We learn from a friend who is well informed upon the subject, that the Lieutenant Governor had ample grounds for such congratulation, the revenue of the past year, 1839, exceeding £112,000, an excess of upwards of £20,000 over any preceding year. We have copied in another place the various documents respecting Steam Navigation between Great Britain and British North America, which were recently communicated, by message from the Lieutenant Governor to the Assembly of New Brunswick, and those which relate to a subject of great importance to the trade of this Province, the Canal between the Gulf of St. Lawrence and the Bay of Fundy. Whenever the proposed Canal shall go into operation, Mr. Hare, whose report upon it will be found with the other documents above referred to, considers that a steam boat will be able to make the passage from St. John's to Quebec, in 56, or 60 hours.—Quebec Mercury.

LOWER CANADA.

The Governor-General arrived from Toronto, on Tuesday evening, in 36 hours, which is quite as rapid a movement, as that he made in the minds of the Upper Canada Legislators, in regard to the Union and the Clergy-Reserves question. Both are unprecedented.

In noticing the arrival of the Governor-in-Chief, we may mention that Mr. WELLS engaged to convey His Excellency from Toronto to Montreal, a distance of 376 miles, in 38 hours. They started at 7 o'clock on Monday morning, and arrived at 20 minutes before 7 on Tuesday evening, being 35 hours and 40 minutes on the way, and 2 hours and 20 minutes within the contract. The horses were changed 24 times; and the whole of the stoppages amounted to about five hours. His Excellency, accompanied by his Civil Secretary, rode in one sleigh, drawn by two horses. The other members of his suite came in another sleigh. The roads were bare in many places between Toronto and Kingston.—Montreal Courier.

UPPER CANADA.

THE CLERGY RESERVES.

PROTESTS to the Bill passed, entitled, "An Act to provide for the sale of the Clergy Reserves, and for the distribution of the proceeds thereof."

Dissent.—Because the principle of the Bill is anti-Christian, for it not only encourages religious divisions, but promotes indifference to truth, and thus leads directly to infidelity.

Because it is subversive of the Constitution and form of Government under which we live, inasmuch as an Established Church is a part and parcel of the Constitution of Great Britain and Ireland, and all their dependencies; for without such a Church—and a Protestant Church, too—the British Constitution cannot be enjoyed either at home or abroad.

Because the Bill is founded on an assumption of authority which is not conferred upon the Legislature by the 31st Geo. III, chap. 31, which grants certain powers under special restraints in respect to future Clergy Reservations, but not the power of distributing those already made to purposes not contemplated in the Constitutional Act; much less of appropriating them in a manner that leads to the utter extinction of the Church of the Sovereign as the Established Church of the Province.

Because the Bill deprives the Established Church of nearly two-fourths of her acknowledged property, renders her Clergy stipendiaries to the Colonial Government, and by attempting to reduce those to an equality with unauthorized Teachers, violates one of the most sacred doctrines of the Church Catholic.

Because, instead of being a final settlement of the Clergy Reserves, or a healing measure of peace, it provides for annual interference on the part of the Legislature, while by frequent enumerations of the various denominations, it calls into action the worst passions of the heart, in order to swell their respective numbers on which the proportion of assistance is made to depend.

Because by placing the proceeds of the Reserves in Provincial Stock, which is at present unsaleable, and which the first financial difficulty will sweep away, it exposes all the Clergy and Teachers to the present immediate destitution, should the credit of the Province fail. Moreover, were the funds safe, yet the financial provisions of the Bill are altogether delusive, and must produce the most cruel disappointments; for instead of supporting sixteen or twenty Clergymen and Teachers in every township, as they seem to promise, they will not be able to bear the charge of one.

Because the Bill, as affirmed by its supporters, recognizes the Roman Catholics, under the 7th clause, along with the other denominations, as sharers in the provision solemnly set apart for the maintenance of a Protestant Clergy, though in direct opposition to the spirit and enactments of the 31st Geo. III, chap. 31, which expressly excludes Roman Catholics, because otherwise provided for.

Because the question of the Clergy Reserves might have been easily settled in a way which would have given general satisfaction, by re-investment for religious purposes within the Province, in the Crown, leaving the details to the wisdom of the Imperial Parliament.

In fine we dissent from the Bill.— Because it makes the monstrous attempt of constituting 17 or 18 religious establishments in one and the same province, and because we desire to record our determined opposition to a measure so hostile to the best interests of the Colony, and which, in our belief, stands without a parallel for its reckless injustice and irreligious tendencies, in the annals of Christian legislation.

(Signed) JOHN TORONTO.

(Signed) P. B. BELLAQUIERE.

Dissent.—1. Because though designated in the preamble as a final measure, its advocates admit that future legislation on the same subject will be required.

2. Because the future legislation admitted to be necessary, will be the action of a Parliament differing greatly in character from that to which this question has heretofore been submitted. Such a Parliament may desire to divert the Clergy Reserve fund from its original destination, and be thereby brought into collision with the Imperial Legislature.

3. Because it involves a principle which, if tacitly assented to by the Imperial Parliament, will soon be required to be carried out within the limits of the United Kingdom.

4. Because it will in a certain degree appropriate a fund created under an act of the Imperial Legislature, for the special and well ascertained purpose, to objects of a directly contrary character.

5. Because one half of the Clergy Reserve Fund being divisible under a quinquennial census, an incessant struggle for superiority in numbers will be maintained among the several religious denominations to be benefitted by such division, and consequently the desire of procuring proselytes will prevail over the legitimate objects of the Christian pastor's duty, thereby promoting and continuing among a large body of the people, the same degree of agitation and animosity which has hitherto disturbed the harmony of the community.

6. Because the object sought might have been attained by an unconditional investment of the Clergy Reserves in the Crown, a proceeding which might have been applied by the Imperial Legislature to the Clergy Reserve Lands in Lower Canada, without recognizing a principle, the extension of which to other portions of her Majesty's dominions, may be productive of events dangerous to the existence of the empire.

(Signed) GEO. CROOKSHANK.

(Signed) J. S. MACAULAY.

Dissent.—1. Because by thus despoiling a large portion of the community of their rightful property, the principle is established that evil may be done that good may ensue. The vested right of the Church of England to the exclusive possession of the Clergy Reserves, stamped with all the authority and solemnity of an act of the Imperial Parliament, is hereby sacrificed and violated upon the pretext of expediency; a principle subversive of all right, Divine and human.

2. Because so far from settling this all-engrossing question upon a basis calculated to ensure permanent satisfaction, the apple of discord still remains amongst us by the continuance of the power to make future reservations.

3. Because an ample fund is thus provided to maintain, encourage and perpetuate the disunion present existing amongst Christians, and to provide for the future increase of dissent; and the propagation of error in the fundamental and essential principles of Christianity.

4. Because if it be determined upon to deprive the Church of England of its property, the proceeds thereof would be best disposed of in promoting education.

5. Because although power is given to the Provincial Legislature to vary and repeal the several provisions contained in the Constitutional Act, respecting the allotment and appropriation of the Clergy Reserves, such powers must of necessity be limited to the details of the measure, and cannot be construed to extend to the principle. Absolute departure from the original intentions of the Imperial Parliament could never have been meant. The Provincial Parliament have therefore no constitutional power to enact the bill which passed this House yesterday, inasmuch as the vital principle of the 31st Geo. III, chap. 31, is sacrificed, and a precedent established fraught with peril to our dearest interests, spiritual and temporal.

(Signed) J. ELSLEY.

From the Niagara Chronicle.

His Excellency took occasion to inform the Legislature, that, in framing the Clergy Reserve Bill, they had consulted alike the best interests of religion, and the future peace and welfare of the people. The phrenology of Mr. Thompson—whether it be friendly or otherwise we care not to enquire—is calculated to excite an erroneous impression, to mislead such distant "ponderers on Canadian affairs as Lord Durham for instance, inasmuch as the uninitiated would therefrom naturally infer that the Bill in question sprang spontaneously from the Province's "collective wisdom," instead of being, what in reality it was, His Excellency's own offspring, whose birth was presided over by "conciliation," and which shouldered its way into the world so rapidly, more by the assistance given to it by the Dispatch of my Lord Johnny than by any thing vigorous in its own constitution. With regard to the avowed consultation of the "interests of religion," this is not the place to speak; nevertheless, acknowledging a standard of truth, we feel bound in regard to the hedge-pole logic which Mr. Thompson and his "helps" have hashed churches and seats, to dispute with all becoming deference, the truth of the sentiment which His Excellency has uttered, although in his mind, and judging by the feateness with which it is put forth, that sentiment has the weight of a self-evident fact. We imagine that Mr. Thompson thinks his "free trade" principles quite as applicable to religious matters as to Baltic timber, and so would they seem when guessed at through the abstractions of "liberalism."

The Governor-General said also in reference to the Clergy Reserve 'settlement'—

"I rely on your efforts proving successful, notwithstanding any attempt which may be made to renew excitement, or to raise opposition in your deliberate and recorded judgment."

This is styled by the editor of the Toronto Guardian, with a chuckle eminently becoming his "reverence," the rap which the Governor-General gave the Bishop. "For such indeed it seems to have been intended, but it is a 'side-whip' which His Excellency had better have refrained from striking, for altho' the disgrace of the 'rap' falls somewhere, it does not fall on the Bishop. It is anti-British to strike a man at a time when it is utterly out of his power to return the compliment, and as the Guardian is, at times, a stickler for 'British practice,' we hope he will whisper that fact into the Governor-General's ear should he ever again come within speaking distance of that high functionary. Moreover, in his own conduct, and in the course recommended by him to the Church of which he is the head, the Bishop has just as much discharged a duty incident to his station, as Mr. Thomson himself, in advising our Legislators how to behave themselves on returning to their different Districts, was discharging a duty incident to his station. The members of the Church of England, whose deliberate judgment is not to be burked either by blistering dispatches or tinkling liberality, consider themselves and their posterity grievously wronged and a vital constitutional principle infringed, by the Governor-General's 'settlement' of the Reserves; they have therefore, without excitement or an attempt at excitement and almost to a man (if we may judge of the Province by this neighbourhood), appealed for justice to that tribunal, upon which devolves the duty of deciding on their rights, as well as upon Thomson's acts and recommendations, and the 'recorded judgment' of the Canadian Legislature. By the fair and obvious decision of that tribunal they will abide, and what is there in these proceedings, that the Governor-General should descend from the stils of his dignity to attack the Bishop? Mr. Thomson has, we suspect, in this instance yielded to back stair advice; his own judgment would have taught him that his own reputation could gain nothing by aiming a 'rap' at a personage whose station should at any rate protect him from the 'insolence of office,' insufficient though it may be to shield him from the wretched jeers and gibes of an unscrupulous press.

From the Cornwall Observer.

On Saturday last a plate of plate was presented to Col. Turner, K. L. Commanding the Eastern District, from a portion of the immigrants and gentry of the counties of Stormont and Dundas, by a deputation appointed for that purpose, consisting of the Hon. P. Vankoughnet, John Cryser, George S. Jarvis, George Crawford and James Pringle, Esquires, for the zeal and alacrity with which he watched over the district during our late troubles, and for the attention devoted by him in bringing the volunteers under his command into so high a state of discipline.

The presentation took place at the Court House, at which a large assemblage of our fair, as well as a goodly portion of the gentlemen of the place, were collected to witness this interesting exhibition, as well as to see, and examine for themselves, this truly elegant and beautiful, and the manufacture of Catherine and Williams of London, which is of most exquisite workmanship.

It is an *Extempore*, intended for a dinner table, and is not only ornamental, but highly useful, as it can be pieced, and by shifting the several dependencies of which it is composed, into a receptacle, for flowers, cake, jellies, &c., or can be used as a candelabra, having three branches to afford for that purpose.

Its cost is upwards of £85, and it is most creditable to the donors, and well worthy the acceptance of him to whom it has been presented—but not more so than the worthy Colonel merits and deserves.

The following is the Address that was presented on the occasion, and the Reply given by the Colonel.

Sir.—When you assumed the command of this District, upwards of eighteen months ago, you found the Militia and Volunteers under arms, although with good hearts and strong hands, in rather an undisciplined state—officers as well as men—but through extreme labour and exertion on your part, acting at times in the capacity of drill sergeant, which we often witnessed with pleasure and delight, those under your immediate command, soon acquired a knowledge of Military skill, which has far surpassed any thing that we could have imagined, and has astonished even Military men.

The confidence which this will give them in their own strength and power, cannot fail to make the enemies of our country *quail* before them, should they again attempt to disturb our peace and tranquility.

For your gentlemanly demeanour towards us, and indeed to all classes, as well as the great anxiety that you have always evinced for the safety and welfare of this District, which through your judicious arrangements, has escaped those calamities which have unfortunately befallen some of our fellow subjects in some other parts of the Province, we have been deputed by a portion of the Clergy and Gentry of the counties of Stormont and Dundas, to present for your acceptance, this humble "Testimonial" of their respect and esteem.

In conclusion we beg to assure you, that those, whom we represent, in conjunction with ourselves, fervently wish that honors and prosperity may ever attend you; and that they will ever

remember with pleasure and gratitude, that friendly intercourse which has always subsisted between you and them, and the anxious care with which you have watched over the safety of the district.

Cornwall, Feb. 15, 1840.

REPLY.

GENTLEMEN.—I accept with much pleasure and satisfaction, the handsome and valuable "Testimonial," which you have been pleased to present to me, as a mark of respect and esteem, from yourselves, the Magistrates, and Gentlemen whom you represent—and however arduous my duties may have been during the last winter, and which have been so highly estimated by you, they were rendered pleasing, and comparatively easy, by the ready and willing zeal, shown by the commanding officers, officers, and soldiers, of the Militia Force, serving under my command, to become efficient soldiers—and it was with much pride and satisfaction that I saw, after a very short period of time, that this truly Constitutional Force, was in a sufficient state of discipline in Field movements, to act in conjunction with Her Majesty's regular Forces, the disturbers of our happy family firesides, dared to oppose; but their noble bearing, and imposing front, deterred both "the Rebel," and "a Sympathizer."

Gentlemen.—I feel proud that fortune should have placed me in charge of a District so conspicuous for its Loyalty to our beloved Queen, and attachment to our truly happy Constitution; and believe me, that next to the approbation of my revered Sovereign, and beloved Country, for any services rendered to them by me, I fully and duly appreciate the approbation of the Magistrates and Gentlemen, of the counties of Stormont and Dundas. Gentlemen.—I thank you for your kind wishes, that honors and prosperity may attend my future career—and be assured that in whatever part of Her Majesty's dominions my services may be required, I shall always look back with much pride and satisfaction at having had the honor and good fortune of being placed among you, not only for the ready zeal shown by the "Militia soldiers" of this Local District, but for your unbounded hospitality to me as an individual; and my sincere prayer and wish will always be, that prosperity and happiness, under the blessing of God, may attend you all individually and collectively.

C. B. TURNER.

From the Toronto Patriot.

It is at times particularly gratifying to see legally constituted bodies testifying their approbation of the conduct of individuals engaged in the public cause. It is one of those rewards that lighten toil and stimulate to renewed exertions. The following correspondence, which is equally honorable to both parties, will be read with pleasure by the numerous friends of Mr. Sherwood in this city, and in the country, who know his worth, and appreciate the zeal and talent with which he has ever labored, and during the last session of parliament especially, in the public service.

MAYOR'S OFFICE, Toronto, February 18th, 1840.

Sir,—I have the honor, by request of the Common Council of this city, to transmit to you a copy of a resolution adopted unanimously by that body at their first meeting for the current year, held last evening, and in taking this opportunity of expressing to you my entire concurrence in the sentiments contained in the resolution, and the gratification I feel in being the means of communicating the same.

I am, Sir,

Your very obedient servant,

JOHN POWELL, Mayor.

HENRY SHERWOOD ESQ., M.P.P.

(COPY.)

Resolved.—That the thanks of this corporation be presented to Henry Sherwood Esq. for his patriotic and able public services during the recent session of the Provincial Legislature, especially upon those questions in which the inhabitants of this city are most deeply interested, more particularly in his able and judicious advocacy of the measure recommended by this Council for the renewal of the amended act of Incorporation of this city. Which was carried unanimously.

Truly extracted from the journals.

CHARLES DALY.

Toronto, 19th Feb., 1840.

Sir,—I felt great pleasure this morning on receiving your communication and the accompanying resolution of the Common Council of this city. The unanimous expression of such an influential and independent body in favor of the conduct of a public man, must be, under any circumstances, highly gratifying, but on the present occasion it is to me peculiarly so, as the gentleman composing the Council have not formed their opinion upon general rumor, and the representations of others, but upon actual and personal observation of my political career.

Their voluntary and unolicited tender of thanks in the present instance, will furnish evidence to the loyal constituents whom I have the honor of representing, and to the Province at large, that under every respect I have strictly adhered to the Conservative principles upon which I was returned to Parliament.

In reference to that part of the resolution which relates to subjects of purely local interest, I have only to say that in the discharge of my parliamentary duties, I have by my advocacy brought about any measures which have proved beneficial to the city of Toronto, I feel myself abundantly rewarded by the prompt and generous manner in which the Corporation has acknowledged my services.

Be so good as to offer to the members of the Corporation my sincere thanks, and accept for yourself my warm acknowledgments of consideration and friendship.

I have the honor to be, Sir,

With sincere regard,

Your obedient, humble servant,

HENRY SHERWOOD.

JOHN POWELL Esq., Mayor, Toronto.

From the same.

WAR TO THE KNIFE WITH CONSERVATISM.

The Right Honorable Charles Poulett Thomson, Her Majesty's REPRESENTATIVE, and Governor-General of British North America, has magnanimously thought it politic and just to issue his orders, previous to his departure, to the Commissariat to transfer its advertisements from the Toronto Patriot to the CHRISTIAN GUARDIAN.

Whether this act of the Right Honorable Charles Poulett Thomson, Her Majesty's REPRESENTATIVE, and Governor-General of British North America, be political, or personal, or both, it must be viewed by all dispassionate men of the commonest understanding, as an awful warning, that a reign of terror has commenced. The character of the two journals, in which His Excellency has deemed most objects respecting the subject of reward and punishment, has been so long established in this community, that it would be needless to say a word on the subject, were it not good and proper, and indeed essential, that the abused people of England should be made acquainted with the astounding fact, that the RUSSELL JACK FROST appointments are proceeding in their North American Colonies, under his coadjutor, in republishing the Queen's subjects, with all the alacrity that could be desired by a Hume, a Roebuck, a Normanby, a Palmerston, or a Melbourne. Thus, then, we may state, in few words, that the PATRIOT, which is punished, has, since its first establishment, now upwards of ten years, faithfully, diligently, and unremittingly labored, to maintain the Queen's authority in this region. While the "display" or "display" was originally established as an engine for "wrecking the walls of the Church of England with the dust," which is rewarded, has for the same time (both were established the very same week) with slight intermission, (during the short interval it was under the conduct of Mr. Evans) been as sedulously and unremittingly intent on promoting sedition, rebellion, and separation from England. Indeed, so fatal and reckless has been the political course of the Rev. Egerton Ryerson, the original and present conductor of the "Christian Guardian," that he has been denounced by his own brother, from the pulpit, as "an hypocrite in religion, and in politics unprincipled,"—while the principal British Wesleyan Methodist, whom he falsely pretends to represent, have made more than one public demonstration of the just horror with which he held both his principles and practice. This statement, it is well known here, is true to the letter, and sets at defiance contradiction from any party whatever. Thus may the Conservatives of Upper Canada contemplate in our treatment by the Queen's REPRESENTATIVE, the doom that is designed by the Whig-radical ministry for them all, each one in his convenient turn. It is as plain as the sun at noon, that it is the sole end and aim of the ministry of our beloved, but unfortunate Queen, to undermine and prostrate all the venerated institutions of the empire, and with them their power and renown, and that instruments are dispatched in all directions the best fitted to perform the GLORIOUS design.

We have been rebuked for our silence during the short, ignoble career of this REPRESENTATIVE of Majesty in this capital; a few words may suffice satisfactorily to explain the reason for our forbearance.

It will be in the recollection of our readers, that after every public body in England had in vain protested to the whig-radical ministry against the appointment of Mr. Thomson, a circular letter was addressed by the gentlemen of London concerned with Canada, to influential parties here, containing a strong appeal to the good sense of the community, for the civil treatment of Mr. Thomson, and for the careful avoidance of obstacles to his government, that on the principle of fair play, he might have a fair trial. This letter, by particular request of a valued friend, we published, and were determined to act in good faith on its advice, and so we have acted; the we are free to declare, on many occasions, sorely against our better judgment.

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It will be in the recollection of our readers, that after every public body in England had in vain protested to

Youth's Department.

THE YOUNG CHURCHMAN'S CATECHISM. PART III. OF THE GENERAL FRAME AND CONSTITUTION OF THE CHURCH OF ENGLAND.

Q. 95. Do you consider our ecclesiastical establishment to be assimilated to the practice of the primitive church? A. It is as nearly conformable as change of circumstances will admit; and episcopacy can certainly be proved to be an apostolical institution: for the Apostles uniformly placed a Bishop over every church which they planted; though we readily acknowledge there is no precept in the New Testament which directs that every church shall be governed by Bishops. During several centuries, however, the pre-eminence and jurisdiction of Bishops were never questioned. Hence it seems reasonable to conclude that nothing short of a cause of very high importance can warrant in any church the abuse of Episcopacy.

Q. 96. Do you consider it necessary that an order of men should be selected from other professions to attend upon the office of religion? A. Most necessary—for 'it must be remembered that Christianity is an historical religion, founded on facts which are related to have passed, upon discourses which were held, and letters which were written in a remote age and distant part of the world, as well as under a state of life and manners, and during the prevalence of opinions, customs, and institutions, very unlike any which are found amongst mankind at present. Moreover, this religion having been first published in Judea, and being built upon the more ancient religion of the Jews, is necessarily and intimately connected with the sacred writings, with the history and polity of that singular people: to which must be added, that the records of both revelations are preserved in languages which have long ceased to be spoken in any part of the world. Books which have come down to us from times so remote, and under so much unavoidable obscurity, cannot, it is evident, be understood without study and preparation. The languages must be learnt. The various writings which these volumes contain must be carefully compared with one another and with themselves, &c. &c.

[The primary truths of Revelation, it is acknowledged, offer themselves at first view in the sacred volume; but there are latent riches and gems of inestimable value, which can be brought to light only by a deeper and more laborious research. There are numberless exquisite harmonies and retired beauties in the scheme of Revelation, which are rarely discovered without the union of great industry with cultivated talent. A collection of writings composed on various occasions and at remote intervals of time, including detached portions of history the most ancient, and of poetry a fully sublime, but often obscure—a book containing continual allusions to manners unknown in this part of the world, and to institutions which have long ceased to exist, must demand all the aid that ingenuity and learning can bring towards its elucidation. In proof of the assistance religion may derive from learning, rightly directed, we may appeal to the writings of an Usher, a Newton, and a Byrton, to the ancient apologists of Christianity, who by means of it, unmasked the deformities of polytheism, to the Reformers whom it taught to remove the sacred volume from the dust and obscurity of cloisters and exhibit it in the dialects of Europe, and to the victorious impugners of infidelity in modern times.—Robert Hall.]

Q. 97. But is it compatible with justice to levy a tax indiscriminately upon persons of every religious persuasion and apply the produce to the teachers of a particular creed? A. If a state is of opinion that national piety and virtue will be best promoted by encouraging the whole sum to ministers of a particular description, it has the same right to adopt this mode, as it would have to impose a general tax for the support of a board of physicians, should it deem that step conducive to general health, payable even by those who would not choose to employ them.

Q. 98. Is it not often found that contention respecting titles disturbs the harmony which ought to exist between a clergyman and his parishioners? A. We are aware that objections are urged against the payment provided by the piety of former ages for the service of God, since more has been thought of the profit of the land, than the good of the men who dwell upon it. And while human nature remains as it is, contention will not in all cases perhaps be avoided, however moderate a clergyman may be in his demands, and however solicitous to make every reasonable sacrifice in his power, rather than lessen the sphere of his usefulness.

Q. Ought titles then as a legal provision for the clergy to be will maintained and enforced? A. Even if God had no right to require; or if there were no word commanding the tenth to be devoted to his service, "who is Lord and giver of all," or if he had never assigned this right to his servants the ministers under the Gospel, as he did most clearly under the law, yet surely the proprietors who were princes, peers, or people of this country, our pious progenitors, had a civil right to the land and the fruits thereof, which no law of God ever forbade them to dedicate, as they had to his service. Nay, they were commanded to honor God with their substance. Prov. iii. 9, and this they have often done by the full and frequently renewed consent of all Estates in this nation for many hundred years past. A refusal therefore to pay tithes for the support of religion, can be maintained on no ground that would not equally attack the foundations of all endowments and invalidate the rights of property in general: nor do we see how the alienation of them from their appointed use can now be lawful by the will of any man. Still, it is understood, that parties incline, at present, to the desirability of some commutation; but who is to frame a practicable measure?

[King Ethelwulf, with the prelates and princes in several provinces in all England, of their free will endowed the church with the tithes of lands, goods, and chattels.—See Sir Edward Coke on Lit. Ten. l. c. 9. Sect. 73. An. 850.]

Which way of maintenance was as anciently as generally settled in all Christian countries after Constantine's time as well in England. The benefit of which, as all other things that given to God, returns to the bosom of the givers. The Divine munificence, as the heavens, always returning with liberal showers, and fruitful dews, upon us, whatever grateful exclamations our devout humility, as the earth, sends up to him either in charity to the poor or requital to his ministers.

See the following Scriptures. Gen. xiv. 20. And he gave him tithes of all. Gen. xxviii. 22. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God. And this stone which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give thee tithes unto thee. Malachi iii. 8. Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Matt. xxiii. 23. To what purpose is this waste? (not that Judas cared for the poor (or these for the people) but because he was a thief and had the bag.) See also 1 Cor. ix. 6, 7, 8, &c. Gal. vi. 6.]

CHURCH CALENDAR. March 1.—Quinquagesima Sunday. 4.—Ash-Wednesday. 8.—First Sunday in Lent. 15.—Second Sunday in Lent. 22.—Third Sunday in Lent. 29.—Annunciation of Virgin Mary. 25.—Fourth Sunday in Lent.

THE CONVENT OF ST. ANTONIO, NEAR EDEN, IN LEBANON.

A recent but painful celebrity has been given to St. Antonio by the arrest and imprisonment of Assad-Shidiak, whose crime was an attempt to introduce a more pure and simple faith into Lebanon. There is, in the Maronite Church, on any attempt at reform or purification, a spirit of bigotry, intolerance, and persecution: it was cruelly evinced in this instance. Assad was a young man of some property and influence in the mountain: he undertook to teach the Syrian to Mr. King, one of the American missionaries in Beirut, a man of considerable talent, and a resident for many years in Syria. Whilst reading the Old Testament together in the ancient Syriac, Assad would often comment on various passages, and point out the errors and defects of Mr. King's belief, and expatiate upon them. In doing this, however, he had not counted the cost; he was often met by his pupil with arguments and comments more clear and powerful than his own: the result was, that, in the course of a few months, the mind of Assad yielded to conviction: he at last threw off his Maronite errors, and became a sincere Protestant. The decision of Assad made a great sensation over Lebanon: he was a skilful teacher; he continued to teach and to reside among the Protestants. It was said that he was about to translate parts of the Gospel into Arabic, for circulation among his countrymen; for the services in the

Maronite and Greek Churches are mostly performed in the ancient Syriac and Greek languages, not one word of which the people can understand: in the schools the Psalms are allowed to be read in Arabic. The spoken language of Lebanon is Arabic, the literal, not the literary Arabic: by circulating the New Testament in this language, which a portion of the people can read, and the remainder can understand when read to them, an inestimable boon would be conferred. This was afterwards effected, but not by the hands of Assad. His example might be contagious: the priestly authorities resolved to stifle the heresy in the bud, and Assad was seized, and conveyed as a prisoner to the convent of St. Antonio: he was inveigled from Beirut into the mountains, and there arrested. In a narrow cell within these walls he passed several months: a vigilant watch, some ansterities, and a close confinement, did not abate his firmness, but made him cling to his new and loved sentiments the more. He contrived to make his escape from the cell and walls of Antonio, and gained a neighbouring hamlet. Having tasted of the tender mercies of the priesthood, he should have fled from their retreats to Tripoli or Beirut, where they dared not molest him, and he would have been safe under European protection. But in the integrity of his purpose, he desired to convince them that he was no firebrand or hypocrite, as they proclaimed him, and that his faith could make him fearless: he therefore lingered a few days in the vicinity, and was again arrested, and conveyed, not to St. Antonio, but to the stronger monastery of Canobin. Here resides the great patriarch of the Maronites, by whose order Assad had been imprisoned in St. Antonio: at his hands little mercy could be expected. The captive was closely confined in a cell, kept from breathing the fresh air, with scarcely enough sustenance to support nature: bread and water twice a-day is said to have often been his fare. It is uncertain how long he thus lived; not many months; his health failed fast under this treatment; and the priests at last gave out that he was dead. The missionaries had striven for his liberation: but the country was at this time in a most disordered state; the Egyptian army was in Syria, and individual grievances were almost unheeded; the situation of the consuls depended on the success of the invader.

On the report of Assad's death, Mr. T., merchant of Damascus, went to Ibrahim Pasha, who instantly gave him an officer to search the convent of Canobin.—On arriving there, they were conducted, not to the cell of the living Assad, but to his recent grave. Canobin, where this unfortunate youth perished, is worthy to be a tribunal of the Inquisition; built on a steep precipice, it appears as if suspended in the air, being supported by a high wall built against the side of the mountain.—There is a very deep rupture, or chasm, running many hours' walk directly up the mountain; it is clothed with wild verdure from top to bottom, and many streams fall down its sides. Canobin stands about midway down the side of this chasm, at the mouth of a large cavern; some small rooms front outwards, and enjoy the light of the sun; the rest are all underground. In one of the latter the captive was immured; the light was dim that entered his cell, and was scarcely sufficient, even at mid-day, to allow him to read. Taunted by the monks, menaced by the patriarch, he had no companion-ship, save his own lonely hopes and meditations; it was a bitter trial to be thus forsaken, in the infancy of his career, by those who had called him to it, and who could not now save him. Exclusive of the bolts and bars of Canobin, the power of the patriarch was very great on the mountain,—a minute, widely extended inquisitorial power, whose ramifications and influences enter into every Maronite convent, hamlet, and house.—Assad was destitute of the subtlety and daring with which to meet such a power; yet he will not have suffered in vain: the complaints of the poor Maronite, the appeals from his prison-house, to which no one replied save in scorn and hatred, will come forth from the deep chasm of the mountain, and call others to bear testimony to the truth for which he was a martyr. One or two of the more aged fathers sought to turn Assad back to his lost hopes and superstitious observances, unable to conceive why he was thus changed, to forsake the belief and the Church of his ancestors, his relatives and friends. At last they troubled him no more, perceiving that he was neither to be moved nor persuaded: he might well anticipate death with pleasure; his failing health had no pity, his sufferings were watched with pleasure by his keepers, on his cell no cheerful beam ever fell, and in winter its cold and dimness were like those of the grave.

THE LAST HOURS OF BISHOP HOOPER.

Bishop Hooper was burned in Gloucester, in the reign of Queen Mary. He had been brought up a Roman Catholic, but after a diligent examination of the Scriptures became convinced of the errors of that system, and embraced the religion of the Reformation. For this step he was so persecuted as to be forced to take refuge on the continent. On the accession to the British throne of the excellent Edward, the reformer returned to his native country, but not, it would seem, without presentiment of the fate that awaited him. And, as if endowed with the spirit of prophecy, he is stated to have said to his friend Bullinger, at their parting interview, 'The last news of me you shall hear, but I shall not be able to write, for where I shall take most pains there you shall hear of my being burnt to ashes.' After his return to England his eminence as a preacher of the everlasting gospel led to his elevation to the then united sees of Gloucester and Worcester—a station in which he exhibited the zeal, humility and assiduity of a primitive prelate. On his appointment he was furnished by the herald with the following remarkable coat of arms:—'Three crosses on a bar, with rays of glory shining from heaven upon earth, and for the crest a lamb in a fiery bush.' On receiving these arms the bishop was much affected, and observed, 'I think I shall die for the truth.' These symbols his subsequent history rendered surprisingly appropriate. Edward's reign was deplorably brief. God was preparing to prove and purify his church in England. (See John xvi. 2.) Under his successor a meet type of the sanguinary system to which she was so bigoted a devotee, the venerable prelate was deprived of his bishopric, confined in a London prison, treated with much severity, and eventually sentenced to execution at Gloucester, the scene of his benevolent labours. On this occasion he really went like a lamb to the stake, enduring the terrific ordeal with invincible patience and constancy. He also underwent three severe crosses, being consigned in three several fires, while the rays of celestial love conspicuously shone upon him in the triumphant fortitude with which he was enabled to be faithful unto death.

When his body had been fastened to the stake by an iron hoop he looked round on the people, for being tall, and standing on a high stool, he could see to some distance. The surrounding crowds were weeping for him. Then lifting up his eyes and hands together he prayed, probably for them as well as for himself. The person who was appointed to make the fire came to him, and asked his forgiveness, to whom he replied, 'Why should I forgive you? I know of no offence which you have ever committed against me.' 'O, sir,' said the man, 'I am appointed to make the fire.' 'Therein,' said

Hooper, 'thou dost nothing to offend me; God forgive thee thy sins, and do thy office, I pray thee.' Then the reeds were thrown up, and he received two bundles of them in his own hands, and embraced, and kissed them, and then put one under either arm, and showed with his hand how the reeds should be placed. Shortly after the order was given that the fire should be lighted; but as the faggots were green it did not soon kindle, and it was a considerable time before the reeds caught it. At length it burned round him; but the wind blew the flames from him, so that they only scorched him. After some time a few dry faggots were brought, and a new fire was kindled; but it burned below, and only scorched him as before. During the first and the second fire he prayed, saying mildly and not very loudly, but as one free from pain, 'O Jesus, thou son of David, have mercy on me and receive my soul.' After the second fire was spent he wiped both his eyes with his hands, and looking on the people said with a raised voice, 'for God's love, good people, let me have more fire.' All this while his lower parts were burning; but the faggots being few the flame did not reach his upper parts. A third fire was then kindled, which was stronger than the two former. The bladders of gunpowder now burst, but they were so placed that they did him no service. He now prayed with a loud voice, 'Lord Jesus have mercy on me, Lord Jesus receive my spirit.' These were the last words he was heard to utter. But when he was black in the mouth, and his tongue swollen, so that he could not speak, yet his lips moved till they were shrunk to the gums, and he knocked his breast with his hands till one of his arms fell off, and then knocked with the other, until by a renewal of the fire his strength failed, and his hand stuck to the iron on his breast. Immediately bowing forwards he yielded up the Ghost.—Sunday School Visitor.

The Garner.

CHRIST'S PRESENCE IN THE CHURCH. In the first place, I observe, how much we are all bound to acknowledge the goodness, to praise, magnify, and adore the name of the most high God, in that we were born and bred, and still live in a church, wherein the apostolical line hath through all ages been preserved entire, there having been a constant succession of such bishops in it, as were truly and properly successors of the apostles, by virtue of that apostolical imposition of hands; which being begun by the apostles, hath been continued from one to another, ever since their time, down to ours. By which means, the same spirit, which was breathed by our Lord into his apostles, is, together with their office, transmitted to their lawful successors, the pastors and governors of our church at this time; and sets, moves, and assists at the administration of the several parts of the apostolical office in our days, as much as ever. From whence it follows, that the means of grace which we now enjoy, are in themselves as powerful and effectual as they were in the apostles' days: and if they prove not always so successful now as they were then, that cannot be imputed to any want of efficacy in them, but to some defect or other in those who use them. For they who are duly prepared cannot but always find the same effect from them, because there is always the same cause, even the Spirit of God moving upon his word and sacraments, when administered by the apostles, to whom it was first given.—Bishop Beveridge.

disbelieve either its wisdom, its goodness, or its power. So that not one single truth of theology could, by any possibility, be arrived at on natural principles.—Rev. W. J. Irons.

Advertisements.

NEWCASTLE DISTRICT SCHOOL. THE Public are respectfully informed that this Institution will be re-opened on the 6th of January next, under the superintendance of the subscriber, whose efforts for the improvement of his pupils, he trusts, will merit and secure general patronage.

For the English branches £1 0 0 per term of 11 weeks. do. with Book keeping 1 5 0 do. Latin and Greek - 1 10 0 do. Algebra, Geometry, &c. 1 10 0 do. Hebrew, French, and other modern languages, extra. Each pupil will be charged 2s. 6d. per term for fuel, repairs &c. Occasional Lectures will be delivered on subjects connected with the studies pursued; and a course of Lectures will, in due time, be given on Chemistry, Mechanics, and other branches of Natural Philosophy. A few Boarders can be accommodated. ROBERT HUDSPETH, Principal. Cobourg, Dec. 26, 1839. 26tf

YOUNG LADIES' SEMINARY. OUT-DOOR PUPILS. Useful Branches. Terms per Qr. JUNIOR.—Spelling, Reading, and Mental Arithmetic, £1 0 0 MIDDLE.—Spelling, Reading, Writing, Arithmetic, English Grammar, Modern Geography and History, 1 10 0 SENIOR.—The above, with Euclid, Composition, Ancient Geography and History, Astronomy, Use of the Globes, Elements of Euclid, &c. &c. 2 0 0 Extra, or Ornamental Branches. Music, 1 10 0 Drawing, 1 0 0 Dancing, 2 0 0 French, 1 0 0 Italian, 1 0 0 Latin and Greek Classes, 1 0 0 Needle-work, 0 7 6 Fuel for the two winter quarters, 0 3 9

BRANCHES AND TERMS AS ABOVE. Board and Washing, £7 10 0 Half Board, 3 0 0 Stationery, if furnished, 0 5 0 Books, &c., an Extra Charge. N. B.—Every Boarder is required to furnish her own bed, bedding and towels. Quarters, seventy-eight days from date of entrance—Vacations deducted. Payments quarterly, in advance. MARGARETTA CROMBIE, Principal. Toronto, Sept. 16, 1839. 30-tf

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

MIDLAND DISTRICT SCHOOL. THE REV. R. V. ROGERS, Principal. MR. C. B. TURNER, B. A., BALLIOL COLLEGE, OXFORD, Assistant. TERMS.—For Day Scholars, fixed by the Trustees.—The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A limited number only will be taken. It is therefore requested that a quarter's notice be given previously to the removal of a pupil. Each Boarder is to provide his own washing, bed, and bedding, and silver dessert spoon. For further particulars apply, if by letter post paid, to the Principal. N. B.—The present term will end on Tuesday, December 24th, and the next will commence on Monday, January 6th, 1840. Kingston, U. C., December 11, 1839. 25-tf

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

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

FOR SALE OR TO LET IN THE TOWNSHIP OF SEYMOUR. A Farm, beautifully situated on the west bank of the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation—with a new fallow of 7 acres just cleared and ready for a crop. THE BUILDINGS CONSIST OF A GOOD LOG HOUSE, 36 by 28 feet, with good cellars and kitchen beneath. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good pigery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stable and extensive accommodation for cattle beneath. A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring water power. This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property. For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises: ST. JOHN C. KEYSE. Seymour-West, Oct. 14th, 1839. 24-tf

CHINA, EARTHENWARE AND GLASS. THE Subscribers have recently received, direct from the first manufacturers in England, a very extensive assortment of China, Earthenware and Glass. SHUTER & PATERSON. Toronto, Dec. 12, 1839. 5-1-31

COMMERCIAL BANK, M. D. NOTICE is hereby given, that all Promissory Notes and Acceptances discounted and falling due at this Bank and its Offices, after the first day of April next, if not retired on the last day of grace allowed by law, will on the following day, be placed in the hands of the Bank Solicitors for recovery. By order of the Board. F. A. HARPER, Cashier. Kingston, 26th Dec., 1839. 14-28.

TO BE SOLD OR LET IN THE TOWNSHIP OF SEYMOUR. THE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal Esq. Belleville, or to Robert Elliot, Cobourg. If by letter post-paid. January 1st, 1840. 27-tf

REMOVAL. CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND AGENTS FOR VAN NORMAN'S FOUNDRY. HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839. 26-tf

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-tf

FALL AND WINTER GOODS. THE SUBSCRIBERS respectfully announce having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprises a part of their Stock, and Country Merchants would do well to examine it before purchasing elsewhere: Broad Cloths, all colors and prices; Plain and Fancy Cassimeres and Buckskins; Plain and Plaid Pilots and Beaver Cloths and Flannels; Treeds and Galleshieb's Cloths; Plain and Twilled Prints, Ginghams, and Furniture Chintzes; Plain and Printed Molesters and Drills; Blankets, Flannels, Baizes, Serges, Carpets and Rugs; Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks; Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plaid Shawls, and Handkerchiefs; Tyle Sacking and Russia Sheetings; Osnaburghs, Canvas, Brown Holland, Dowlas, Diapers and Huckabacks; Brown and Bleached Table Cloths; Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Lambs' Wool Shirts and Drawers; Silk and Cotton Bandanas and Barcelonaes; Black Bandanas and Stocks; A large assortment of Small Wares, &c. Writing and Wrapping paper; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxoniae and Robe D'Orleans and Muslin Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lestering, Satin and Gance Ribbons; Gance Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauxe Veils; Black and Colored Silk Velvets; Bobbinets, Quillings, Tatting, Thread Lace and Edgings; Thibet and Filled Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Boas, and Operas; White and Colored Stays; Book, Jaconett, and Mull Muslins.—Also Striped and Checked do. Muslin Capes and Collars. Toronto, 26th Sept., 1839. ROSS & MACLEOD. 16-tf

BRITISH SADDLERY WAREHOUSE. REMOVED to Wellington Buildings, King-St. Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and Fashionable assortment of SADDLERY GOODS, equal in quality to any in the first Houses in Britain, which he is resolved to sell at the lowest CASH prices, viz: Ladies' Saddles, improved pattern. Ladies' Fancy Bridles of every description. Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver-mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety. Silver-plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns. Horse and Carriage Brushes. Newellam's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavassons, &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade. Toronto, August 29, 1839. 15-tf

CUTLERY, MILITARY & FANCY STORE. NO. 120, KING STREET, TORONTO. THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of:—Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sing Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Scales; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns; Light Infantry and Battalion Sabres; Gold and Silver Sword Knots; right Silver Epaulets; Gold and Silver 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. Toronto, Sept. 12th, 1839. 17-tf

The Church WILL for the present be published at the Star Office, Cobourg, every Saturday. TERMS. To Subscribers resident in the immediate neighborhood of the place of publication and to Postmasters, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance. [E. D. CHATTERTON, PRINTER.]