

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, MARCH 16, 1839.

[NUMBER XXXIX.]

Poetry.

SCRIPTURE.

Who shall pierce the mystic wonder
Of Creation's primal birth,
When the Lord, in voice of thunder,
Call'd from nothing,—Heaven and Earth?
Break the written Volume's seal,
God will then Himself reveal.

Who shall tell how that beginning
From its brightness soon declined,
When a single act of sinning
Whelm'd our universal kind?
By God's own avouching pen
It is chronicled for men.

Stops He here? And shall His glory
Float abroad on terror's breath?
Is our brief and piteous story
Circumscribed by birth and death?
Does our God His might proclaim,
But in Earthquake, Storm, and Flame?

Earth shall quake at His descending,
Lightnings herald His career,
Whirlwinds, Nature fiercely rending,
Speak His hour of Judgment near;
But His presence we shall find
In the still small voice behind.

Thus the sacred roll unfolding,
In its front our curse we see,—
Tremble, sinner, while beholding:
What hath Heaven in store for thee?
God alone can aid provide;
Strengthen, cleanse, redeem, and guide.

Onward from those healing pages
Cull the balm for wounds within;
Learn how Mercy wrath assuages,
Mark how Love atones for sin!
Blazon'd by the self-same hand,
There both Guilt and Pardon stand.

Rev. Edward Smedley.

THE ENGLISH LAYMAN.

No. XX.

SACRILEGE.

If there were an act of parliament, which authorized the stronger to rob or kill the weaker, I do not think any man will say, that it is less murder or theft before God, than if there were no such act; and, I confess, I cannot apprehend how spoiling or defrauding the church can be less sacrilege, by what authority soever men are qualified to commit it.—*Lord Clarendon.*

We need not go many ages back to see the vengeance of God upon some families raised upon the ruins of churches, and enriched with the spoils of sacrilege.—*Dr. South.*

In the present age of intellectual presumption, when the triumphs over matter, and the clearer insight into the secrets of Nature which God permits to his creatures, are ascribed to the growing perfection of the human mind, with but little reference to the universal Creator, and with almost a total forgetfulness of that leading article of the Christian faith, the doctrine of original sin;—at such a period, it is no wonder that man, in the pride of his vaunted knowledge, should deride the monitor who would recall his attention to the humiliating truth, that in pushing the freedom of thought beyond the bounds which Revelation has assigned to it, he is but enlarging the dominion of error, and losing sight of a principle, which, revolting as it may be to his vanity as a philosopher, is necessary to his spiritual salvation. It is indeed to be hoped that, so long as the world endures, the human mind may travel onward to new discoveries, which shall still more strikingly manifest the goodness and greatness of God,—and that the more the immaterial part of man becomes refined, the more he may be convinced of the truth which science too often obscures, and which is clung to more firmly by the peasant than the sage, that our existence is eternal, and that on the use we make of it here below, depends our second and unchangeable condition hereafter.

We live in an age when new discoveries are daily starting to light, that but a very few centuries ago would have been attributed to the force of magic. Of course the results of these vast acquisitions to the kingdom of science, and of this extension of man's dominion over the elements and the material world, are, upon the whole, beneficial to the human race. But like every other improvement under the sun,—like the invention of printing,—like even the first and continued promulgation of our blessed religion itself,—they are not unaccompanied by their alloy of evil—evil not inherent in or inseparable from them, but ingrafted on them by man, himself an erring and peccable being, who can handle nothing but what he infects more or less with his own moral corruption, and whose most perfect work attests his fallen nature. The spirit of the nineteenth century seems to be that of Intellectual Pride,—a pride that scorns to ascribe the sources of its glorying to the Ruler of the Universe,—that overlooks simple truths, almost co-etaneous with the infancy of the world,—that teaches man to believe nothing but what he can see,—that laughs to scorn the true and precious wisdom of experience,—and that cannot bear to rear its own fabric but on the ruin of ancient habits of thought, principles recognized through the lapse of centuries, and truths written in the volume of Faith, and illustrated in the book of Nature.

This daring spirit, amongst the various objects of its hostility, has proclaimed defiance to the lessons which History furnishes for our instruction, and has unsettled the world's belief in many a wholesome maxim of social or political bearing, now stigmatized as a remnant of superstitious days, a monkish legend, or a nursery tale. Religion, as its greatest and most uncompromising enemy, it has assaulted, but not by open siege. It has contemplated the overthrow of this formidable antagonist by the insidious mine, the masked battery, and the workings of treachery,—for it would not do to unveil too suddenly its real and startling

design of abolishing Christianity altogether. It has, therefore, endeavoured to rob religion of all that external support, and human apparatus which, as an institution partly human as well as divine, it requires for its maintenance. The possessions of the Church are represented as invested with no greater inviolability than the property of a private individual,—as trappings that only encumber and enfeeble the goodly form of the Christian Faith; and it is proposed as a task worthy of a philosophic and enlightened age to strip the Priesthood of its revenues, and devote them to secular purposes.

History, however,—much of a dead letter, or an old almanack as it may have become to the innovator and free-thinker of the present day,—has not yet lost all its application, and still frequently serves as a beacon to guide the Statesman, to point out the shoals and wreck-strewn rocks to the rash but well-meaning theorist, and to lighten the course of the Christian Conservative while weathering the perilous storm. History tells us that to rob the Church, is to rob God,—and that to rob God, is to plunge families, generation after generation, and nations, century after century, into a series of the most appalling calamities,—the instruments for the infliction of which are the spoils of sacrilege, the crime and the punishment in one.

The Reformation in England,—though it is an era in which whenever our country ceases to glory she will have descended from her greatness,—brought along with it in the train of its immense good, a host of evils from which we are suffering even at this present moment. The zeal that cried aloud for the restoration of the Church to its pristine purity was swelled by the voices of many, who, in the great political convulsions that must ensue, foresaw the probable transfer of ecclesiastical property to lay hands, and favoured the progress of the New Learning, not with a single eye towards God, but with a selfish regard to their sordid and unholy desires. The wickedness and crooked designs of men were, by the workings of Providence, over-ruled to wholesome ends; and actions that had the prince of darkness for their instigator contributed to the diffusion of the Gospel of Light. It was an epoch, however, which opened a wide field for the ravages of sacrilege; and, as the consequences of that crime to its perpetrators are so legibly written in the page of English History, it will not be inopportune at a season so momentous as the present to the religious interests of Upper Canada for generations after we of this day shall be but undistinguishable dust, to point attention to the writing on the wall,—to prevent, if it be possible, the holy vessels of the temple from being desecrated by an application to profane uses,—and to denounce the alienation from its legitimate appropriation of what George the Third and his Parliament dedicated to the altar of Protestantism.

In spite of the mild firmness with which Cranmer,—and the bold, homely expostulation with which Latimer opposed the *Step-Lords* who seized on the property of the Church, at the dissolution of the Monasteries,—the plunderers were too powerful to be resisted by so feeble a weapon as the cross. Yet God who permitted this iniquity, and by allowing the principal men of the kingdom to gorge themselves with spoils, the retention of which ensured their opposition to the restoration of Popery, did not leave himself without a witness even in the earliest days of the Reformation; for it was not long before the sin of sacrilege worked its own well-merited punishment, and its fearful consequences became visible to the most careless observer. "Archbishop Whitgift," I quote from Blunt's excellent Sketch of the Reformation, "in his appeal to Queen Elizabeth against the sacrilegious designs of the Earl of Leicester and others, challenges this as a truth 'already become visible in many families, that church land, added to an ancient and just inheritance, hath proved like a moth fretting a garment, and secretly consumed both.' Lord Burleigh, whose bias was rather that of the Puritan than of the Roman Catholic cautioned Thomas, his first-born, not to build on an inappropriation, as fearing the foundation might hereafter fail. 'I charge you,' was one of the three injunctions laid upon his son by Lord Strafford when under sentence of death, 'touching church property never to meddle with it; for the curse of God will follow all them that meddle with such a thing that tends to the destruction of the most apostolical church upon earth.' And even Selden (no violent advocate of ecclesiastical dues) censures the alienation of tithes. 'And let them remember,' he writes, 'who says, It is a destruction for a man to devour what is consecrated.' In general this ill-gotten and ill-applied wealth served only to verify the adage that 'the Devil's corn goes all to bran.' The receivers of the plunder rarely prospered, and it is observed by Sir Henry Spelman, about the year 1616, that on comparing the mansion-houses of twenty-four families of gentlemen in Norfolk, with as many monasteries, all standing together at the dissolution, and all lying within a ring of twelve miles the semi-diameter, he found the former still possessed by the lineal descendants of their original occupants in every instance; whilst the latter, with two exceptions only, had flung out their owners again and again, some six times over, none less than three, through sale, through default of issue, and very often through great and grievous disasters." Lord Clarendon, when writing in 1641, alludes, as to an indisputable fact, "to the misfortunes which have often befallen the posterity of those who have been eminently enriched by those sacred spoils."

The ancient title-deeds and charters, under which cathedrals and religious establishments held their endowments, almost invariably contained a clause, denouncing eternal vengeance on any one who should dare to divert the bequest from the pious uses to which it was consecrated by the donor. One of the most fearful denunciations of this description runs as follows: "If any one shall wish to augment and enlarge this bequest may God enlarge his portion in the book of life: if any one shall dare to infringe upon or lessen it let him know that, at the tremendous day of judgment, he will have to answer for it before God and his angels."

Highly defensible, considering the temper of the age, as I consider these solemn imprecations to be, I will not stop to defend them, but will pass on to show, by two very striking instances, that Lord Strafford spoke from no promptings of superstition, but from a profound observation of the workings of God's Providence, when he said to his son, 'I charge you touching Church property never to meddle with it.'

The Lands of Sherborne, in the county of Dorset, were bestowed upon the see of Canterbury in a charter, containing a clause similar to the one I have cited. This property, after many changes of ownership, fell into the hands of the Protector Somerset, notorious for his unbounded stomach in devouring the property of the Church; and it was while hunting in the woods of this domain that he was summoned to London, and committed to the Tower on the charge which led to his execution. The forfeited estate was then restored to the Church, and remained in its possession till the reign of Elizabeth, when, through indirect and discreditable means, it was extorted from the Bishop of Salisbury, himself suspected of connivance at the alienation, by the celebrated Sir Walter Raleigh. It then became the favourite resort of this illustrious man, when desirous of snatching a short respite from the anxieties of his chequered career; and so much was he attached to the spot, that he built a noble mansion upon it, and greatly embellished the domain. Subsequently, when, on one occasion, he saw a political storm approaching that threatened the destruction of his fortunes, he settled the estate upon his eldest son. The foresight of Raleigh was not belied by events, but, through a flaw in the conveyance, basely and arbitrarily taken advantage of, Sherborne fell into the hands of the Crown after his trial. The infamous Earl of Somerset, the favourite of James I., then got possession of it; but by the generous exertions of the short-lived Prince Henry it was purchased for him of the minion by his father, to enable him to restore it to Raleigh, the worthy object of his youthful admiration. The death of this promising youth prevented the completion of his truly royal purpose, and the fatal possession reverted to the favourite, who, being implicated in the murder of Sir Thomas Overbury, did not long enjoy his second investiture. It was a popular, and cannot be called a weakly superstitious remark, that all concerned in the various changes that attended the possession of the Sherborne Estate were smitten with some heavy misfortune,—the faithless Bishop, who died overwhelmed with debt and distress—the lamented Prince Henry—the Raleighs, father and son,—and the guilty Somerset, had all been reached by the prophetic denunciations of the charter. Sherborne ultimately passed to the noble family of Digby—with them it now remains,—and long may it so remain, for the Digbys are a noble race attached to the altar and the throne!

The other instance is that of Cowdray Park, once the venerable seat of the Lords Montacute in Sussex: the history of which may be gathered from the following interesting note of Mr. Croker's, in his edition of Boswell's Life of Johnson:—"There is a popular superstition that this inheritance is accursed, for having been part of the plunder of the church at the Dissolution; and some lamentable accidents have given countenance to the vulgar prejudice. Cowdray was destroyed by fire in 1793, and when the Editor visited its ruins twenty years ago he was reminded (in addition to older stories) that the curse of fire and water had recently fallen on Cowdray; its noble owner, Viscount Montague, the last male of his ancient race, having been drowned in the Rhine at Schaffhausen, within a few days of the destruction of Cowdray: and the good folks of the neighbourhood did not scruple to prophesy that it would turn out a fatal inheritance. At that period the present possessor, Mr. Poyntz, who had married Lord Montague's sister and heiress, had two sons who seemed destined to inherit Cowdray; but on the 7th July 1815, these young gentlemen boating off Bognor with their father on a very fine day, the boat was unaccountably upset, and the two youths perished; and thus were once more fulfilled the forebodings of superstition."

Nor has England, as a nation, suffered less severely, than some of her principal families, from the shameful sacrilege committed on the revenues of the Church at the period of the Reformation. The property originally bequeathed by our pious ancestors for the maintenance of a resident clergy became the spoil of courtiers, more destructive and desolating than an army of locusts; and, as the population increased, and the temples of the national religion, too far scattered, or too limited in dimensions could not hold the growing multitudes,—false doctrine, heresy, schism, and infidelity overspread the land, till these great evils were in some degree absorbed in the lesser one of Dissent, that occupied the vacant ground. Had the property of the Church remained untouched and undiminished, and been appropriated to objects in accordance with the purer faith that superseded the human doctrines of the Papacy, the present generation in England would not have been called upon to repair the ravages of a former age;—and England, with a sufficient, and perhaps even abundant, spiritual provision for her own wants, might, out of her superfluity, have been more largely contributing towards the relief of colonial destitution, and the evangelization of the heathen world.

And if such evils have fallen upon England, and her sister kingdom of Scotland, from the sin of sacrilege only partially committed, what have we not to dread in this colony from the total waste of God's heritage,—from the secular appropriation of the Clergy Reserves? Should the Utilitarian succeed in robbing God's altar of its consecrated fire, is he not applying a torch to the time-honoured fabric of the British Constitution? Will the wide canal, bearing on its bosom a thousand sails,—will the spacious road of the firmness of marble, and impenetrable to weather,—will the noble pier, giving shelter and anchorage to the bark of commerce,—will any public work, however conducive its erection to public prosperity, if its expence be defrayed out of the treasures solemnly set apart for the preaching of God's

word through time to come,—prove a blessing to our descendants? The answer is written in the breast of every one possessing a spark of religion—it is recorded in the annals of history,—and it is found in the Scriptures of inspiration:—

WILL A MAN ROB GOD? YET YE HAVE ROBBED ME. BUT YE SAY, WHEREIN HAVE WE ROBBED THEE? IN TITHES AND OFFERINGS.

YE ARE CURSED WITH A CURSE; FOR YE HAVE ROBBED ME, EVEN THIS WHOLE NATION.

ALAN FAIRFORD.

Toronto, 7th March, 1839.

SCRIPTURAL ILLUSTRATIONS.

No. XIX.

MOUNT SINAI.

Exodus xix. 20.—"And the Lord came down upon Mount Sinai, on the top of the mount: and the Lord called Moses to the top of the mount."

I stand upon the very peak of Sinai, where Moses stood when he talked with the Almighty. Can it be, or is it a mere dream? Can this naked rock have been the witness of that great interview between man and his Maker? where, amid-thunder and lightning, and a fearful quaking of the mountain, the Almighty gave to his chosen people the precious tables of his law, those rules of infinite wisdom and goodness which, to this day, best teach man his duty towards his God, his neighbour and himself? The scenes of many of the incidents recorded in the Bible are extremely uncertain. Historians and geographers place the Garden of Eden, the paradise of our first parents, in different parts of Asia; and they do not agree upon the site of the lower Babel, the Mountain of Ararat, and many of the most interesting places in the Holy Land; but of Sinai, there is no doubt. This is the holy mountain; and, among all the stupendous works of nature, not a place can be selected more fitted for the exhibition of Almighty power. I have stood upon the summit of the giant Etna, and looked over the clouds floating beneath it, upon the bold scenery of Sicily, and the distant mountains of Calabria; upon the top of Vesuvius, and looked down upon the waves of lava, and the ruined and half recovered cities at its foot; but they are nothing compared with the terrific solitudes and bleak majesty of Sinai. An observing traveller has well called it 'a perfect sea of desolation.' Not a tree, or shrub, or blade of grass is to be seen upon the bare and rugged sides of innumerable mountains, heaving their naked summits to the skies, while the crumbling masses of granite all around, and the distant view of the Syrian desert, with its boundless waste of sands, form the wildest and most dreary, the most terrific and desolate picture that imagination can conceive. The level surface of the very top, or pinnacle, is about sixty feet square. At one end is a single rock about twenty feet high, on which, as said the monk, the Spirit of God descended, while, in the crevice beneath, his favoured servant received the tables of the law. There on the same spot where they were given, I opened the sacred book in which those laws are recorded, and read them with a deeper feeling of devotion, as if I were standing nearer and receiving them more directly from the Deity himself.—*Incidents of Travel, by an American.*

EASTERN HOMAGE.

PSALM lxxii. 9.—"His enemies shall lick the dust."

This Psalm, considered by eminent critics as written by David for Solomon, is generally, if not universally acknowledged, by writers on the Bible, to have a reference to the Messiah's kingdom, since many things in it could only be strictly true of Christ: its duration as long as the sun and moon, the subjection of all kings to its authority, the happiness of all its subjects, and the universal honours of the King, admit of no other application; so that, if written in honour of the illustrious king of Israel, "a greater than Solomon is here."

The language expressed in the passage above given, is descriptive of the ultimate subjection of Christ's foes to his supreme authority, whether we consider them as voluntary servants bowing before him, and subdued by his mercy: or involuntary, and so forced to bend beneath his power. The allusion of this passage is to the obsequious reverence with which an eastern monarch is approached.

Mr. Hugh Boyd, in his account of his embassy to the king of Candy, in Ceylon, describes the manner in which his companions approached him. "They almost literally licked the dust; prostrating themselves with their faces almost close to the stone floor, and throwing out their arms and legs."

The lower class of people in Japan also observe a profound silence when their princes pass, and fall prostrate on the ground, in order to show their respect. So with the Turks, as soon as an ambassador sees the Sultan, whether at the window or elsewhere, he immediately falls down on his knees, and kisses the ground.—*Weekly Visitor.*

THE EAGLE.

DEUTERONOMY xxxii. 11, 12.—"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him."

We have a very animated and beautiful allusion to the eagle, and her method of exciting her eaglets to attempt their first flight, in that sublime and highly mystic composition called "Moses' song;" in which Jehovah's care of his people, and methods of instructing them how to aim at and attain high and heavenly objects, are compared to her proceedings upon that occasion. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so Jehovah alone did lead him." The Hebrew lawgiver is speaking of their leaving their Egypt. Sir Humphrey Davy had an opportunity of witnessing the proceedings of an eagle after they

had left it. He thus describes them: "I once saw a very interesting sight above one of the crags of Ben Nevis; as I was going, on the 20th of August, in the pursuit of black game. Two parent eagles were teaching their offspring, two young birds, the manoeuvres of flight. They began by rising from the top of a mountain in the eye of the sun. It was about mid-day, and bright for this climate. They at first made small circles, and the young birds imitated them. They paused on their wings, waiting till they had made their first flight, and then took a second and larger gyration, always rising towards the sun, and enlarging their circle of flight, so as to make a gradually extending spiral. The young ones still slowly followed, apparently flying better as they mounted; and they continued this sublime kind of exercise, always rising, till they became mere points in the air, and the young ones were lost, and afterwards their parents, to our aching sight." What an instructive lesson to Christian parents does this history read! How powerfully does it excite them to teach their children betimes to look toward heaven and the Sun of Righteousness, and to elevate their thoughts thither more and more on the wings of faith and love; themselves all the while going before them, and encouraging them by their own example.—*Kirby's Bridgewater Treatise.*

THE COAT WITHOUT SEAM.

JOHN, xix. 23.—"Now the coat was without seam, woven from the top throughout."

I have often heard this passage disputed, and have heard many ridiculous and infidel observations made upon it. The passage presents no difficulty to Hindoo weavers; they have a method of weaving garments without seam, from the top throughout, as stated in the text.—*W. Brown.*

THE DEMONIC DWELLING IN THE TOMBS.

MARK v. 2, 3.—"And when he was come out of the ship, immediately there met him, out of the tombs, a man with an unclean spirit, who had his dwelling among the tombs."

The tombs at Oom Keis, which is probably the ancient Gadar, are interesting relics of antiquity; they are probably similar to those mentioned in the Gospels as tenanted by demons:—"They are almost all inhabited, and the massive stone doors, that originally closed them, still move on their hinges, and open or shut at the option of the present owners."—*Lord Lindsay's Letters on Egypt, Edom, and the Holy Land.*

A CHURCH ESTABLISHMENT THE CHEAP PREVENTIVE OF CRIME.

From Fraser's Magazine.

We have often felt that the argument in favour of ecclesiastical establishments might be so stated that it would meet Dissenters on their own ground, which in this case is painfully mercenary, and satisfy even that prudential and calculating machine, Joseph Hume. All admit that vice is destructive of the order and existence of every nation, and virtue, on the contrary, conducive to its stability and aggrandisement. All will also allow, that from this fact it becomes the duty of a government to suppress vice and foster virtue by all lawful means; that for this end it is its indisputable office to build prisons, to pay gaolers, police, &c.; that for the support of these it is clearly legitimate to levy taxes on all the inhabitants of the country alike,—on those who never need the benefit of the prison and the aid of the police, and those who find it necessary to have recourse to these salutary restraints.

So far, then, we meet with no opposition. Now, if government should stumble on the important discovery that there is an apparatus which, instead of sending the culprit to prison converts him, by its almost magic application, into an honest and industrious citizen; or, which is still more delightful and desirable, destroys vice in the bud, and implants in its stead the principles and the love of virtue, would the government be justified in rejecting this most important and powerful instrumentality because there might be a few demeriters in the nation? Every honest person will reply, if such means are available, that state must be worse than guilty which rejects them. In christianity, we find the power we have thus described, and, in the building of churches and the payment of their ministers, the apparatus fitted far more effectively to contribute to the social and moral welfare of the community than prisons and police. The payment of police and the erection of prisons is the *punitive* plan; the erection of churches and the payment of preachers is the *preventive* plan: the former allowing man to grow up uncared for, and unimproved, and punishing him when he is guilty of crime; the latter bringing all the encouragements and remedial powers of the Gospel to every man's door, and preventing the crime, and thereby averting the punishment.—The former system is justice without mercy, the latter is "mercy and truth meeting together, and righteousness and peace kissing each other." The one is man's way, the other is God's. The first is the effort to renovate the creature by the sanctions of law exploded in the Christian scheme; the last is the method of winning by "bands of a man," and drawing "by cords of love," which pervades the Gospel of Christ, and which is at once the most tender and the most successful. The theory of Dissenters is *national legalism*; the theory of Churchmen is *national Gospel*. The Dissenters demand for the administration of government the enactments and anathemas of Sinai; whereas Churchmen demand for the same purpose the incentives and the appliances of Calvary. The Dissenter requires bricks to be made, but affords no straw. The whole question is, which will prove the most fruitful substratum of morality and good order,—the fear of man, or the fear of God. If experience and investigation demonstrate that those of the community who are actuated in all their transactions by the fear of God are most eminently characterized by the decencies and the proprieties of life, most peaceable and most correct in all the departments of their duties, it surely comes to be obligatory—most powerfully obligatory—on a government acquainted with this fact, to employ in the administration of the kingdom a principle so beneficial and so cheap, and deaf to the clamours of an infidel voluntarism, to seek to propagate that fear as its best privilege, and its surest path to permanency and to prosperity.

PUBLIC INGRATITUDE.

Public blessings make still less impression on the minds of men, than private benefactions. Very few think of any obligation lying upon themselves for the good they enjoy in common with their neighbours. The peace and quiet security procured by the care and protection of government, is rarely reflected on as creating any debt of gratitude to those who watch for us. When tribute is demanded by those to

whom tribute is due, men are apt to consider what they pay as so much lost out of their property: whereas in truth no part of our fortune makes a better return to us, than that which is bestowed to secure the whole, and to maintain peace and tranquillity in our days.—*Bishop Sherlock.*

THE CHURCH.

COBOURG, SATURDAY, MARCH 16, 1839.

In the few remarks which we offered last week upon that "never ending, still beginning" subject, the CLERGY RESERVES, we mentioned that there seemed but one fair and consistent course to be adopted in the present position of the question,—and that was, the adjudication of the point in dispute before a competent and unbiassed legal tribunal. Such was the view of the subject entertained at the general meeting of the Clergy at Toronto in October last, and a Memorial was then agreed upon to Her Majesty's Principal Secretary of State for the Colonies,—praying that Her Majesty's Government would adopt this course for the final and equitable settlement of the question. Perhaps, with all the obvious propriety of the mode of proceeding recommended, it was hardly to be expected that an answer in accordance with this prayer should be received: the plan suggested was probably too simple and straight forward to suit the complex style of machinery by which our Colonial affairs seem at present to be wrought out by those entrusted with their management at home; or its adoption might render necessary some new course of action not consistent with the indulgence of a lethargic humour, or wound the sensitive pride of some legal colonial adviser by rendering abortive the cumbrous despatches by which year after year the public mind has been wearied upon the subject;—"undoing all, as all had never been." Sorry, therefore, as we are that this respectful, and as we believe judicious, suggestion has been disregarded, we are, upon the grounds just stated, not altogether disappointed at the result of the application which we publish below.

At issue with the noble Secretary for the Colonies as to the validity of the construction which the Act received from the Law Officers of the Crown in 1819, especially as that opinion seems to embody what, in the judgment of common sense, may be regarded as a contradiction in terms,—and feeling, moreover, that it does not communicate to any view of the question that weight and influence which would be felt from a decision of the question in either of the quarters to which we think it more proper that it should be referred,—we conceive, as do we believe the clergy in general and a large proportion of the most respectable population of the country, that the only satisfactory interpretation of this Act is now to be expected from the Imperial Legislature, and that to procure such interpretation the simplest course would be to re-invest them in the Crown and Parliament of the United Kingdom.

Our respected contemporary of the *Montreal Gazette*, in regarding the direct bearing of the opinion given in 1819, takes a consistent and judicious view of the question; and, assuming the correctness of that interpretation, fairly considers that the whole dispute is legally confined to the Churches of England and Scotland. He asks whether the Clergy of the former Church are prepared to abandon that ground, and recognize as admissible the claims of other Protestant sects, who are manifestly not included in the interpretation of the Act as given by the Law Officers in 1819. To this we take upon ourselves to answer that the Clergy of the Church of England cannot, and will not, forsake what they deem to be the principle of the whole question: they have no right, as they conceive, by an abandonment of what they regard as a vested inheritance, to surrender what is as much the property of posterity as of themselves. They cannot look simply at the present amount or present features of the population of this Colony, in seeking, as all of them most anxiously do, the settlement of so disquieting a question; but they feel that, in any and every view of the case, they are solemnly and religiously bound to regard the interests of future and multiplied generations.

On the subject of the "dominancy" supposed to be desired by the Church of England,—on the right of tithes which some have asserted that they could claim,—and on the spiritual privileges which the title of Rector was thought, in some quarters, to confer, perhaps enough has been said to quiet the public mind, and allay the unduly excited apprehensions of the people. We take the opportunity, however, of presenting them with another disclaimer of these fancied privileges and pretensions, in the Address from the members of the Eastern Clerical Association which we publish in another column. To this we annex a very sensible and excellent letter from the respected Rector of St. Catharine's, shewing that the "name" to which, for party purposes, so much importance has been affixed in this Province is regarded without any similar apprehension in a neighbouring country, where religious as well as civil rights and privileges are supposed to be watched with a peculiar vigilance and jealousy.—

Government House, Toronto, 25th Feb. 1839.

Sir,—I am commanded by the Lieutenant Governor to inform you, that his Excellency, having duly transmitted to the Secretary of State for the Colonies the Address from the Bishop of Montreal and Clergy of the Church of England in Upper Canada, praying for a judicial decision respecting the Clergy Reserves, either before the Judges of England, or before the Judicial Committee of her Majesty's Privy Council, his Excellency has received a despatch, dated 16th ult., stating that as her Majesty's government see no reason to doubt the correctness of the opinion delivered on this subject in 1819 by the Law Officers of the Crown, they do not consider it necessary to originate any proceedings on the subject before the Judges of England, or the Privy Council.

I have the honour to be, Sir, Your most obedient humble servant, JNO. MACAULAY.

The Hon. and Ven. the Archdeacon of York.

We have been favoured with the following extract from a letter to the Lord Bishop of Montreal from J. S. Pakington Esq. dated Westwood Park, near Droitwich, Jan'y 14; and as it is in reply to his Lordship's letter communicating the vote of thanks passed at the meeting of the Clergy held at Toronto last October, we have much satisfaction in publishing it for the information of our clerical brethren generally:—

"The acknowledgment of so flattering, so honourable, but I fear so little merited a compliment, admits of no delay. The vote of thanks is as remarkable for the beautiful language in which it is worded, as for the grateful and partial spirit by which it is dictated. That it should have been passed at all, I must attribute rather to the unhappy fact that it is a new thing for a member of Parliament to urge

upon the House of Commons the spiritual destitution of our Colonies, than to any real services which I have as yet been able to render to the Church of England in Canada.

"I cannot however feel otherwise than highly gratified that your Lordship and the Clergy of Upper Canada should have thought me worthy of the same acknowledgments which are justly due to the Archbishop of Canterbury and the Bishops of London and Exeter, and by the proof thus afforded that my wishes and intentions are appreciated.

"I am sorry in any manner to give your Lordship additional trouble, but I must beg that you will do me the favour to avail yourself of any opportunity you may have to convey for me to the Clergy of Upper Canada the assurance that I am deeply sensible of the compliment they have paid me, and that they may depend on the continuance of my humble but zealous exertions in Parliament in behalf of them and their destitute flocks."

We have been kindly favoured with a copy of the following Circular from the Society for the Propagation of the Gospel in Foreign Parts,—which affords a most cheering and gratifying evidence that this venerable institution is again about to put in the sickle into the abundant spiritual harvest which these important and fast-peopling Colonies present. We trust that we shall soon discover the effects of these spirited and Christian exertions; that, before many months elapse, we shall be enabled to welcome a large increase of fellow-labourers; and that the might of those energies, in conjunction with the zealous endeavours on our behalf of other societies in the Parent Country, will soon achieve a great and glorious change in the moral and spiritual aspect of this too long neglected land:—

[CIRCULAR.]

Trafalgar Square, 3d Dec. 1838.

Reverend Sir,

You have already been made acquainted with the resolution of the Society to send out, with the least possible delay, a large additional number of missionaries to the North American, West Indian and African Colonies.

In pursuance of that resolution the Society has now to direct its careful attention to the selection of clergymen willing to devote themselves to the service of the Colonial Church, and possessing the requisite qualifications for the arduous and responsible office of Missionaries. In furtherance of this important object I am desirous to solicit your assistance, and to request that if you know, or should hear of any clergymen disposed to offer themselves as candidates for Missionary appointments, you will do us the favour to transmit their names, and acquaint us with such particulars respecting them as it may be in your power to communicate.

The appointments for which, at the present moment, the Society is especially desirous of obtaining the services of good and able men, are those of Travelling Missionaries, to be employed under the direction of the Bishops of Nova Scotia and Montreal in the North American Provinces. To these Travelling Missionaries the Society is willing to offer an annual salary of £150, together with a grant for outfit and passage, while the actual expenses of travelling will be defrayed from local funds.

Besides the appointments above mentioned, the Society is anxious to meet with candidates for Missionary employment in the Diocese of Bombay, fitted by their character and education for such service; the Society being pledged to extend its operations to that portion of India, so soon as it is able to engage duly qualified men.

With respect to the increase of the Society's funds, required to support this large proposed expenditure, I am happy to be able to report to you that the success which has already attended the exertions of the Society's friends, leads us confidently to expect that continual accessions will be made to its resources, as the pressing nature of the Religious wants of the Colonies becomes more and more known. The meetings which have been held during the last few months in most of the Dioceses of England and Wales under the sanction of their respective Bishops, have had the effect of calling forth the sympathy and charity of English Churchmen in behalf of the spiritually destitute population in the distant dependencies of the Empire.

I am, Reverend Sir, Your faithful servant, A. M. CAMPBELL, Secretary.

We have at various times published in our columns very gratifying accounts of the estimation in which, in the Mother Country, the services of the Established Clergy are held,—as evidenced in the substantial testimonials of respect which both rich and poor so often unite in bestowing upon them. In this youthful country, where with equal good-will there is not always the means of affording the same proof of affectionate esteem and reverence for the ministers of the sanctuary, we cannot look for any frequent manifestation of this regard in the same way; yet must we record the gratification we experienced at observing in the manner in which a Bible Class attached to the parish of Christ's Church, Montreal, evinced their appreciation of the zealous services on their behalf of the Rev. D. Robertson, —by presenting to him a handsome gown by the hands of Dr. Holmes, one of the number of those who benefited by these instructions of their pastor. It was solely from an inadvertence on the part of those who had the supervision of this journal during our late absence, that this testimonial was omitted to be noticed at the proper time.

We defer to next week the conclusion of the Sermon given in our last two numbers,—and we are sure that its able author will excuse us for doing so,—in order to present without delay to our readers the appropriate and excellent paper on "Sacerdote," which appears on our first page today from the pen of our popular correspondent "Alan Fairford." We observe that this gentleman has lately been traduced in a contemporary journal, and been charged with interested motives in furnishing his valuable contributions to "The Church." We can assure that contemporary and our readers generally, that "The Church" does not possess a more generous or disinterested contributor than "Alan Fairford," who is not content with preparing for its pages a larger amount of original and selected matter than perhaps all our other correspondents put together, but who insists upon paying for and distributing in various quarters a greater number of copies of this journal than any other subscriber upon our list.

We have to acknowledge the receipt, conveyed in a very kind manner, of a copy of the able Sermon preached by the Right Reverend Bishop McIlvaine, of Ohio, on occasion of the consecration of Dr. Polk, the Missionary Bishop of Arkansas. To this sermon it is our intention to give another and more attentive perusal; and we hope soon to gratify our readers by copious extracts from its pages.

We must take this opportunity also of acknowledging the receipt of the first of a series of Essays on the Ministry of the Church from our correspondent H. C.—who affords, in his present communication, abundant evidence that he thoroughly understands the subject upon which he has entered. We intend to publish his admirable essay entire in an early

number, and we trust that so may depend upon a continuance of his able and highly appreciated services.

We are grieved to learn that on the morning of the 5th instant, about 4 o'clock, a most destructive fire took place at Etobicoke, by which the extensive premises occupied by Mr. Teirs and Mr. Daniel Perry were consumed. A part of the building was occupied by Mr. Teirs as a Hotel and Post Office; and the rest was employed by Mr. Perry as a dwelling-house and store. The fire originated in the stable adjoining; and as no satisfactory reason can be assigned for it, some suspicion is entertained that it has been the work of an incendiary. As no insurance whatever appears to have been effected on these premises, the loss to Mr. Teirs and Mr. Perry is very heavy, as well as to Mr. Wilcox the proprietor of the buildings.

We have understood from a correspondent that the package of "The Church" of the 21st inst. was consumed in the Post Office on that occasion: this is a circumstance that we particularly regret, as we do not happen to have a single spare number of our paper of that date.

ADDRESS OF THE EASTERN CLERICAL ASSOCIATION.

To the Christian Public.

DEAR BRETHREN,—Far be it from us to add a single breath to that angry blast which is now threatening to carry away, in this Province, whatever is most dear to us, as men, and as Christians.

Gladly would we await the calm which we anticipate is yet to succeed the storm; when judgment, coolly and calmly sitting, and summoning and hearing evidence, shall decide on the numberless accusations brought against the Clergy of the Church of England in this Province.

To the Members of our Church, under our several charges, an answer would be little less than insult. Aware that after all we are unprofitable servants, and poor earthen vessels, to contain such heavenly treasure,—imperfect and deficient in our best labours of love—sensible that iniquity clings even to our holy things; yet, that ministerial connection which years of reciprocal care and gratitude has cemented, speaks to them and to us, in language far more eloquent than words. Accustomed, as they have been, to find us at hand in all the several emergencies of life—in the hour of distress, to comfort; to advise when doubt and difficulty rendered it necessary; in a word, experiencing, as they have done, our ministerial love and devotion,—acknowledged, as it is, by often expressed gratitude,—renders it, indeed, superfluous.

But, to those who differ from us in Church Government, and on that account come not within our intimate acquaintance, it is due from us to prove the various charges against us libels.

Here, however, let it be noted, that we undertake no such arduous task as even to notice all. This would be to give an importance, which, in the mind of every reasonable man, they cannot deserve; most of which proceed from ignorance; a few from jealousy at our religious prosperity; and some, fewer still, we would hope, flow from a desire to root out religion altogether. All these may be summed up under one—A DOMINANT CHURCH.

In all ages, more moment has been attached to words of a certain kind from association, than their real meaning, if investigated, would permit. Thus the word *Dominant*, when connected with *Church*, never sounds alone in the ear; but comes, surrounded, to the mind, if of a Dissenter, from the English or Scotch Establishment, with thoughts of *civil disabilities, of pains and penalties*, such as they once laboured under in both countries. But the English Dissenter, now, is deprived of no privileges, because he is a Dissenter; and consequently the Dissenter here could not, except it can be supposed that greater powers would be conferred on the daughter Church in Canada, than on the mother at home; which is too absurd to be fancied for one moment.

Supposing then, that the Church of England should be as fully established in this country, as in England, no man's religious principles would be interferred with; no man's property would be invaded; because a special act prohibits the collection of tithes in this Province, on the ground that that Church has been provided for by the Clergy Reserves, which she is to receive in lieu of tithes; and she cannot take both. And the very documents which induce the Rector into his office, limit the exercise of that office to members of their own communion only. We quote the precise language of the document alluded to,—"and I do by these presents commit unto you, the cure and government of the souls of the Parishioners of the said Parish, and inhabitants, members of the Church of England, within the limits of the said Rectory, &c. &c."

Again we refer to the principal objection brought against our Church, that were it to become dominant, we should have the power of collecting tithes. This, however, has no reality in it. We never have had; and unless a law be passed to give it us, we never can have the right to levy such a tax. Besides the Provincial act above referred to, we should feel an insuperable repugnance to the introduction into Canada of that mode of receiving our stipends; and if the case could be supposed, for any necessity for the energetic manifestation of this feeling, in order to prevent such a measure from taking effect, we should be found among the very first to take our stand in opposition to that which we are now charged with a desire to establish. As it has been observed elsewhere, we consider "tithes as being, under the peculiar feelings and circumstances of the Colony, fatal to our usefulness as ministers of the Gospel of Christ."

A DOMINANT CHURCH!

How completely is it shorn of its terrors when viewed aside from passion and prejudice. Again and again, we most solemnly protest against any desire to interfere with other bodies of Christians; farther than by argument and moral suasion. We say it before the great searcher of all hearts—Let every Christian worship God agreeably to the dictates of his own conscience. But both these weapons—argument and moral suasion—we shall not cease to use, perceiving, on the one hand, the distance at which they stand from the divinely-constituted government of the Church; and believing, as we do, that most, if not all the difficulties, in the world, arise from the divided state of the Church. In urging our exclusive claim to the Clergy Reserves, we may come under the insinuation of "robbing other Churches of their rights." We say, we have no such desire. We do not interfere with what the government may see fit to do for certain other religious bodies; and we can sincerely state, that there are instances in which we are glad that they should receive support; but why out of the patrimony of our Church? But we do ask—Why rob us to enrich others? Why strip us of the endowment made by the King with the sanction of Parliament, composed them, as ours, of representatives

from each part of the United Kingdom; and against which gift, exclusively for our use, not one protest was offered by any member of the Church of Scotland, then sitting and legislating in the British Parliament! Then, and for years after, the grant of 1791 was considered by all parties, as the exclusive property of the Church of England in Canada. Nor was it till men had begun to find the selfish advantage of agitation, that this our right was disputed. And now, alas! so great has been the encouragement given, by conceding to clamor what was denied by justice, that the original owners are held up to public indignation, even by men calling themselves Christians, (aye, and Christian Ministers too,) because, forsooth, they are unwilling to yield up their own, and incur the curse of posterity, by cowardly ceding the means of blessing unborn millions with a stated independent ministry!

How differently from all others have we prosecuted our claims—or rather, we would say, defended our rights. When have we made the pulpit the place of angry declamation? When have we prostituted the sacred occasion of Divine Worship to opportunities for signing petitions in our favour? No! Brethren, we have too high a respect for our Churches thus to profane them,—too high a veneration for the throne of Christ's representative, thus to place it on a level with the orator's forum, or the stool of the demagogue,—too high a value do we set on the precious moments spent in the Sanctuary thus to do worse than waste them.

In this briefly addressing you, we have studiously avoided returning railing for railing. We are as anxious as others for the final settlement of this vexed question. But we appeal to the proper authority, not to individuals or bodies of men; who have no power to decide. We appeal, not to the passions and interests of any in this Province, but fearlessly ask the decision of the Queen and Parliament. Their situation places them above the influence of party. Let them decide between the several claimants; and let their decision be binding. To it we pledge ourselves to submit.

We remain, dear Brethren,

Your servants for Christ's sake,

Geo. ARCHBOLD, Cornwall. J. PADFIELD, Franktown.
M. HARRIS, Perth. F. TREMAIN, Beverly.
R. BLAKEY, Prescott. S. S. STRONG, Bytown.
E. J. BOSWELL, Carlton Place. J. G. B. LINDSAY, Williamsburg.
R. ROLPH, Osnaburg.
W. GUNNING, Yonge. W. F. S. HARPER, March.
H. PATTON, Kempville. R. V. ROGERS, Richmond.
E. DENROCHE, Brockville. W. W. WAIT, Goulbourn.

February 1st, 1838.

From the St. Catherines Journal.

St. Catherines, 16th Feb. 1838.

MR. EDITOR.—After crossing the Atlantic, and living nine years on the very border of the States, it must appear singular that I never visited them, till last week; and still more extraordinary, that Buffalo should be the destiny of a "Tory" and a "Rector,"—names so odious to the people there, that I did not anticipate much civility or kindness. But how was I surprised, in meeting the greatest attention, hospitality and friendship! and still more so, in finding a name so odious here as that of Rector, was not only respected, but the very title of every regularly established clergyman of the English Church, throughout the whole Union! This I should not have credited, had not the Churchman's Calendar and Ecclesiastical Register been put into my hand, in which I saw the names of 70 Rectors of the Diocese of New York, and 23 of Western New York—making ninety-three in one State, publicly recorded, and all under one Bishop, till lately, many of whom held two "Parishes."

Yet this army of Rectors excited no jealousies among other denominations of clergy—no alarm about the introduction of tithes—no fears respecting a dominant church—although they should have much greater cause for alarm there, than we here—for they once had an established English church, but we never had. Does it not, then, appear manifest, that the noise made about the 57 Rectories, for this whole province, endowed without any charge to the people, is "vox (or rather nomen,) et prateria nihil," a mere phantom raised for political purposes? For, shall the free states of America openly recognize Rectors, (who, if not paid by tithes or globs, are paid by liberal subscriptions from the people;) and shall the people who neither pay tithes, nor allow globs, nor give subscriptions, exclaim against Rectors, because they receive their support from a government that sends to Canada soldiers to protect them, both from their spiritual as well as their temporal enemies, without any cost? Is not this most unreasonable? Is it not most ungrateful? Shall a name which procures honor and respect to our brethren on the other side of the river, be so differently received on this? Is it that Canadians fear the loss of "liberty," from an order of clergy that a Republic countenances, publicly recognizes, and liberally supports? Would they not, in the United States, discover tyranny, usurpation and dominancy, if these were the inseparable characteristics of a "Rector," as soon as any other people? Or is it because Rectors here are supposed to have greater power than in the States? Now, in this respect, they are on an equal footing, according to the laws and customs of both countries; or, were I to judge from what I have seen, I should say that Rectors here, in the States, a greater ascendancy over their people than we have here; but no doubt they merit more honor. Before our "Patriots" however, begin to teach their countrymen Republican liberty, they would do well, first, to teach them to build, ornament and endow churches, for Rectors, as it is done in the States. Then "American Liberty," guarded by such a church, both here and there, would never run into "licentiousness."

It is owing to the politeness of the Rectors of St. Paul's and Trinity Churches, Buffalo, that I have been enabled to give, with such accuracy, the number of Rectors in the State of New York; and to their hospitality, and that of their congregations, that I feel myself so much indebted, when I subscribe myself,

Their sincere friend and grateful brother,

THE RECTOR OF ST. CATHERINES.

* What has never been, may never be, but what has, may.

CHURCH STATISTICS AND INTELLIGENCE.

RECTOR OF KEMPTVILLE.

The incumbent of this parish, the Rev. Henry Patton, officiated during the past year in St. James's Church, Kempville, every Sunday morning at half-past 10; in Christ's Church, Marlborough, at 3 P. M.; every alternate Sunday evening in Trinity Church, Merrickville. There are also several other stations visited on week days. The labors of the Rector of this parish have been much lightened during

the present winter by the valuable and efficient services of the Rev. Wm. W. Wait, who has officiated once in four weeks in Merrickville, Wolford, and North Gower, besides the assistance he has rendered to the Rector of Richmond.

There are connected with the parish about 110 communicants. On Christmas day 82 received the Holy Sacrament of the Lord's Supper at Kempville and Marlborough, being the greatest number at one time. During the year 1838 there were 67 Baptisms, 10 marriages and 9 Burials. There were 34 Candidates confirmed by the Lord Bishop of Montreal in November last. The average attendance of Scholars in the Sunday School at Kempville was about 30, the diligence evinced by them (especially the girls) in studying the Holy Scriptures was very commendable. As an evidence of their diligence it may be sufficient to mention, that the number of verses recited by the whole school amounted to 28,762.

There are 24 copies of "the Church" taken by the Rector and his parishioners.

From late English Papers.

The Bishop of Worcester is quite recovered from his late indisposition. His Lordship consecrated the new Church of St. Peter the Great, in Worcester on Tuesday last. The Church has sittings for more than 1,000 people. The consecration sermon was preached by the Rev. C. Benson, Master of the Temple; and the Rev. Hugh Stowell, of Manchester, preached in the evening.

The number of persons confirmed by the Bishop of Winchester in the County of Hants, during his late progress, was 9,324, being a large increase upon the previous confirmation.

The worthy and indefatigable Incumbent of the Isle of Portland has made the munificent offer of £1500 as an endowment for a district church for that island, if subscriptions can be raised for the purpose of erecting one.

CHICHESTER.—Unitarianism in this city seems at a low ebb. Several highly respectable persons have recently been converted from its errors, and baptized into the pale of the Church; and in the absence of Mr. Follagar, the minister of the Unitarian chapel, the last two Sundays, the greater part of his congregation have attended upon the ministrations of the Rev. T. Brown, at St. Paul's Church.—Brighton Gazette.

CRANMER, RIDLEY, AND LATIMER MEMORIAL.—A meeting of the subscribers to the Oxford Memorial was held on the 31st January in the Town-Hall, to determine whether a new church should be erected in combination with this Memorial. Dr. Macbride, Principal of Magdalen Hall, was called to the chair, and was supported by the Vice-Chancellor and Warden of New College. Several heads of colleges were present, and the meeting was numerously attended by members of the University and inhabitants. After several able speeches were made, discussing the subject, it was resolved by a great majority that a church should be combined with the Memorial, and therefore the sums subscribed for each will be consolidated.—London Times.

Summary of Civil Intelligence.

In the absence of later intelligence from England, we present our readers with some extracts from the leading London Journals received by the Liverpool.

THE EXECUTIVE AND LEGISLATIVE COUNCILS OF CANADA.

From the London Times, Feb. 1.

To make the Legislative Council elective would at once have removed the only check upon the Assembly. What ever ill effects would result in England from the application of such a principle to the House of Lords, would result in Canada from an analogous change in the Legislative Council; with this additional evil, that in Canada there are not, as there are in England, ancient and wealthy families which would constitute an influential aristocracy independent of official or legislative seats.

The demand for conversion of the Executive Council (which forms, with the governor, the actual Government of the colony) into a Ministry responsible to the Assembly, was only a circuitous mode of requiring a separation from the mother country; for if by the Assembly, and not the Crown, were to have the choice of the executive officers, the sceptre of Canada, both in theory and in practice, was wrested from the British monarchy. Canada would then be pretty nearly in the situation in which Ireland would be placed by a repeal of the Union. The present responsibility of the Executive Council to the Crown would wholly cease; and, in the total absence of hereditary aristocracy and public opinion, the course of government would depend exclusively on the fate of petty squabbles between one local party and another.

BELGIUM.

From the Standard, Feb. 5.

A ministerial journal states, apparently by authority, that the King of the Netherlands has freely accepted the award of the London Conference. Whoever has observed the conduct of King William, through the whole of his reign—conduct characterised by wisdom, firmness, and moderation—must be prepared for this last sacrifice offered by his Majesty to the welfare of his subjects, and to the peace of Europe. It remains to be seen how his Majesty's rebels, the Belgians, will act towards the Powers whose criminal aid to the treason of 1830 gave to Belgium a separate (nothing can give it an independent) existence. They have talked of resisting the award of the Conference; but the Powers parties to that decision are pledged to enforce it, and enforced sooner or later it will be, perhaps with something more. The present state of feeling in France no doubt holds out a hope to the traitor nation; but the France of 1838 is not the France of 1792, and this the Belgians will soon learn. The strength of France, 47 years ago, lay in this—that the whole property of the nation, real and personal, was made saleable for the purposes of war, and was in fact sold. War supplied the opportunity and the pretext for confiscation, and war therefore became popular. The opposite causes would now operate to render war unpopular in France in a degree in which it would not be unpopular in any other country. France has no dormant resources; the property of the country is distributed; its credit must be low; and the first year's counting of the cost of war would impose upon the French people burthens such as they have never borne, and are wholly unable to bear. Frenchmen may not be aware of this, and therefore they might perhaps inconsiderately rush into a war; but a single year would awaken them to the truth, and then what must be some of their Belgian allies?

FRANCE.

From the same.

The King of the French has resolved to retain the Molé ministry, and, as a necessary accompaniment to this resolution, his Majesty has dissolved the Chamber of Deputies. After his Majesty had in vain tried to form a new ministry, this course became inevitable. The Chamber had virtually declared war with the Molé Cabinet, but when the King showed a disposition to replace that Cabinet, the heterogeneous factions of the opposition could supply no substitutes. What was the King to do? Obviously his Majesty must either govern without a Cabinet, which would not be consistent with the theory of a constitutional monarchy, or must govern by a Cabinet in opposition to one of his Chambers,—a still more unconstitutional anomaly; or dissolve the refractory Chamber, as he has done. The character of the new Chamber may not differ materially from that of the last; but the King has taken the right course to improve it, by placing the factious opposition clearly and manifestly in the wrong.

We observe that many of the Paris journals affect to assimilate his Majesty's conduct in this particular to the illegal measures of Charles the Tenth; but no two cases can be less alike. There is, first, this broad and decisive distinction to be observed, that the dissolution is strictly legal; next, that it is not aggressive, but defensive. The real similarity lies between the conduct of the Chamber and the conduct of the late King. In prodigate disregard of the principles of constitutional government, in reckless blindness to consequences, the conduct of the Chamber and of the ministers of Charles the Tenth is identical; they differ only in this, that the Chamber has spitefully abused privilege—the ministers abused prerogative. We would fain hope that the French people will come to a just decision between the King and the Chamber; but whatever the result, the King has plainly done his duty, and imposed a debt of gratitude upon the lovers of free government everywhere. Louis Philippe may be driven from the throne; but if he is, he will have established by the fairest experiment the indisputable truth—that France can be safely and quietly governed by nothing less vigorous than an iron despotism.

UNITED STATES.

On the subject of the BOUNDARY QUESTION, the following has been agreed upon between the British Minister, Mr. Fox, and Mr. Forsyth, the U. S. Secretary of State:—

MEMORANDUM.

Her Majesty's authorities consider it to have been understood and agreed upon by the two Governments that the territory in dispute between Great Britain and the United States, on the Northeastern frontier, should remain exclusively under British jurisdiction until the final settlement of the boundary question.

The United States Government have not understood the above agreement in the same sense, but consider, on the contrary, that there has been no agreement for the exercise, by Great Britain, of exclusive jurisdiction over the disputed territory, or any portion thereof, but a mutual understanding that, pending the negotiation, the jurisdiction then exercised by either party, over small portions of the territory in dispute, should not be enlarged, but be continued merely for the preservation of local tranquillity and the public property, both forbearing as far as practicable to exert any authority, and, when any should be exercised by either, placing upon the conduct of each other the most favourable construction.

A complete understanding upon the question, thus placed at issue, of present jurisdiction, can only be arrived at by friendly discussion between the Governments of the United States and Great Britain; and it is confidently hoped that there will be an early settlement of the question, this subordinate difference can be of but little moment.

In the mean time the Governor of the Province of New Brunswick and the Government of the State of Maine will act as follows: Her Majesty's officers will not seek to expel by military force the armed party which has been sent by Maine into the district bordering on the Aroostook river; but the Government of Maine will voluntarily, and without needless delay, withdraw beyond the bounds of the disputed territory any armed force now within them; and if future necessity should arise for dispersing notorious trespassers, or protecting public property from depredation by armed force, the operation shall be conducted by concert, jointly or separately, according to agreement between the Governments of Maine and New Brunswick.

The civil officers in the service, respectively, of New Brunswick and Maine, who have been taken into custody by the opposite parties shall be released.

Nothing in this memorandum shall be construed to fortify or to weaken in any respect whatever the claim of either party to the ultimate possession of the disputed territory. The Minister Plenipotentiary of Her Britannic Majesty having no specific authority to make any arrangement on the subject, the undersigned can only recommend, as they now earnestly do, to the Governments of New Brunswick and Maine, to regulate their future proceedings according to the terms hereinafore set forth, until the final settlement of the territorial dispute, or until the Governments of the United States and Great Britain shall come to some definite conclusion on the subordinate point upon which they are now at issue.

JOHN FORSYTH, Secretary of State of the United States of North America.
H. S. FOX, H. B. M. Envoy Extraordinary and Minister Plenipotentiary.

Washington, Feb. 27, 1838.

A most important debate sprung up in the Senate as soon as this paper was read. Mr. Williams, of Maine, expressed himself dissatisfied with it, and believed that Maine would be dissatisfied with it also. Of right she ought to complain, and the General Government to listen and redress her wrongs.

Mr. Ruggles, of Maine, said Maine had received the first, second, third and last blow. It was time now that some of them were hurled back.

Mr. Webster spoke with some feeling. He does not approve of the president's course, and demands why it is that after the unanimous vote in Congress, the President has not acted more efficiently. For the year past the government has done absolutely nothing.

The question at issue, Mr. Webster says, is not one of property, but of political right. Maine, no more than the Union, is interested; and I contend, said Mr. Webster, the disposition manifested by the General Government to shrink from the responsibility, and to place the heat and burden of the fight upon Maine. There has been a want of nerve, Mr. Webster says, upon the part of the Administration, and a bolder stand should be taken, and a higher tone assumed. In conclusion, Mr. W. said he was for prompt, energetic and decided action,—for action now,—for a determination in the Senate Chamber and upon this very night. He wanted our Government to tell the British Government that it was time this question was settled, and to say to her, that if she refused to enter upon negotiations, to the treaty of 1783, the United States would, on the FOURTH OF JULY NEXT, TAKE POSSESSION HERSELF!

The debate in the Senate closed by referring to the Committee on Foreign Affairs, and in the House also, after some remarks from Mr. Evans of Maine.

These committees have been in session through the day, and I am told will make their reports to-morrow.

UPPER CANADA.

HOUSE OF ASSEMBLY.

Wednesday, March 6.—Several Petitions were read, amongst others of David Secord, St. David's, praying that interest may be allowed him on his claims for war losses.

NOTICES.

By Mr. Marks, of bill to establish Police Magistrates in all the large towns in this Province.

On motion of Mr. Aikman, Messrs. Shade, Thorburn, Cameron, Hunter and Burritt, were appointed a committee on claims during the late rebellion and invasions of the Province.

Mr. Cartwright obtained leave to bring in a bill to prevent exportation of Cattle for a limited period—second reading to-morrow.

On motion of Mr. Cartwright, seconded by Mr. Detlor, an Address to His Excellency was ordered, on the subject of specie payments, agreeably to notice of Monday last.

The Dower Bill was read the second time and committed. The Notary Public Bill was read the second time, committed, progress reported; sit again to-day.

The House proceeded to ballot for a Committee on Roads; the following members were chosen:

Messrs. Thomson, Cameron, Detlor, Robinson, Chisholm (Halton), Bockus, Gamble, Marks and Merritt.

The House went again in Committee on the Notary Public Bill, amended, third reading to-morrow.

Address to his Excellency in answer to Speech, read the third time.

A letter from the Clerk of the Crown in Chancery was read, informing Mr. Speaker that a Writ is issued out for Grenville, that Adiel Sherwood, Esq. is appointed Returning Officer, and the election to take place at Prescott on Monday 1st April next.

Thursday, 7th March.—The following petition was read: Of Sarah Usher, (Chippawa) praying for means to support and educate her family—her husband having been assassinated on account of his loyalty.

NOTICES.

Mr. Richardson obtained leave to bring in a Bill to abolish imprisonment for debt in this Province, except in cases of fraud; second reading to-morrow.

The bill to prevent the exportation of horned cattle was read the second time, committed, progress reported; sit again to-morrow.

The Dower Bill was referred to Messrs. Bockus, Cartwright, Draper and Murny.

The Bill to amend the law appointing King's Bench Commissioners was read the second time, committed, bill reported, third reading to-morrow.

Friday, March 8.

NOTICES.

By Mr. Morris for address to his Excellency, requesting him to lay before this house an account of the lands of the University of King's College, and Upper Canada College, which have been sold up to the 1st January last, and also other information connected with these institutions.

Mr. Merritt reported an address for certain returns from Canada Company, read twice, third reading this day.

His Excellency's speech as relates to general education was referred to Messrs. Sherwood, Boulton, Burwell, Cameron and Rykert.

On motion of Mr. Sherwood, seconded by Mr. Aikman, an address was ordered to her Majesty, representing the great burdens and difficulties under which the proprietor of the public press in this Province labours from the imposition by her Majesty's Deputy Post Master General of these Colonies of a tax of one penny upon every newspaper at the Post office at which the same may be mailed. Also the apparent hardship which this measure imposes upon her Majesty's faithful subjects, and the evils which it entails upon this community.

The bill to alter the law of ejectment was read the second time, committed, progress reported, sit again to-morrow.

The house proceeded to ballot for a committee on Clergy Reserves, and following were chosen:

Messrs. Solicitors General, Bockus, Manahan, Thomson, Aikman, Cameron, Detlor, McKay and Sherwood.

Saturday, March 9.—The following petitions were read:

Of A. Dingwall Fordyce, J. P. and others of Waterloo, Woolwich, Nicol, praying for the levying a tax on all wild lands on the road leading from the village of Fergus to Preston, to be expended in improving the same.

Of E. Landers, Prescott, praying for a pension for wounds received by him in defence of the Province at Prescott, and of Patrick McGovern, John Fuller and William Sizland, praying the same.

Of the President and Directors of the Cobourg Harbour Company, praying that a certain portion of the Lake shore at Cobourg may be vested in said Company.

NOTICES.

By Mr. Cartwright, of Bill to regulate the proceedings and jurisdiction of the Court of Probate and Surrogate Courts in this Province.

By Mr. Sherwood, of bill compelling owners of real estate, whose lands are overflowed by mill dams to submit their claims to arbitrators.

By Mr. Rykert, of bill to amend the Boundary Commissioners act of the last session.

Monday, March 11.—Several petitions brought up and notices given.

Mr. Speaker reported the statement of the affairs of the Bank of Upper Canada.—Notes in circulation, £321,853. 15 0; Cash deposited, £253,751 12 2; Gold and Silver in vault £96,376 1 0; Reserved profits on Jan. 1, last £17,578 11 9.

The Provincial Bank Bill was read the second time, committed, progress reported; sit again to-morrow.

The address to her Majesty on newspaper postage, referred to committee of whole; third reading on Thursday next.

Tuesday, March 12.—Despatches were brought down to the house, and Mr. Bockus's motion that 500 copies of the same be printed, after some debate was carried—yeas 86, nays 13, majority 14.

A bill was passed for preventing aliens from fishing in this Province.

The old Roads' sale bill passed its third reading,—yeas 25, nays 10, majority 15.

MARRIED.—On Thursday the 7th instant, by the Rev. R. D. Cartwright, A. M., Captain Francis Dobbs, half pay, 12th Regt. of Foot, to Letitia, youngest daughter of the late James Agnew Farrell, Esq. of Magheranoe, County Antrim.

List of Letters received to Friday, March 15:

Lord Bishop of Montreal (2); C. A. Hagerman, Esq.; Rev. R. D. Cartwright (2); J. Kent, Esq. (3); add. subs.; Mr. W. Osborne; Mr. C. Hughes, rem.; Rev. J. Short, rem.; Ven. the Archdeacon of York (2); J. Hawkins, Esq. rem. and add. subs.; Rev. T. S. Kennedy, rem. and add. sub.; T. S. Short, Esq.; D. Perry, Esq.; Hon. Justice Jones; Mr. Amos Hall; P. M., Perth; Rev. W. Caswell; R. Deacon, Esq.; Rev. C. T. Wade (2); S. Fry, Esq. rem. in full Vol. 1 and 2; J. G. Weir, Esq.

Original Poetry.

FOR THE CHURCH.
SABBATH THOUGHTS.

"Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you."—Exod. xxxi, 13, 14

"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv. 4, 5.

"The blood of Jesus Christ his Son, cleanseth us from all sin."—1. John, i, 7.

"Blessed are the dead which die in the Lord, from henceforth: yea, saith the spirit, that they may rest from their labours; and their works do follow them."—Rev. xiv. 13.

"There remaineth therefore a rest to the people of God."—Heb. iv. 9.

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—Rev. xxi. 27.

I.
It is the Sabbath! holy, holy day;
Vast, priceless gift of wisdom and of love,
Bright guiding star! whose ever shining ray
Through the world's darkness points to Home above.

II.
Beacon of Mercy! on earth's highest hill
The sacred sire of every nation seen,
Ages have known, and generations still
May magnify God's patience which hath been.

III.
But for thy precious purifying breath,
Thou blessed sign of sanctifying grace,
How long, long, since, earth's hell of living death,
Had shewn us man when God averts his face.*

IV.
Enduring witness, "doth not wisdom cry,
And understanding eye put forth her voice,"
As yet is heard, each Sabbath, far and nigh,
The Gospel call,—Repent, Believe, Rejoice!

V.
O, whosoever, whatsoever thou,
Poor penitent,—what'er thy people, tongue,
Though darkest guilt be thine, which ever brow
Did shame, or heart with keenest anguish wrung:

VI.
Though deep as scarlet, red as crimson hue,
Shrinking before the Law's unspotted snow,
Thy sinful heart should tremble at the view,
And conscience stern Hope's spring forbid to flow.

VII.
Though past and present raised in dread array,
A startling "Tekel" to thy memory bring,
And Satan's hosts successfully essay
Into thy heart despairing doubts to fling:

VIII.
Resist them all, —Hell's legions and its chief,—
Put on the holy armour of thy God;
Helpless and lost without that friend's relief,
Thousands in bliss with Christ have safely trod.

IX.
O shrink not thou. What! tremble in the Ark!
Shame, shame upon thy unbelieving heart;
What though life's canopy with storms be dark,
Yon covenant "bow" bids guilty fears depart.

X.
Art thou the "chief of sinners,"
Thyself thus picture?—"vilest of the vile?"
Oh loudest praise a Saviour-God to find,
And deepest feel the mercy of His smile.

XI.
"Come, fellow sinner! neighbour, "come and see,"
And taste his loving kindness;—"God is love,"
The spirit says:—"His "Bride" the church to thee,
Each Sabbath says,—"Come," rest in Christ above.

XII.
Lord of the Sabbath! Jesus, heavenly King,
Thy Holy Spirit grant that we obtain,
And learn of Him thy worthy praise to sing,
Who for us died,—who for us rose again.

AMICUS.

December, 1838.

* Gen. vi. 5, 11, 12, 13; Psa. xiv. 3; Isa. lvii. 17; Hos. iv. 17, vi. 8, 11, 13; xii. 1, xiii. 2. Rom. i. 24, 25, 28, 29, 30, 31.
† Isa. i. 18, 19; 1. John, iii. 4; Rom. iii. 20; James ii. 10; Gal. iii. 10, 11, 12, 13, 24.
‡ James iv. 7; Ephes. vi. 11, 16; 1. Cor. x. 13; John xv. 4, 5; Phil. iv. 13; 1. John, iv. 4, v. 4.
§ Rev. xi. 19; 1. Pet. iii. 20, 21; Rom. viii. 1, vi, 10, 11, 12, 13.
¶ Tim. i. 15; Heb. vii. 25; John vi. 37.
‡ Luke vii. 47.

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. xix.—THE HID TREASURE.

An affecting incident, lately told in a company where I was present, has dwelt on my thoughts ever since. It is highly characteristic of the place, the people, and the times that belong to it.

Private intelligence having been received that in a certain wild district, inhabited by the poorer class of peasants, in Ireland, arms were collected and concealed, for unlawful purposes, a party of military were despatched to make a sudden search in the suspected houses. Among others, they visited a poor cabin, inhabited, seemingly, by very quiet, inoffensive people, where, after most careful searching, they could find no trace of what they sought. When on the point of departing, one man remarked that the unequal, rough stone which served as a sort of hearth, wore the appearance of having recently been moved; the earth about it was loose, and the stone seemed to have been hastily laid down. This revived their suspicion, and they promptly lifted the rude flag from its place, and saw under it a parcel, carefully wrapped up in some poor, ragged covering. Here was a prize! How many pike-heads, how many pistols, or what quantity of ammunition, they had seized, was matter of conjecture, as they carefully unfolded the envelope. This was done; and the captors held in their hands—an Irish Bible.

The fact needs no elucidation; every body knows, that for a poor Irishman to possess the word of God is high treason against the church of Rome; and that any offence given to the priesthood of that church, in a popish district, is speedily punished with the loss of the little all of the helpless victim. The Bible, if discovered, would be burned, drowned, buried, or thrust into some inaccessible corner, while a terrible penance would await the possessor of such

a contraband article; and any resistance thereto would incur the curse of excommunication, with all its subsequent terrors of ceaseless persecution and temporal ruin. This must be avoided, if possible, by the poor creature who has no earthly refuge to flee to, and, as yet, too feeble an apprehension of divine realities to endure as seeing him who is invisible. Still the Bible, "the story of peace," as the simple Irish rightly call it—which hastled him, in his own loved tongue, such things as never entered his thoughts, to cheer him in his sad, laborious pilgrimage on earth,—the Irish bible once received, is hard, very hard, to give up.—And so the trembling possessors looked around their poverty-stricken abode, and finding no place where it might be secure from the prying gaze of bigoted enmity, they took up the single stone that varied the damp surface of their cabin floor—generally the earth on which it stands—and there deposited the treasure. When night arrived, the door was secured, the aperture called a window blocked up, and the precious Bible, taken from its resting place, was read by such imperfect light as they could manage to afford. And this within the actual circuit of the British isles—this in the heart of Protestant Britain, the very throne of freedom! But I leave that subject; and turn from the cruel necessity of hiding it, to the treasure so hidden. "Man," since he became a transgressor in Adam, "is born to troubles, as the sparks fly upward;" and the richest gift to man is fitted, in all its bearings, to bring consolation; so proving that it was intended for a suffering race. "Comfort ye, comfort ye my people," is the tenor of all that is addressed to those who shall receive the word; and few of full age are brought to do so, except under the pressure of some severe distress, whether of body, mind, or circumstances. "The whole need not a physician, but they which are sick," has a meaning deeply felt by such as know the plague of their own hearts; and I cannot tell whether the single incident of the Bible under the stone affected me most on the point of my own comparative indifference for the rich possession, or of my lukewarmness in the work of distributing it to others. True if there was danger of its being wrested from me, I should not be slack in seeking means to secure the treasure; but I do not avail myself of the undisturbed blessings as I might. An excellent clergyman, the Dean of Ardagh, on his examination before the House of Lords on the Irish anti-scriptural education scheme, made the remark, "I never met with a Roman Catholic who came to have any knowledge of the Scriptures, but that knowledge increased beyond any thing we see among Protestants." This may be partly accounted for by the increased effect of light when shining where deep darkness has long prevailed; the avidity with which he who has been obliged to feed on husks, will devour wholesome nutritious bread; and also by the fact of the treasure being better appreciated when its loss is daily apprehended. But am I not also blind, and famished and poor in the midst of my abundance, from neglecting to use the light, the feast, the riches so freely placed within my reach! It is a solemn inquiry; because the Lord will not pass over the neglect of one, while he marks the diligence of another, in respect of his great gift.

And what a plea is here for increased zeal in circulating this blessed book! A few pence in the purchase, a little thought and exertion in the giving of a Bible, may bring life to the dead in a whole family—a whole district. Ask the poor, toil-worn labourer, who has found in those pages wine and milk without money and without price, what he will sell them for? Ask the desolate widow, who there has found the heavenly husband—the sorrowing mother, who has learned there the way by which she may surely go at last to the child that cannot return to her—the transgressor, who had long felt his sins to be a burden too heavy for him to bear, and who has received in the Gospel that rest which Christ alone can give to the weary and heavy laden,—ask these the same question, and then judge what you are withholding from their companions in sorrow, by neglecting to give, yea to force upon them, the blessing which as yet they know not, or value not. Recently, I was reproved by my own earnestness in persuading a person who had received some trifling hurt, to apply a remedy, the efficacy of which I greatly confided in. The thought would occur, "this poor creature has a far deeper and more dangerous wound, which admits but of one cure, I have the recipe, I know its infallible power; and why do I not with equal, or greater importunity, press its application here?" O that we could number our sins of omission, remembering that "to him that knoweth to do good, and doeth it not, to him it is sin." A multitude of these transgressions are not even acknowledged, far less repented of, so much is the heart hardened and the conscience seared through neglect of that command so repeatedly, so solemnly enforced, "Watch." How can we suffer one poor fellow-sinner to lack the treasure which would enrich us in the giving, as well as him in the receiving of it?

THE LAST MOMENTS OF SIR JOHN MOORE.

Moore was watching the advance of this portion of his army, when a cannon ball struck him on the left shoulder, and he fell to the ground. Not a muscle in his countenance quivered; but raising himself instantly to a sitting posture, he directed his gaze intently towards the objects which but the instant before had engrossed all his attention. Captain (now Sir Henry) Hardinge, a staff officer, who was near, threw himself from the saddle, and seizing the general's hand, anxiously enquired whether he were much hurt; but Moore made no answer. His eye continued fixed, though apparently without power, upon the battle which raged before him, while an expression of deep anxiety pervaded his face, as if doubtful how the tide of victory might roll.—Hardinge saw this, and made haste to relieve it. He said that the 42d were advancing; and he received his reward in the bright expression which Moore's dark and speaking eye turned upon him.

By this time Colonel Graham had likewise dismounted; and both he and Captain Hardinge, cheered by the calmness of their chief, began to encourage the hope that his wound might not be mortal. When they looked, however, to the condition of the dying warrior, they saw at once that his hours were numbered. The shot had smashed his shoulder to atoms; the arm was hanging by a piece of skin; and the ribs over the heart, besides being broken, were literally stripped of flesh. Yet he sat upon the field collected and unrepining, as if no ball had struck him, and that he were placed where he was for the mere purpose of reposing for a brief space from the fatigue of hard riding.

By this time a party of the 42d was collected, and a blanket being spread out, the general was laid upon it with the utmost possible tenderness and lifted from the ground.—In the act of removing him, it was observed that his sword came distressingly in the way; for the hilt struck against

his wounded shoulder, and the blade got entangled in his legs. Capt. Hardinge endeavoured to unbuckle the belt.—"No Hardinge," said he, with a chivalrous feeling worthy of an earlier age, "it is as well as it is. I had rather it should go out of the field with me." Captain Hardinge of course desisted from his well-intentioned attempt; and with the sword girded round him, which he had never disgraced, Sir John Moore was borne from the field.

It is necessary to premise, that previous to the fatal catastrophe which deprived the British army of a leader not more respected than beloved, Sir David Baird had received a wound from a grape-shot, which caused the amputation, on the field, of his arm. He received information of the catastrophe while the surgeons were dressing his hurt; and commanded them instantly to desist, and run and attend on Sir John Moore. But the latter would not permit them to waste their time upon him. "You can be of no service to me," he said, "go to the soldiers to whom you may be useful: I am beyond the reach of your skill." Who can wonder that the rugged veterans that carried him towards the rear should have "shed tears as they went!"

The distance from the field of battle to the town was considerable, and the motion of his bearers necessarily slow, yet Sir John Moore frequently arrested them in their progress. From time to time he caused them to halt and turn round, that he might listen to the firing, and as the sound became more and more faint, he expressed himself well pleased with the circumstance. By and by a spring waggon rolled near him from the field, in which a wounded officer was laid.—It was Colonel Wrench, who, on hearing that Sir John Moore lay in the blanket, proposed that he should be placed beside him in the waggon. "The general," says Mr. Moore, "asked one of the highlanders whether he thought the waggon or the blanket the best, who answered that the blanket would not shake him so much, as he and the other soldiers would keep the step and carry him easy." Sir John said, "I think so too." So they proceeded with him to his lodgings in Corunna, the soldiers shedding tears as they went. In the passage of the house he was met by his valet, a man who had served him faithfully for many years. Poor Francois was stunned by the spectacle; but his master, more considerate, as he always was, of the feelings of others than of his own, strove to speak gaily, for the purpose of cheering him. "This is nothing, my friend, nothing," said he, and smiled through his agony as he spoke.

It would little gratify the taste of a discerning public to be told how the medical gentlemen acted when the horrid laceration of their chief was fully exposed to them. Better is it to give, in the simple, yet touching language of Col. Anderson, a general account of his dying moments; an account drawn upon the spot and transmitted to the relatives of the deceased, by one who had for twenty years been his friend and companion in arms. "I met the general," says the writer, "in the evening of the 16th bringing in a blanket and ashes. He knew me immediately though it was almost dark, squeezed me by the hand, and said, 'Anderson, don't leave me.' "He spoke to the surgeons on their examining his wound, but was in such pain he could say little.

"After some time he seemed anxious to speak to me, and at intervals got out as follows:—'Anderson, you know that I have always wished to die this way.' He then asked, 'are the French beaten?' and which he repeated to every one he knew as they came in. 'I hope the people of England will be satisfied: I hope my country will do me justice. Anderson, you will see my friends as soon as you can. Tell them every thing. Say to my mother—' Here his voice quite failed, and he was excessively agitated. 'Hope—Hope—I have much to say to him—but cannot get it out—and Col. Graham—Are all my aides-de-camp well? (A private sign was made by Colonel Anderson not to inform him that Captain Burrard was wounded.) I have made my will, and have remembered my servants. Colborne has my will and all my papers.'

"Major (now Sir John) Colborne then came into the room. He spoke most kindly to him, and then said to me, 'Anderson, remember you go to —, and tell him it is my request, and that I expect he will give Major Colborne a lieutenant-colonelcy. He has long been with me—and I know him most worthy of it.' He then asked Major Colborne if the French were beaten? and on being told they were, on every point, he said, 'It's a great satisfaction to me to know that we have beat the French. Is Paget in the room?' On my telling him no, he said, 'Remember me to him—It's General Paget I mean,—he is a fine fellow. I feel myself so strong—I fear I shall be long dying. It is a great uneasiness—it is great pain—Every thing Francois says is right—I have the greatest confidence in him.'

"He thanked the surgeons for their trouble. Captains Percy and Stanhope, two of his aides-de-camp, then came into the room. He spoke kindly to both, and asked Percy if all his aides-de-camp were well.

"After some interval, he said, 'Stanhope, remember me to your sister.' He pressed my hand close to his body, and in a few minutes died without a struggle.—Lives of Eminent British Military Commanders, by the Rev. G. R. Gleig.

The Garner.

RESPONSIBILITIES OF HIGH STATION.

It is not so much the execution of the laws, as the countenance of those in authority, that is wanting to the maintenance of religion. If men of rank and power, who have a share in distributing justice, and a voice in the public councils, shall be observed to neglect Divine worship themselves, it must needs be a great temptation for others to do the same. But if they and their families, should set a good example, it may be presumed, that men of less figure would be disposed to follow it. Fashions are always observed to descend, and people are generally fond of being in the fashion; whence one would be apt to suspect, the prevailing contempt of God's word, and estrangement from his house, to a degree that was never known in any christian country, must take its rise from the irreligion and bad example of those who are styled the better sort.

Offences must come, but woe be to him, by whom the offence cometh. A man who is entrusted with power and influence in his country, hath much to answer for, if religion and virtue suffer through want of his authority and countenance. But in case he should, by the vanity of his discourse, his favour to wicked men, or his own apparent neglect of all religious duties, countenance what he ought to condemn, and authorise by his own example what he ought to punish; such a one, whatever he may pretend, is in fact a bad patriot, a bad citizen, and a bad subject, as well as a bad christian.—Bishop Berkeley.

Advertisements.

THE HOME DISTRICT SCHOOL.

THIS School, agreeably to a previous announcement, will be re-opened on Thursday, the 10th instant, in the District School house, in this City, under the superintendance of MARCUS C. CROMBIE.

In presenting himself, in his official capacity, to this enlightened community, and in soliciting a share of their patronage, Mr. C. respectfully begs leave to intimate, that he has, for upwards of eighteen years, been an approved and a successful Teacher in Canada,—seven, in the Montreal Royal Grammar School; eight, Master of the Montreal Academic Seminary; and, for the last three years and upwards, Master of the Prince Edward District School.—As soon as the School warrants the expense, competent Assistants, French and Drawing Masters, will be engaged.

CARD OF STUDIES, TERMS, &c.

STUDIES.	Turns per Qr.	E s. d.
English, Spelling and Reading, Mental Arithmetic, and Latin, for the first year,.....	1	0 0
English Spelling and Reading, Writing, Practical Arithmetic, and Book-keeping; English Grammar, English Composition, and Elocution; Geography, Ancient & Modern; Construction of Maps, and Use of the Globes; Civil and Natural History; Elements of Astronomy; Latin and Greek Classics; Euclid; Algebra, &c. &c. &c.	1	10 0
Fuel for the Winter Season,.....	0	7 3
Contingencies,.....	0	1 6

The full quarter charged, if the Pupil is once entered. No deduction but for sickness.

Hours of attendance, in the Winter Season, from 9 to 12, A. M., and from 1 to 3, P. M.; and in the Summer Season from 9 to 12, and from 2 to 4. Holidays, in the Summer Season, six weeks; and in the Winter Season, two weeks. By order of the Board of Trustees.

M. C. CROMBIE, Principal.
Toronto, 7th January, 1839. 32—tf.

A LADY of the highest respectability is anxious to receive two or three children, from six to twelve years of age, who would be boarded and educated in her family. They would be instructed in the usual branches of a good English education, and the greatest attention would be paid to their religious improvement. Music, Dancing, Singing, and the Guitar would be taught, if required. Application may be made [if by letter, post paid,] to the Rev. A. N. Bethune, Rector of Cobourg, or Mr. Sheriff Ruttan of the same place.
Cobourg, January 18th, 1839. 32—6w

THE REV. R. V. ROGERS, Rector of Richmond, Bathurst District, has a vacancy in his family for another THEOLOGICAL STUDENT, Application, if by letter, to be post paid.
Parsonage, Richmond,
January 14th, 1839. 32—tf.

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

WANTED by a family in the London District, a GOVERNESS, fully competent to teach Music and French, together with the ordinary branches of education. Application may be made (post paid) to the Rev. G. Salmon, Simcoe, U. C.
January 8, 1839. 31—6w

FOR SALE.

AT this Office, at Mr. Rowsell's, Toronto, at Mr. McFarlane's, Kingston, and at Messrs. Armour and Ramsay's, Montreal;

METRA HORATIANA,

Or, the Metres of Horace arranged on a new and simplified plan.

BY THE REV. F. J. LUNDY, S. O. L.

Late Scholar of University College, Oxford, and Head Master of the Quebec Classical School.
35—6. "Scandere qui nascis, versiculos laceras."
Claudian.

CHAMPION, BROTHERS & CO.

TORONTO,

Importers of Hardware, &c. &c.

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

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

The Church

WILL for the present be published at the Star Office, Cobourg, every Saturday.

TERMS.

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(R. D. CHATTERTON, PRINTER.)