

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME III.]

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[NUMBER II.]

Poetry.

THE CHIMES OF ENGLAND.

The chimes, the chimes of Motherland—
Of England green and old,
That out from vane and ivied tower
A thousand years have toll'd,
How glorious must their music be
As breaks the hallow'd day,
And calleth with a seraph's voice
A nation up to pray!

Those chimes that tell a thousand tales,
Sweet tales of olden time!
And ring a thousand memories
At vesper and at prime;
At bridal and at burial,
For cottager and king—
Those chimes—those glorious Christian chimes,
How blessedly they ring!

Those chimes, those chimes of Motherland,
Upon a Christmas morn,
Outbreathing, as the angels did,
For a Redeemer born—
How merrily they call afar,
To cot and baron's hall,
With holly deck'd and mistletoe,
To keep the festival!

The chimes of England, how they peal
From tower and gothic pile,
Where hymn and swelling anthem fill
The dim cathedral aisle,
Where windows bathe the holy light
On priestly heads that fall,
And stain the floor's mosaic
And banner-dighted walls!

And then, those Easter bells, in Spring—
How joyfully they toll their rounds,
Old Queen of holy street,
From hill to hill, like sentinels,
Respectively they cry,
And sing the rising of the Lord,
From vale to mountain high.

I love ye—chimes of Motherland,
With all the soul of mine,
And bless the Lord that I am sprung
Of good old English line!
And like a son I sing the lay
That England's glory tells;
For she is blessed of the Lord,
For you, ye Christian bells.

And happy in my father's fame,
And happy in my birth,
Thee too I love, my Forest-land,
Thou joy of all the earth,
For thine thy mother's voice shall be,
And here—where God is king,
With English chimes, from Christian spires
The wilderness shall ring.

A. C. C.
New York Churchman.

THIS WORLD AND THE NEXT.

How goodly is the earth!
Look round about and see
The green and fertile field;
The mighty branch'd tree;
The little flowers out-spread
In such variety!
Behold the lovely things
That dance on airy wings:
The birds whose summer pleasure
Is not of stinted measure;
The grassy vales, the hills;
The flower-embordered rills;
The clouds that lie at rest
Upon the noonday's breast;
Behold all these and know
How goodly is the earth!

How goodly is the earth!
Its mountain-tops behold;
Its rivers broad and strong;
Its solemn forests old;
Its wealth of flocks and herds;
Its precious stones and gold;
Behold the radiant isles
With which old ocean smiles;
Behold the seasons run
Obedient to the sun;
The gracious showers descend;
Life springing without end;
By day the glorious light;
The starry pomp by night;
Behold all these, and know
How goodly is the earth!

How goodly is the earth!
Yet if this earth be made
So goodly, wherein all
That is shall drop and fade;
Wherein the glorious light
Hath still its fellow, shade—
So goodly, where is strife
Ever 'twixt death and life;
Where trouble dims the eye;
Where sin hath mastery;
How much more bright and fair,
Will be that region, where
The saints of God shall rest
Rejoicing with the blessed—
Where pain is not, nor death,
The Paradise of God.

Mary Howitt, 1839.

A CHARGE,

DELIVERED TO THE CLERGY OF THE DIOCESE OF QUEBEC, BY GEORGE J. MOUNTAIN, D.D., LORD BISHOP OF MONTREAL, (ADMINISTERING THAT DIOCESE,) AT HIS PRIMARY VISITATION, COMPLETED IN 1838.

REVEREND BRETHREN,
At the time when I made my Visitation of the Lower Province, for the inspection of the Churches and the Confirmation of young persons who had been prepared for that rite, the late Bishop of Quebec was still living and I was acting simply as his Delegate. This circumstance, to make no mention of some other considerations which conspired with it, appeared to me to dispense with the necessity, if not to forbid the propriety, of my calling together any portion of my brethren to receive the episcopal charge.

The independent administration of the Diocese having since passed into my hands, (although no appointment to the See of Quebec has taken place,) and the protraction of those negotiations which were long ago set on foot for the erection of a separate See at Toronto, and of which the expedient issue, if successful, would have withheld me from making the Visitation of Upper Canada, having now decided me to leave that Province no longer without the personal ministrations of the Bishop, I have judged that it might be of mutual advantage that when thus engaged in completing the Visitation, I should meet my brethren in a body at those different points in the enormous extent of this Diocese, of which their convenience would

indicate the choice.*

I have expressed the hope that our meeting may be of mutual advantage, and although I wish to say as little as possible, I must here say something which personally regards myself. If I do not despair, that, by the divine blessing, the advice which I am now about to offer, or other more familiar suggestions made during your stay, may be of use to you in the exercise of your duties, I certainly no less anticipate that I may derive benefit from the opportunity thus afforded of our taking sweet counsel together, and walking in the house of God as friends. I see among you those to whom I might say, *I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands, and who of course are young in the Ministry, but I pray you to believe that I am ready to receive help from all and want all the help that I can receive.* I scarcely need assure you that I am sensible how much I need your indulgence of judgment and your prayers that I may be guided and prospered in the task which has devolved upon feeble and unworthy hands. You will not suspect that they are words of course which I use. I do not affect to deny that I have had some experience of ecclesiastical affairs, or that there are circumstances which give me an adaptation to certain local peculiarities in the charge; and if I were not conscious, in addition to these considerations, of possessing such general qualifications as enable me in some small measure to sustain the respectability of the office,—above all, if I did not humbly trust that God has given me some concern for the grand objects of that as well as of other offices in the Christian Ministry,—I could not have been justified in accepting it, although if I had not done so, the Church in Canada would have instances with which you time without a Bishop. But if I had reason to shrink beforehand from the charge, I do solemnly assure you, that in the occupation of it, I daily feel cause to tremble.

Among the difficulties now attaching to the charge, is one circumstance which in another point of view would seem to be an eminent advantage—namely that I have to take up and carry on the labours left to me by such a man as the Bishop of Quebec. It is not my purpose to enlarge upon the character of that devoted servant of the Lord, whose race, in our weak apprehension, seems to have run out too soon. Upwards of a year has now elapsed since his decease, and in accordance with the voice which was lifted to lament him in every quarter where his name had been known, we have rendered our testimony, in different ways, to his zeal in the cause of that Master for whom it was his glory to spend and to be spent. We all personally loved him; many of us were specially obliged to him, and for myself I can truly say, that his long and unvarying friendship for me is among the most treasured recollections of my life. But with such a name as he had and so nobly earned, and with some advantages at his command which I do not possess, he has bequeathed to me a task in the execution of which you will feel that I can ask no fitter prayer from you than that a portion of that spirit by which he was animated may be shed down upon me from the Father of lights.

Upon this occasion of our first meeting as we now meet, it appears natural and proper that I should call upon you to contemplate with me for our own profit, the actual state both of the Church of England at large and of that portion of it in particular, which has been planted in the Diocese of Quebec. The position of the Church, whether general or local, is in some points of view, critical and even alarming; and a very exact application may be made to the existing circumstances in which she is placed, of the language used by an ancient father, with reference to his own day upon the earth: "The times are difficult: those who conspire against us are many;" with the addition, as it respects too many of her professed adherents, of the words which follow,—*"the genuine spirit of love has become extinct."* Parties in the mother country very widely at variance with each other upon the subject of Religion, appear to have cast their heads together with one consent and to be confederate against her; and from the character of the times, these parties are rendered formidable in a way which the merits of their cause could never make them. The ruling powers at home, perhaps in many instances feeling or conceiving their position to be one in which they can only say, *non est ista nostra culpa sed temporum*, are found scarcely to afford justice to interests which are identified with the cause of established authority and order and the maintenance of what is venerable in human institutions; and the ungenerous cry of those who have found their own opportunities of advancement or distinction in exciting odium against the Church, aided by the unconsidered statements of others whose war against old prejudices is in fact the great prejudice of their own minds, has been allowed to prevail too far against claims which are at once legitimate in themselves and connected with the highest interests of man.

In this Diocese we have experienced our full share of the effect of these principles upon the prosperity and efficiency of the Church. We have risen, indeed, by the Divine blessing, since the Church first assumed a consistent form under the auspices of one whom I forbear to name,—we have risen from very feeble beginnings, to a state in which we now number considerably above a hundred Clergymen, with many orderly and devout Congregations. Yet constituted as we are an integral portion of the Established Church of England, we have, from unpropitious circumstances, been left to occupy in the eye of the world, a dubious position and to appear in an equivocal character; our claims still unsettled, and the support of our Clergy partial, meagre and precarious, to the infinite detriment of religion and the manifest perpetuation of those very jealousies and contentions of which the apprehension has dictated this temporizing policy, but of which the existence is to be traced to the want of an avowed and decided maintenance of the Church-Establishment as it was originally planned. With you, however, my Reverend Brethren, I need not enter into particulars upon this topic. We have done, and, by God's help, shall continue to do our part, I trust in all charity and meekness, to urge and to uphold what we believe to be our own right, the glory of a Christian Government and the blessing of a land: the issue we must confide to the hands of God. What I am anxious to bring under your notice is, first, the great comfort and ground of thank-

* They were assembled accordingly, for the Lower Province, at Quebec and Montreal. It was in compliance with the desire of some of the Clergy themselves in U. C. a desire founded upon the obvious inconvenience of deliberating in two distinct bodies at a distance from each other, upon some matters in which it was necessary to come to one conclusion,—that the Visitation of the whole Province was fixed at Toronto, instead of being held both at that place and at Kingston.
† χαλκός δ' κληρικός, οὐ επιβαλλόμενος πολλοὶ δὲ τῆς ἀγάπης γνήσιον ἀπόλοιτο. ΧΡΥΣΟΣΤΟΜΟΣ DE SACRDOTIO.

fulness which we enjoy in all the difficulties and struggles of the Church, and secondly, the peculiar responsibility which we contract under the circumstances of the time.

With reference to the first point, I do believe that there never was a period in which the Church of England, considered as a whole, presented an aspect so satisfactory as at this day. I do not mean to say that the Church-Establishment is faultless, or that any branch of the Church on earth will ever be totally and literally without spot or wrinkle or any such thing. We shall always have reason, if perfection be insisted upon, to say, as was said in a Latin distich by one who was a burning and shining light in the Church of England,—

They want that the Church should be free from every speck:
This the present life denies: the future life will afford it.*

But when we see what a spirit, within the memory of living man, it has pleased God to shed down upon the Church; how many evils have been corrected and what new life has been infused into the whole system; when we witness the sincerity and the fervour with which Christ crucified is proclaimed by the Clergy; when we behold with what true fidelity and zeal, a great and still increasing portion of that body devote themselves to the labours of the pastoral charge, and what care is taken by the rulers of the Church, to preserve a high standard of character and qualifications among her Ministers; when we contemplate the variety and the magnitude of efforts made within the Church for the diffusion of spiritual blessings at home and abroad; when we look at the prodigious multiplication of places of worship in England, and the promotion of education, and the extension of the Kingdom of God, and the State, for distant dependencies of the Empire, and darkened corners of the earth,—for Colonist, for Gentile and for Jew; when we see what an energetic piety, what a noble munificence in religious works, what a love for the National Establishment, what a growing attachment to Church principles, is manifested among the laity as well as the Clergy and is found often in the highest orders of the realm; when we consider that although the establishment of Colonial Bishoprics is still lamentably insufficient and most unworthy of the Empire, yet the formation of two Sees in the West Indies, and four, including Australia, in the East, has taken place within the recollection of all here present,—we have surely ground to bless the name of our God, in the synoptical survey of these interesting facts, for the mercy which he has granted to us, with all our sins, that our Church should not fall behind in the race; and we should be encouraged to believe that He has not cast her off, but that a distinguished part is reserved for her in forwarding the blessed consummation, when *the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea.*

While we are permitted, however, to exult in these thoughts, we must remember, with a heightened sense of responsibility, what interest we have in charge—THE INTEREST OF CHRIST ON EARTH, to the promotion of which "one thing" we have vowed "as much as in us lies, wholly to apply ourselves, laying aside the study of the world and of the flesh."† If the times are difficult and there are many adversaries; if, at the same time, a great spirit of Religion has been awakened in the world, and different parties are seen emulous of each other in seeking to advance the Kingdom of God; if the Clergy of the Church of England are posted in a conspicuous station, and are eminently as a city set upon a hill, which cannot be hid,—if our brethren in other quarters, strong in the power of faith, are doing great things in the cause,—striving successfully against the tide of worldly opposition, and surmounting, in some instances, the threatening waves of trouble; if the present conjuncture is highly critical with reference to the ecclesiastical affairs of these Provinces, and consequences of vast importance to future generations in this rising country, may depend upon the foundation now laid for the Church,—then, amidst all these incitements to vigilance and zeal, it will be required of us that we be found with our loins girded and our lights burning, and the unto men that wait for their Lord. And if the signs of the times appear pregnant with great events, and the astonishing advances of science, more especially in its practical application to the purposes of international communication, seem destined, in the hands of Providence, to open the way for a new and marked era of the Gospel, which, according to the anticipations of many religious persons, may be preceded and introduced by scenes of trial and sore tribulation in the Church,—then we are solemnly called upon, not simply as the soldiers of the Cross, but as the leaders of the battle, to take unto us the whole armour of God, that we may be able to withstand in the evil day, and having done all to stand.

Having touched, however, upon the signs of the times, and the prospects of the universal Church of Christ, I feel it necessary to advert to the extreme diffidence and reverent caution with which we should pronounce upon yet unaccomplished prophecy, and indulge our speculations, too apt to lead to presumptuous error, upon the magnificent future of the Gospel victorious in the world. It is not for us to know the times or seasons which the Father hath put in his own power. And hence I take occasion—looking at certain incidental effects which are connected with great efforts in Religion, in modern, as they have been in earlier times, to recommend the Christian grace of moderation: a holy moderation and sobriety in all the varied exercise of ministerial duty; in the methods adopted for the propagation of the Truth of God—yes, and in the very preaching of the blessed Doctrines of Grace. If what I recommend seem to be the cowardly accommodation to the world for which the fervent Paul would have withstood us to the face, or the lukewarmness of spirit which Christ will indignantly reject, then, my brethren, stop your ears against my words. But in that combination which is charged upon Christian teachers of the qualities of the Serpent with those of the Dove, great discretion and great gentleness appear to be implied: and it is known to have been a distinguishing characteristic of our own Reformers that they shunned some extremes to which others in the heat of the struggle were carried away. The mild and moderate Melancthon, among foreign reformers, was not found to turn his back in the hour of danger. In the Religion of the Gospel, as well as in other things which engage the mind of man, there are certain bounds within or without which, that which is right cannot stand.‡ Although it is most certainly true, that we can never be too religious or too devoted, yet it is equally certain that in the development

* Optant ut carere maculis Ecclesia cunctis:
Præsentis vite negat: vita futura dabit.—Bernard Gilpin.
† Ordination of Priests.
‡ —sunt certi deliquisse fines
Quos ultra clementem nequit inserere erectum.

and the exercise of the religious affections, there is often, through the infirmity of nature, a tendency to religious irregularity and to what may properly be called religious excess. In those points especially which create parties and party names within the bosom of the Church itself, the most vehement and eager spirits on either side will not be found, I believe, to be the nearest to the truth; and the approximation of parties to each other, each losing something of its own and borrowing from its opposite, is, according to my own convictions, the issue for which we should devoutly pray, and for every manifestation of which (and these are not few) we should render thanks to our God.

I apprehend that there is no one doctrine of the Gospel which does not receive the tincture of error, when pushed to an extreme; and we are sometimes accused of not going far enough, when the very fact of our stopping where we do, is the evidence of our keeping step, if I may use so familiar an illustration, with the Gospel itself. Truth exaggerated is not higher truth: it is rather truth deteriorated by some alloy. Instances might be given, without number, to support the justice of this remark; and we see it very plainly exemplified, if we have recourse to the stronger shades of difference among believers in Revelation upon certain points of their Faith. Because one party will lower and dilute to nothing the vital doctrine of the work of the Spirit in the heart and understanding, another deals in sensible revelations and impulses, or proceeds to the extravagance of claiming the miraculous gifts of Apostolic times;—because one party preaches the law rather than the Gospel, another seeking verge of truth, another, another, another, another, another makes it an evidence of spirituality to depreciate or even to dispense with the very Sacraments themselves.

Upon similar principles, I cannot forbear from stating my opinion that we ought to manifest a wise spirit of allowance, and charitable construction in some lesser matters relating to particular habits, usages, observances, or religious phraseology. Things which are often found among the accidental characteristics are these liable to be regarded as the necessary evidences of a devoted piety and a genuine Faith in Christ. There are many things in human life, many more than some religious persons are willing to allow, which must be left to the province of christian liberty and discretion,—and of which it must be said that neither if we do them are we the better, nor if we do them not, the worse, and vice versa; what may be inexpedient for one man, may be conceded to another—nothing being insisted upon as of universal obligation, which does not carry the distinct warrant of the word of God—no burden imposed which would not have been imposed by the Apostolic Council at Jerusalem.

Upon this subject of moderation, I am not ashamed to have recourse to the support of a female writer—the late Mrs. Hannah More,—the preface to whose work on Practical Piety contains the following pertinent remarks: "Would it could not be said that Religion has her parties as well as Politics. Those who endeavour to steer clear of all extremes in either, are in danger of being reprobated by both. It is rather a hardship for persons who have considered it as a Christian duty to cultivate a spirit of moderation in thinking, and of candour in judging, that when these dispositions are brought into action they frequently incur a harsher censure than the errors which it was their chief aim to avoid."

"Perhaps, therefore," she continues, "to that human wisdom whose leading object is human applause, it might answer best to be exclusively attached to some one party. On the protection of that party at least, it might in that case reckon; and it would then have the dislike of the opposite class alone to contend against; while those who cannot go all lengths with either, can hardly escape the disapprobation of both."

[To be concluded in our next.]

LIVES OF THE FATHERS.

NO. I.

CLEMENT OF ROME.*

The threshold of ecclesiastical biography is a situation of moving interest to the mind, which will pause awhile to survey the scene presented to it, and converse with the persons that immediately encounter it. These latter are the disciples and companions of the Apostles, who now stand alone, without the aid and countenance of superiors, in the high places of the Church to which they had been ordained. There is no common charge, they were no common men, nor could they have earned their honourable commission by common services of wisdom and piety. As referred to their predecessors, they appear to us like younger brothers, who, being destitute of the privileges and wealth entailed upon the elder, are left to make their way in the world as well as they can. As referred to their contemporaries, they are the flower of their generation, exceeding all in their beauty of holiness and odour of sanctity. As compared to their successors, they come before us with all the majestic attributes of founders of families, and more especially excite our imagination and feelings where the Churches, at whose foundations they laboured, are still seen towering with their walls and pinnacles. Ephesus has long ago vanished, and carried away with it much matter for reflection, which we might have pleasantly associated with our thoughts on Timothy. But Rome still survives, and her long series of eventful history leads up to Clement in a frame of mind so affected as to regard him with looks of much greater interest than the few recorded facts of his life are capable of supplying.

CLEMENT was a fellow-worker with St. Paul in the Gospel of Christ; and the Church of Philippi, among others, was the scene of those services which were ultimately to be transferred with such benefit of experience to Rome. But the thick veil which obscures the history of the early Church, and particularly envelops that of the origin of the Church of Rome in uncertainty, hides from our sight all the facts which intervene between his sojourn in Philippi, and his episcopate at Rome. We can only infer the course of unblemished life and unwaried exertion by which he won the suffrages of the brethren, who deemed him not unworthy of presiding in a Church where the words and works of two Apostles were still fresh in memory. About three and twenty years had elapsed since their martyrdom; and two bishops, Linus and Anacletus, had successively discharged the pastoral office, when Clement was summoned to its ministrations.

He thus succeeded (A.D. 92) to a charge of which we can but faintly estimate the exceeding weight. But, in despite of all difficulties, the views presented to this father must have been full of brightness. The Kingdom of his Master had given unequivocal signs that it could not be shaken by any powers of earth; and many were the signs of decline which the king of this world was exhibiting to his sight. He went, therefore, on the way of his ministry rejoicing.

He had, however, proceeded but a few steps upon his course be-

fore the severity of the times called upon him distinctly, as shepherd, to be ready to lay down his life for the flock. Such a call would be readily heard and cheerfully obeyed by one who had ministered to Paul, and had probably been an eye witness when he received, together with Peter, the crown of martyrdom in the last persecution. Domitian, a close and worthy imitator of Nero, now imitated him in stretching forth his hands to vex the Church. The same peculiar situation which, in later days, proved so favourable to the acquisition and exertion of power, was, in earlier times, one of superior danger and suffering to the Church of Rome. In the capital of the Roman world, under the immediate eye of Caesar and his government, she received the first and heaviest strokes of his scourge, and her bishops won by suffering that reverence which their successors exacted by threats. The false and horrible charges, which had been invented against the Christians in the former persecutions, were now revived; and as Domitian never forgot his interests in his cruelties, and made his revenge minister to his rapacity, the Christian name became doubly odious at Rome, by supplying a convenient subject for capital charge against any one whose person was obnoxious or property desirable.—At the head of so calumniated a body, Clement must have been severely tried. To confirm the wavering, to cheer the despondent, to prepare the martyr for his suffering, to administer comfort to his bereaved friends; to combat the expostulations of those who wished to drop some badge of their profession, the importance of which they thought light compared with the danger to which it exposed them, or to adopt the screen of some observance which they were unwilling to consider sinful under such pressing necessity; to calm the terrors of the weaker brethren, and, amid this distraction of the crew, to direct, like a good helmsman, a steady look-out upon the course of the labouring vessel,—these were the cares of Clement during this trying season. He brought the Church safe through it, himself to this world or the next.

The relaxation of the violence of this persecution recalled the attention of Clement and his Church to an application which it had compelled them for a time to neglect; and low as the Church of Rome now seemed to the eyes of the world, never since, perhaps, has she stood so high in the eyes of her divine Head, nor has she ever since been regarded with greater deference and respect by her sisters. At the very moment that her bishop was glad to pass unknown and unobserved through the streets of that city, of which his successors are sovereigns, she was extending her hand in aid of a great but distressed Church, and exercising the charitable office of mediation in her distracted body. The Church of Corinth had invoked her assistance to quell those divisions which, however allayed for the time by Paul, had now been renewed after an interval of about forty years, and with more miserable laceration than ever. There were peculiar circumstances, besides the general one of the high character and influence of the Church in the capital, which directed her appeal in this quarter. An intimacy had existed from the first between the two sisters. They had been nursed by the same Apostles, Peter and Paul; and some of the first preachers at Corinth, as Aquila with his wife Priscilla, had come from Rome. Clement himself too had been among Paul's fellow-workers in Greece, and even if he had never accompanied him to Corinth, yet as he was now probably one among few survivors of the companions of him who had composed their former difference, this would naturally furnish an additional reason for their directing their appeal thither. One of the deputies was Fortunatus, who had been employed formerly, when they gave the account of the distracted state of their Church to the Apostle while he was tarrying in Asia.* With him Clement had, probably, formed an acquaintance during his sojourn in Greece, and delightful indeed in such a case must have been this meeting. They would mutually recall to mind the scenes of their former conversation with their martyred Master, and confirm one another with recollections, struck out like sparks from mutual collision, of his example and precepts.

The tale of Fortunatus was indeed sufficient to make every Church and Pastor of a Church tremble. After her recovery from her former distractions, Corinth had enjoyed a season of great spiritual prosperity. Every one who had sojourned there was edified with her discreet discipline, and thankfully proclaimed abroad her bountiful hospitality, so that her name was pronounced in honour and love far and wide. Subjection to spiritual rulers, obedience to parents, meekness of deportment, mutual charity, large and unadulterated Christian knowledge, a zeal in good works, a lively apprehension of Christ's sufferings, a full effusion of the Holy Spirit, earnest and continual prayer, singleness and purity of heart, forgetfulness of injuries, unwaried charity—these had been the happy bonds of her society.† But alas! from all this brightness of purity she returned to wallow in the mire... It is with churches as with nations—their prosperity sows the seeds of their ruin. And the large enjoyment of excellent gifts and blessings by the Church of Corinth was too much (as heretofore) for the weakness of some of its members. "They waxed fit and kicked."‡ Hence sprang Dissent, with all its accompanying evils. Those in no honour rose against those in honour; those of no reputation against those of reputation; the unwise against the wise; the younger against the elder, even to mutual persecution. The fear of God was abandoned, the rule of life in Christ was forsaken, and each one, amid envying and strife, walked according to his own wicked desires.

If any leaven of such uncharitableness were now fermenting in the Church of Rome, this awful example, glaring upon them on the eve of persecution, would naturally reclaim all her restive members, and Clement would have the satisfaction of encountering the storm with his vessel in the best trim, and his crew in the best spirits. It was mercifully provided for Corinth, that Rome should have undergone this trial before she administered her sister. Evil times make the good better, and the bad worse. The distinction having been thus made broad and clear between the two, the former recognize each other, sink all minor differences, and unite in one compact body, while the latter withdraw in disorder upon their various courses of iniquity. All are now of one mind; and the same Holy Spirit which bound them together in their sufferings, administers to the mutual enjoyment of their prosperity. It was in this condition that the Church of Rome, having left her dress behind in the refiner's furnace, and bright in all the purity of fine gold, took upon herself to answer her sister's application. She had now leisure to look beyond her own sufferings, and she empowered Clement to write the reply. Such is the origin of the only genuine work surviving of this Confessor.

With all the undesigned skillfulness of natural good sense and feeling, Clement, at the commencement of his letter, draws an affecting picture of the former prosperity of the Corinthians, and follows it up with the hideous contrast of their present state.—Shewing by instances the evil effects of a spirit of envious strife, he exhorts them to repentance, obedience, faith, humility and charity; enforcing all by a long and bright list of examples. He then demonstrates the necessity of harmony, from the analogy of the subordination of the natural world, with all its operations, to Providence; by which means regularity is ensured, and all things are at peace with each other. From practice he proceeds to doctrine, the corruption of which naturally follows that of practice, and shews by analogy the reasonableness of the resurrection of the body, which (it thus appears) was again dispensed. Some also had maintained that works were unnecessary to faith; he shews there-

* 1 Cor. xvi. 17.

† See Clement, Ep. ad Cor. 1, 2.

‡ Deut. xxxii. 15.

§ A. D. 96.

* In the beginning of 1837, and for the District of Gaspe, in the Parish of St. Lawrence, in the summer of that year.

fore their necessity. Others, on the contrary, held them justifi- catory; he shows therefore their intrinsic vanity. Having these returned to enforce the necessity of subordination, and co-operation of great with small, strong with weak, rich with poor, he proceeds to the duty of obedience to the Apostolic succession, shewing how it was ordained for a remedy against schism. He then recommends charity, lauding it in terms similar to those of St. Paul, and having stirred them up with examples of faithful devotion among the Gentiles, concludes with renewed exhortations to subordination, winding up with a solemn prayer to God, the all-seeing Ruler, the Master of Spirits, and Lord of all flesh.

Great was the reverence paid by the ancient church to those who had made a good confession of the name of Christ through suffering and imprisonment. Can we wonder then at the powerful effect of this letter of Clement and his Church, fresh as they were from the font of a bold confession, which in a manner supplied that authority which Paul had derived from his Apostolic character? It was accepted and obeyed; and thus, through God's beautiful economy, the same persecution served the double purpose of confirming the Church of Rome, and reforming that of Corinth.

The accession of Nerva suppressed the last sparks of this persecution, and Clement presided over a constantly increasing fold.—But the unalloyed enjoyment and liberty of our happy days was unknown to the primitive Christians even at the summit of prosperity. The disciple of Christ was placed amidst surrounding idolatry, whose usages crossed him in all the minute detail of daily conversation. Every moment he was discovered, and pointed out for scoffs or ill-treatment. Not only did he reveal his profession, when he refused to join parties of friends in the amusements of the circus, or declined the offer of a magistracy, which was alike honourable and suitable to his talents and fortune, or omitted to put up lights and laurel at his door in honour of Caesar, but also when in the commonest contract he was required to swear, by the name of some heathen god; when, if a carpenter, he refused an application to make an image or some appellation to heathen worship; if, when a smith, he was called upon to gild a statue; if, when a druggist, he refused to send frankincense for sacrifice; if, when a school-master, he appointed no holidays for the festival of Saturn. In short, every day opened and closed a series of vexations, if not of dangers; and was a period of at least petty persecution.

The peaceful administration of Nerva was followed by the accession of Trajan. But, before the treatment of the Christians had undergone any change in the counsels of this Emperor, Clement had breathed his last, in the third year of his reign. Thus his death appropriately marked the close of the first century of Christian history.

THE CHURCH OF ENGLAND REVIVING.

From a Visitation Sermon, by the Rev. R. Meek.

It is our high privilege, to exercise our ministerial functions in a revived and reviving state of the Church. There are seasons when the special call is addressed to the Church:—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (Isaiah li. 1.) "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand, and on the left; and thou shalt inherit the Gentiles, and make the desolate cities to be inhabited." (Isaiah li. 2, 3.) Such is the special call of God to the Church now. And is not our Church delightfully responding to the heavenly call? She arises from her past slumbers; she is putting forth her renovated energies: she shines forth in the reflection of that glory of the Lord which has risen upon her; she is lengthening her cords by multiplying her edifices of mercy, and extending her holy ministrations far and wide; and we see, as the delightful results of this, multitudes not only in our own country, but also in distant pagan lands, crowding into her communion. Is not all this evidence that God has visited his Church, and has refreshed his inheritance with the plentiful dew of his heavenly blessing? And this it hath pleased God to do, and, in this marked way, in the seasons of our Church's great tribulation: thus, while he suffers her to be tried and chastised,—doubtless in mercy and for her good,—he comforts her by these special tokens of his favour, as pledges of his love and of her security. There is truly much in the present efficiency and usefulness of the Church to dispel the fears even of the most timid and desponding of her friends. Look at the increased and glowing energy and zeal of her clergy: perhaps there never was, at any former period of her history, a time in which the great and distinguishing doctrines of the Gospel, vindicated by the Reformation, and for which sainted martyrs bled, were promulgated by the clergy with more learning, zeal, or success. Look at the various religious societies in close connexion with the Church: at no former period were they more extensive or efficient, in blessing not only our own country, but the world at large. By means of her Episcopacy, and of her Missionary Societies, the Church is planting an efficient Ministry in our distant Colonies and other pagan lands, and is thus gathering thousands and tens of thousands, among whom a few years back "Christ was not named," into his fold of mercy. Within the last eighteen years, one Society alone (I refer to the Incorporated Society for promoting the erection and enlargement of Churches,) has assisted 1260 parishes in increasing their Church accommodation, by means whereof 813,550 additional sittings have been obtained, of which number 233,925 are free and unappropriated, that the poor may hear the Gospel preached to them, "without money, and without price." The efforts and results of the more private benevolence of the friends of the Church, in the same way, could they be collected and stated, would hardly be less astonishing and delightful.* It is pleasing and satisfactory to know that the spiritual advances lately made by the Church, are acknowledged even by Dissenters. The late Robert Hall, the most talented and eloquent dissenting minister of his day, said:—"In justice to the Established Clergy of the realm, I cannot but remark the great advances which they have exhibited during the last half century. They have gone forth in numbers, rekindling the lamp of heavenly truth, where before it had burned with a dim and sickly ray. They have explored and cultivated many a neglected spot, into which other labourers could not, for obvious reasons, gain admission with equal facilities of influence. And far be it from any of their dissenting brethren to regard their success with any other than a holy jealousy, a godly emulation." The present learned Dr. Pyc Smith, also a dissenter, in a sermon lately preached before a number of dissenting ministers, and since published, says:—"I must profess my opinion that the increase of vital piety in the Established Church, within the last thirty or forty years, has been proportionately, and comparing the measures of advantages, greater than among us." Let it also be remembered, that while God is thus blessing the Church, he is, at the same time, making her a blessing to those separated from her communion; a holy impulse is thus given to other sections of the Christian community. The divine influence, so abundantly vouchsafed to the Established Church, like the genial influence of spring, incapable of being confined within our own enclosures, spreads over the length and breadth of our country, causing our moral deserts to rejoice and blossom as the rose. Is this the state of things which evidences the Church

of England to be "a great national evil, and an obstacle to the progress of truth and godliness in the land,"—as one has lately, falsely, and we think impiously, asserted? We boast not of this state of things in our beloved Church—we ascribe all the glory of it to that God whose work it is; while at the same time, we rejoice in it, as the most decisive evidence that God is with us and for us.

THE CHURCH.

COBourg, SATURDAY, JULY 13, 1839.

Since our first commencement of this Journal, with a sheet of very modest dimensions, up to the present period of our enlarged size and general improvement, we have, as we briefly observed in our last, met with the most courteous treatment from the greater number of our co-temporaries of the Provincial Press. Those with whom we differ on some points, have not been the least forward to acknowledge our humble services in the maintenance of religious and constitutional principles; and those very few who have assailed us, without any provocation on our part, have only the more convinced us that the principles which we advocate, are based on the foundations of immutable truth. As respects the future, nothing on our part will be wanting to maintain the friendly relations which we have hitherto preserved with the Canadian Press, as a body; and we shall greatly rejoice if Editors, belonging to a different communion from our own, are led to regard our Ecclesiastical Establishment with a kinder eye by judging of it, not merely through the representations of its enemies, but also through the columns of this Journal; so that it may not, as year after year was formerly the case, be condemned, on *ex parte* evidence, undefended and unheard.

In the most cordial and fraternal spirit, also, can we greet our brethren of the American Episcopal Press.—To behold the firm and consistent manner in which they conduct themselves under the most adverse circumstances, and to witness the affection they entertain for every thing that is venerable, whether belonging to Church or State, in our mutual father-land, is most gratifying and encouraging to us. We are fully alive to the community of origin, doctrine, feeling, and we had almost said interest, existing between the American and British Episcopal Churches; and we are sure that the success of the one in its various enterprises scattered over the world, we know none who can give a better reason for the faith that is in them, or who entertain more scriptural and apostolic notions on the subject of Church-government, than those of the United States; and therefore it is with great pleasure that we observe their increase in numbers and influence, and with much satisfaction that we remark the original and selected matter of this Journal occasionally transferred to the columns of the religious periodicals supported by the American Church. Such an approval of our labours is the most direct and satisfactory that we can receive—it spurs us on to renewed perseverance and exertion,—and crowns our toils with an honorary reward, that we much value.

Nor, in thus proffering Editorial courtesies to our brethren of the Union, must we forget our reverend fellow-labourers of the *Colonial Churchman*, published in Nova Scotia. Their course seems to lie over a sea less boisterous than we have been compelled to navigate; and we cannot doubt that their temperate and orthodox advocacy of Religion, loyalty, and morals, has exercised a salutary effect over the minds of the Acadian community.

The influence of the Press, however, is not confined by geographical division, or the intervention of Oceans. The claims of the Canadian Church are at last attracting the notice they deserve in the highest quarters in England. Hardly a day has passed during the present session of the Imperial Parliament without the presentation of petitions for the protection, support, and extension of the Church in the Colonies, and especially in the Canadas; and there is scarcely a Church periodical in England, whether quarterly, monthly, or weekly,—or a Conservative political newspaper,—that does not bestow an occasional observation on the religious state of Upper Canada, or occupy some portion of its columns with documents or intelligence affecting the Canadian Church. That "THE CHURCH," following in the wake of the clerical deputation sent home last year, has had some share in effecting this, it would be idle affectation to deny. Our exchanges with the English periodicals have been the means of bringing much Provincial ecclesiastical matter before the English public; and if every one who has connexions at home would send a copy of this paper, by way of Halifax, to some person of influence, with whom he is acquainted, and who would be likely to feel an interest in our spiritual and general condition, much would be done towards making Upper Canada, as well as the Upper Canadian Church, more largely and correctly known in the mother country.

Our readers must be aware that by far the greater portion of our selected matter is extracted from English periodicals, and English works. These selections, however, we must remark, are drawn from the original sources themselves; and we may assert, as a general statement, that almost every article, not original, that appears in our Journal, is expressly copied from publications purchased by us, for the purpose of enabling us to do justice to the important interests which it is our duty and delight to advocate. Thankfully do we acknowledge these obligations to the English Press, especially to the *Church of England Magazine*, and the *Church of England Quarterly Review*; and somewhat proud do we feel, that the former gives a wider currency to some of *Zadig's* popular strains,—that an excellent little publication, of recent appearance, the *Church Magazine*, has presented to its readers, with an accompanying note of well-merited commendation, the beautiful lines of J. H. on the "Spire of Old England," which, some months ago, graced our poetic corner,—and that other publications at home do not disdain to avail themselves of an occasional extract from THE CHURCH.

All these circumstances conspire to inspire us in putting forth still greater efforts for the advancement of our Christian and Conservative cause; and if the patriotic devotion of the old U. E. Loyalists to the sacred institutions of their father-land, be not altogether extinct in their Canadian descendants; if Englishmen have not forgotten the Church that has formed the lofty and stable character of their nation; if Irishmen be not chilled in their Protestant zeal by the false liberalism of modern days; if the Scottish Episcopalian be not unmindful of the persecutions which his fathers of old sustained, from their attachment to a form of religion, again lifting up its long dejected head in the land where it was once established; if, we say, the Churchmen of Upper Canada are determined to prove themselves worthy of the name,—we confidently anticipate an increased measure of success to our Journal, and of diffusion to our principles in CHURCH AND STATE.

We congratulate the lovers of monarchical institutions, throughout the whole of British North America, on the very great probability there exists of a speedy dissolution of the Melbourne Cabinet, and of the consequent preservation of these harassed Colonies to the British Crown. The impatience with which such an event is looked for by the Conservatives at home, cannot equal that feeling of intense anxiety which must be felt by every loyal Colonist, of the slightest sagacity, whether he be a resi-

dent of the sympathy-menaced Canadas, of the faintly-supported New Brunswick, of distracted Newfoundland, or almost alienated Jamaica. England, however degraded abroad, and convulsed at home, may hope to recover from the ten years' ravages inflicted on her honour, prosperity and peace, by an Anti-Protestant administration,—but the remedial elixir that is to restore the drooping and all-but-departed strength of the Colonies, must be applied full soon, and that by Conservative hands, or a second dismemberment of the Empire, more disastrous than that against which Lord Chatham expired in protesting, will infallibly ensue.

We are therefore rejoiced beyond measure in holding out the prospect of brighter political days, and in being able to do so, not from testimony furnished by willing lips, but from proofs supplied in abundance by parties who are by no means friendly to the Conservative cause. It is true that the demonstrations of a Protestant and British feeling, with which England and Scotland are loudly ringing, and the constantly diminishing ministerial votes in the House of Commons, are alone sufficient to warrant the conclusion that Lord Melbourne will soon be compelled to resign in undissembled earnest, and that Sir Robert Peel will be called by the nation's voice to pilot the State vessel safely amid the rocks, against which she is now being nearly dashed by incapable and unsteady hands. But better evidence, even than this, of such a change being at hand, it is in our power to supply,—and we willingly proceed to adduce it.

It has now become an uncontradicted assertion, in England, that were the Imperial Parliament dissolved at this present moment, a general election would result in an available working Conservative majority. *The Spectator*, an honest and most able Radical paper, "wonders that Sir Robert Peel be not 'sagacious enough to have dissolved Parliament before he quarrelled with the Queen, since he might then, with 450 Conservatives in the House of Commons,' have prescribed his own terms." *The Examiner*, a journal of similar principles, "averted that the politician was 'fit for Bedlam who did not reckon on Sir R. Peel's dissolving parliament;' and admitted that by that step, 'he would only have obtained a large and overbearing majority.'" And *The Morning Advertiser*, a radical print also, agrees that, "he would only have obtained a large and overbearing majority." Mr. *St. John's*, the ultra-radical member of Finsbury, on the 4th June, declared in the House of Commons that "he felt satisfied if the Tories dissolved the Parliament they would obtain a working majority of 60 or 70 in that house."

These are not the only symptoms, unequivocal though they be, that the pulses of England are beginning to beat with a less feverish and more healthy motion. Lord John Russell has manfully resisted an attempt of the liberal party in the House of Commons to extend the democratic influence of the once all-perfect Reform Bill; and in the speeches and public acts of that noble Lord we think we perceive a strong disgust at the position in which he is placed, and a desire to disengage himself from a party, which depends for its political existence on the despotic caprice of Mr. O'Connell and his followers. In truth the member for Dublin will ultimately be the cause of downfall to that administration, which he and his tail have so long enabled to tamper with the religion of the nation, and endanger the stability of the United Church of England and Ireland. Lord Brougham, in a speech of withering scorn, and impetuous invective, has denounced the disingenuous conduct of Lord Melbourne, in misrepresenting to the Queen the views of Sir Robert Peel with regard to her Majesty's noble female attendants, and warned him of the disgrace he was incurring by leaning for support on the Great Precursor of Ireland, and of the danger to which he would expose himself should he dare to promote such a man to the office, at which he is now aiming, the Lord Chancellorship of Ireland. He told the Ministers amid the cheers of the Lords, "that if they persisted in courting such persons, they would not have the support of any honest man; if they trusted them they would be deceived; if they depended on them they would be despised; and if they contaminated the bench with them, they would be impeached." Lord Brougham's castigation had especial reference to an atrocious insinuation made by Mr. O'Connell and Mr. Grattan, that if the Conservatives got into power, and surrounded the Queen with their friends, they would poison or otherwise make away with her!

The silence of Lord Durham, during all these exciting and important occurrences, is certainly strange, and looks as if his Lordship was expecting to be called from his retirement by the voice of the party, who consider that the present ministry does not proceed fast enough in the work of revolution and destruction. But of such an invitation being given, with any effect, to Lord Durham, we think that little apprehension need be entertained. The doom of Lord Melbourne and his colleagues is sealed; and in a very short time we may confidently look for the purification of the Court, and the resuscitation of the Empire,—under a ministry formed by the Duke of Wellington and Sir Robert Peel, and sustained by "a working majority" in the House of Commons.

It is of the highest consequence in this age of religious controversy and increasing schism, that the young Churchman, besides being instructed in the rudiments of the Christian faith, should be well acquainted with the history of the outward and visible apostolical Church, which by divine authority has been constituted the keeper and witness of holy writ, and the administrator of the sacramental ordinances. Impressed with this conviction, we commenced in our last, the publication of "THE YOUNG CHURCHMAN'S CATECHISM," a most lively and instructive work, and one which we strongly recommend to be brought into instant use among the higher classes in our Sunday Schools. One gentleman, residing in this town, has offered a Silver Medal at Christmas to the Scholar attending the Cobourg Sunday School, who shall give the most satisfactory answers to such questions in the above-mentioned Catechism, as shall have appeared in THE CHURCH up to that date; and if this example of giving a prize were followed wherever it is practicable, we are confident it would be attended with the most gratifying results.

We learn, with extreme regret, from the *New York Churchman*, that the Church of the Ascension in that city, was burned to the ground during the performance of Divine Service. The organ was consumed, and but little of the furniture saved; fortunately, however, no accident happened to the congregation. There seems but little doubt that the destroyed edifice will soon be succeeded by a larger and more costly building, and that the excellent Rector, Dr. Eastburn, will ultimately "gain much by his present loss."

We observe in the English papers the death of the Rev. Archibald Alison, L.L.B., Prebendary of Sarum, author of an admired work on the "Principles of Taste," and of two volumes of Sermons preached on particular occasions. The late Dr. Alison was the father of the justly celebrated Mr. Alison, from whose work on the French Revolution we have made several extracts at different times in this journal. He died in Edinburgh on the 17th May, in the 81st year of his age.

Our readers had been prepared in our last for the suspension of the issue of the present number until to-day. We trust that in future there will be no interruption to our customary regularity.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF NAPANEE, AND MISSION TO THE MOHAWK INDIANS, BAY OF QUINTE.

The Rev. Saltern Givins, who holds this conjoint charge, reports as follows, for the year ending Dec. 31, 1838:

Table with 4 columns: Baptisms, Marriages, Burials, Communicants. Rows for Napanee, Mohawk Mission, and Total.

The average attendance at the Sunday Schools remains the same as reported the previous year.

It affords us much gratification to state that the congregation of St. Thomas's Church, Belleville, have, with a very praise-worthy liberality, procured an excellent organ for the use of that church at an expense of £110. Until the services of a permanent organist can be secured, it is played upon by ladies of the congregation alternately.

We are rejoiced to learn that a new stone church has been contracted for in the village of Paris, in the Gore District, at an expense of £572. Towards this amount the sum of £200 has been raised, we understand, in Edinburgh, through the influence of a pious member of the congregation who had kindly interested her friends at home in this behalf. For procuring the residue of the amount required we understand great exertions are making in the neighbourhood, but it is feared that some difficulty will be experienced in obtaining the requisite sum without further assistance from other quarters. In their expectation of such aid we sincerely trust they will not be disappointed.

On Monday last, the Rev. S. S. Strong, the much respected Pastor of Christ's Church, in this town, left here for England. We understand the object of the Rev. gentleman's visit is to see an aged parent, who, in the common course of nature, cannot be expected to be long a sojourner in this world. Mr. S. has kindly undertaken to procure an organ and a bell for the church here. He carries with him the sincerest wishes of all good men who have the pleasure of his acquaintance, and the fervent prayers of his congregation, for a pleasant voyage and a safe return to them.

We have received permission to publish the following letter in relation to the religious destitution experienced in the neighbourhood of our esteemed brother who makes the communication: Etobicoke, 22d June, 1839.

Rev. and dear Sir:—From my mission in the township of Etobicoke I lately made an excursion into the neighbouring back townships of Chingacoussy, Caledon, Albion, Mono, Melancthon, and Mulmur; where I found abundance of occupation in my ministerial capacity. The harvest truly is ready, but the labourers are few,—there being not one minister of the Church of England in these Townships, though in several of them I found the members of our church to be numerous. Indeed they are in the utmost state of religious destitution,—which they deeply lament and particularly feel on the return of the Sabbath day. They speak in the highest terms of the ministrations of the Rev. Adam Elliott, and lament his withdrawal from amongst them. It is now nearly two years since they have been left in this destitute state; and during my late intercourse with them they expressed much anxiety to know the reason why they had been so long neglected. My presence and ministrations amongst them were most acceptable, and I shall ever recollect the excursion with heart-felt pleasure.

I am, Rev. and Dear Sir, Yours faithfully, THOMAS PHILLIPS.

The Editor of the Church.

COLLECTIONS FOR THE REBUILDING OF ST. JAMES'S CHURCH, TORONTO: CONTINUED.

Table with 3 columns: Date, Name, Amount. Lists donations from June 27 and July 1.

£21 15 10

Civil Intelligence.

LATER FROM ENGLAND.

By the arrival of the steam packet Liverpool, we have received our London files to the 12th June, from which we make the following extracts:

A Russian slave ship has been captured by one of the British cruisers.

The Buffalo store-ship sailed from Portsmouth on the 4th, with detachments of the Coldstream Guards and other regiments, for Canada; and on the 5th the Athol sailed with a detachment of the 24th, for the same destination.

There have been riots at Liverpool and Bury, but not attended with serious consequences. Excepting these there do not appear to have been any disturbances, Chartist or others.

The ratifications of the treaty between Holland and Belgium have been exchanged; and that long-pending quarrel has been finally adjusted.

The simultaneous meetings of the Chartists have proved very considerable failures—at least in comparison with the great things promised and expected from them. At Birmingham the meeting was very thin—at Kersal Moor, where 500,000 were to be present, the number was less than 15,000—and so at other places.

Mr. Abercromby, the late Speaker, has been raised to the Peerage by the title of Baron Dunfermline.

Mr. Macaulay has been returned for Edinburgh, to fill the vacancy caused by the elevation of Mr. Abercromby to the Peerage. He is an avowed supporter of the ballot, and of Lord Melbourne.

Mr. Shaw Lefevre has been elected Speaker over Mr. Goulbourn, by a majority of 18; for Mr. Lefevre 317—for Mr. Goulbourn, 299.

Mr. Labouchere gave notice that he should not proceed with the bill for suspending the constitution of Jamaica; but that he should offer, as a substitute, a bill enacting certain laws for the government of that island.

Lord John Russell gave notice that on Monday he should offer resolutions affirming the principle of a union of the Canadas; and at the end of a week more for leave to bring in a bill to that effect. Both Houses adjourned to the 30th.

May 30th. In the upper house Lord Brougham moved for the papers relating to the conduct of Col. Prince.

Lord Ellenborough read extracts from sundry documents, in vindication of Col. Prince; among them a long one from a dinner speech made by Col. Prince at Toronto, which was received with the cheers of the Lords; and his Lordship concluded an excellent speech by saying that he felt it impossible for him to add any thing to that statement.

Lord Brougham said that the statements which had been read did not in the slightest degree affect the charges brought against Col. Prince. One of them was from an opinion given by the attorney general of Upper Canada.—Mr. Hagerman—that foreigners invading the province might be put to death as out-laws. This Lord Brougham declared "incredible and outrageous." No time ought to have been lost by the Secretary of State in writing back to the attorney general that though he might be a very good soldier

he knew nothing of law. Lord Brougham then went at large into the facts of the case, commenting upon them with great severity, describing Col. Prince's conduct as "most disgusting, barbarous and revolting," and repeating that he was guilty of murder.

Lord Normanby said he felt the deepest regret that the transaction had taken place; but he was bound to resist the motion.

He did not know whether it was necessary to say any thing of the strong opinion existing in the colony on the subject. That opinion it should be his duty to counteract; but he certainly must say that such was the unhappy state of excitement caused by the encroachment of these murderous ruffians, destroying the comforts of home and leaving the inhabitants without moment's security, that the inhabitants considered themselves justified in using such means as those adopted by Col. Prince for the purposes of retaliation. It should be his duty to destroy that impression, and to assure the inhabitants of the colony that by adopting such a course they would infallibly destroy public sympathy for their own wrongs, and excite it in favour of the brigands. With respect to the opinion of the Attorney General, he believed that opinion had been given in consequence of a doubt having been expressed as to whether the offenders could be tried as traitors. He had a strong objection to the production of the correspondence sought for by the noble and learned lord, because he thought its production would be an act of unfairness to Col. Arthur. He wished that every thing should be left to the discretion of that officer, as he believed that Col. Arthur, in the discharge of one of the most arduous duties ever imposed on a subject, had endeavoured to temper his justice with mercy and conciliation.

The Duke of Wellington thought the house was not exactly in condition to discuss this matter—but the report of his speech does not clearly explain why he thought so. He went on to say that

His noble friend who sat near him had described to their lordships the nature of the war carried on in this province, and he would not enter upon the question at any length, after the opinion which had been stated by the noble and learned lord opposite. He (the Duke of Wellington) had already drawn attention to this subject on the legitimate occasion, on voting an address to her Majesty. (Hear.) He had then stated the probability—nay the certainty, that we should at last come in that country to a system of retaliation, and that if the thing were not stopped, a state of warfare would arise far more barbarous than any ever known; which not only could not be equalled in the present times, but which he believed had never been paralleled in history.—(Hear.) He said such a system of warfare was actually going on there; and his opinion was that it would be a deep disgrace to the country to continue to endure it. (Cheers.) If her Majesty had not the power to assert her rights, to protect her loyal subjects on the frontier, we ought to abandon the province, and withdraw at once from the country.—(Hear, hear.)

He was aware that some persons in this country wished us to abandon the province for other reasons. In those reasons he did not at all concur; his opinion was, that it was most desirable to retain this colony. (Cheers.) His conviction was that his honor required that we should maintain them. (Renewed cheers.)

Measures having been taken by other nations to deprive us of these colonies, our honor imperatively demanded that our utmost energies should be exerted to preserve them. (Loud cheers.) But he must say, that if we did not grant protection to the lives and property of the Queen's loyal subjects in these provinces, if Parliament would not vote the forces necessary to give that protection on the frontiers—we ought to abandon them altogether, and thus put an end to the system of warfare carried on. (Cheers.) At this moment our guards and pickets were necessarily kept on the whole line of frontier, from one end of the country to the other. If by any accident we were obliged to withdraw our troops from one part of the line, the persons very appropriately designated brigands came over, crossed the country, and the houses of the inhabitants everywhere in that particular direction were destroyed, life taken, and property plundered. (Hear, hear.) All along this frontier there was a perpetual fire kept up from the side of the United States across the imaginary line, upon our guards, our pickets, and even on the single sentinels posted along the line. (Hear, hear.)

In war, every means was justifiable on both sides to get the better of the enemy; but certainly he had never before, in the whole course of his experience, heard of such a thing as firing on single sentries, not to say guards or pickets. (Hear, hear.) Yet this species of warfare was going on at present in this province. There had lately been a message brought down with respect to uniting this province with the other province; but had we possession? (Hear, hear.) Was there a single spot of ground, except that on which the troops stood, on which her Majesty's authority could be enforced. (Hear, hear.) When first these events occurred, he (the Duke of Wellington) recommended the Government to provide a sufficient force.—(Hear, hear.)—he told them that there ought to be no such thing for a great country like this as a little war. (Cheers.) He recommended that a large army and a large fleet should be assembled on the Saint Lawrence at the opening of the season in 1838. (Hear, hear.)

These recommendations were not acted upon, and the House had nothing to do but to look at a little distance from us to see the reason why those recommendations were not adopted. (Hear, hear.) What had been the consequence? That government had been under the necessity of employing in its service the inhabitants of the country, the militia, the various local corps, instead of having bodies of regular disciplined troops, commanded by officers who knew their duty and how to perform it. (Hear, hear.) It was owing to this that these unhappy events had occurred—events which no one more deplored than he himself. Horrors such as those which had been witnessed could hardly be prevented, except with regular troops, carrying on their operations under the command of officers of character, conduct and experience. (Hear, hear.) This was the only remedy for such evils as those, which must invariably prevail, more or less, wherever irregular acts of revenge were carried on by bodies of men acting on principles of civil war.

He had in his experience more than once had the offer of men of this description, but he had always sent them away, preferring rather to have a limited body of troops than to have with him troops of this description, who would not obey the orders they received. His opinion was, that unless a sufficient army was provided, we must in the end abandon the country. (Hear, hear.) Volunteers and that description of troops, would always carry on war after the manner of civil war, and the same consequences would always ensue. (Hear, hear.) It was impossible that the war would continue to be carried on as it had hitherto been conducted, without the same results.

In the House of Commons Mr. Labouchere moved for leave to bring in the new bill respecting the island of Jamaica.

The bill introduced by Mr. Labouchere was in substance giving ample time to the Jamaica Assembly to make up their minds whether they would or would not renew the laws which they had hitherto refused to renew—and in the event of the refusal, authorizing the Governor and Council to renew them and put them in force.

After some remarks from Sir Robert Peel and Lord John Russell—mostly of a political and party character, and having little reference to the proposed measure—leave was given to bring in the bill.

Lord John Russell brought forward his resolution upon the state of the Canadas. He went somewhat at length into an argumentative statement of the condition of affairs in the two provinces, corresponding with Lord Durham's Report, and arriving at the conclusion that the only practicable measure of relief was a Legislative Union. He declared that the government was not disposed to adopt Sir Francis Head's plans, which were objectionable in many respects, and not practicable. The government was equally opposed to another proposition that had been made; that of a confederation of all the Provinces.

In the plan now proposed to parliament, the government had come to the conclusion that the representation should not be regulated by the population as it existed in each province, but by the double principle of territory and population—which would have the effect of giving greater weight to the English loyalists in both provinces than they now possessed.

To obviate the danger of giving a representative system to districts lately in rebellion, he proposed that no Assembly should be called until 1842—continuing to the Governor of Lower Canada the power he possesses, and even increasing it where necessary.

The crown revenues he proposed to give into the complete control of the Assemblies, after securing an adequate civil list for the crown officers, judges, &c.

He could not assent to the principle of responsibility to the people of the province, to the extent insisted on by Lord Durham.

His lordship concluded by moving two resolutions—one affirming the principle of union—the other providing that matters shall remain as they are until 1842.

Sir Robert Peel expressed his dissatisfaction with the delay. He thought ministers intended to legislate immediately upon the state of the Canadas. He had his doubts as to the efficiency of the measure proposed, and did not like giving a pledge in 1839 for something to be done three years hence.

Mr. Hume opposed the whole principle of the measure. It would not restore peace to the Canadas. Nothing would do that but allowing the people to govern themselves.

Mr. C. Buller said it would be better to abolish the House of Assembly at once, and leave the executive in Canada without any check. He predicted new disturbances and troubles as soon as the winter should set in, unless the government were immediately established on a permanent basis.

Mr. O'Connell also opposed the measure. It would be unjust to the French population, who had already been sufficiently ill-treated by England.

After some further remarks the debate was adjourned to the 10th.

Mr. McLean inquired whether any reward or promotion had been or would be given to Messrs. McCormack and Drew, for their gallantry in destroying the steamer Caroline.

Lord John Russell said it had not been thought expedient to interfere in the matter, the subject being one that involved considerations of great delicacy.

Lord Stanley gave notice that, on the 13th, he would take the sense of the House on Lord John Russell's Canada resolutions.

Lord John Russell, being pressed by Sir Robert Peel and others, announced that he should withdraw his resolution respecting a union of the Canadas, and bring in a bill for that purpose at once. But he did not wish to carry it beyond the second reading this session.

Sir Hesketh Fleetwood, in the House of Commons, brought forward a motion for admitting £10,000 of householders in the counties, to the right of franchise. Lord John Russell strongly opposed the motion, which was lost by a division of 207 against 81 in favour of it.

HOUSE OF COMMONS, JUNE 10. Mr. Pakington wished to know whether it was true that Archdeacon Strachan had been appointed Bishop of Upper Canada, and if so, whether any and what income was attached to the new Bishopric, and whether he held the office of Archdeacon in addition to the new Bishopric? He wished also to ask whether arrangements had been made, or were in contemplation, to relieve the Bishop of Montreal from those pluralities in Canada which he hitherto held, which had been the subject of complaint in Lord Durham's report, and to provide for the Bishop independent of those pluralities?

Mr. Labouchere said, that in answer to the first question, he had to state, that a desire having been expressed that Upper Canada should be erected into a separate Bishopric, government consented, provided there was no charge on this Province; that Archdeacon Strachan having consented to hold the dignity on these terms, government intimated their readiness to carry the arrangement into effect. It was however thought right to obtain the permission of the Bishop of Montreal, for he thought it would be hardly respectful to that prelate to make a new arrangement of the see until government had learned his opinion. Accordingly until the opinion of the Bishop of Montreal was obtained, the appointment of Archdeacon Strachan to the Bishopric of Upper Canada would not be carried into effect. He had no reason to suppose that any difficulty would be thrown in the way of the arrangement. As to the second question, whether it was intended to increase the salary of the Bishop of Montreal beyond the £1000 a year, together with £900 which he derived from colonial services, he had to state that it was not the intention of government to ask this year for a greater sum than was asked for last year.

The recovery of the Corporation of London from Whig-Radicalism is as signal as it is satisfactory. It is little more than four years since the same question, which was discussed on Thursday, came before the Court of Common Council, and was very differently disposed of. On the 27th of Nov. 1834, the Court met to consider of an address to the Throne on Lord Melbourne's removal, and Sir Robert Peel's accession to office, and the division was as follows:

Table with 2 columns: Issue and Votes. For an Address in favour of the Melbourne ministry: 109. Against it: 60. Whig-Radical majority: 49. Thursday's division on substantially the same question was: For an Address in favour of the Melbourne ministry: 75. Against it: 121. Whig-Radical minority: 46. Immediately after the division of 1834 followed a dissolution, and on the City returned four Whig-Radicals. If a dissolution occurred now, the City would return four Conservatives, by a majority of at least 200.—St. James's Chronicle.

BROAD-STREET WARD.—The election of a Common Councilman from this ward, in the room of the late Mr. D. Stewart, deceased, took place yesterday. At the final close of the poll the numbers were: For Mr. Wharton (Conservative): 69. For Mr. Cumming (Radical): 49. Majority: 20.

BOROUGH OF WINCHESTER.—WARD OF ST. THOMAS. A vacancy having occurred in the representation of this ward by the death of Mr. Young, Thursday, June 6, was fixed by the alderman and assessors for the day upon which his successor should be elected. Mr. James Willis was started by the Conservatives, and Mr. J. Jacob by the Radicals. At the close of the poll, the numbers were: For Mr. Willis: 128. For Mr. Jacob: 61. At the election in November last, to supply two vacancies the numbers were: Mr. Barnes (Conservative): 139. Mr. Willis (Conservative): 118. Mr. Young (Radical): 118. Mr. Gilliam (Radical): 95.

The next parliamentary election will relieve Winchester from the disgrace of a Radical representative, and seat Mr. Escott, in conjunction with Mr. East.

LUDLOW.—A vacancy having occurred in the representation of this town, by Lord Clive's being summoned to the House of Peers on the death of his father the Earl of Powis, an election took place, when the following was the final state of the poll: Alcock (Radical): 186. Clive (Conservative): 182. Majority for Mr. Alcock: 4.

This was the severest contest ever known in Ludlow. Mr. Alcock is understood to have polled not fewer than 20 bad votes, and election. All went off peaceably.

HERTFORD.—A new writ was issued for this borough, in consequence of the Hon. Mr. Cowper, Lord Melbourne's nephew, having been appointed a Commissioner of Greenwich Hospital. The final state of the poll was: Hon. Mr. Cowper: 297. Sir Minto Farquhar: 278. Majority for Mr. Cowper: 19.

The St. James's Chronicle thus remarks on this result: "Mr. Cowper has been returned by a majority of 19! He was returning value of a clear start of a week, with undisturbed possession of the ground? Can it be reckoned as so little as ten votes more, instead of to Mr. Cowper, would have returned the

new candidate in the place of Lord Melbourne's nephew and secretary. But this is not all. In 1837 Mr. Cowper was returned by a majority of 74. Starting simultaneously with one of the most accomplished, most amiable, and most respected men in England, Lord Mahon, he outstripped his lordship by 74 votes. In 1839, with the advantage of a week's start, aided by the impression that "there would be no opposition," he is run, by a new man, to within 19 votes of defeat! Here is a clear loss of 55 of his previous majority, over and above the votes which would have been lost to him, had Sir Minto Farquhar been as energetic in the field as himself. No great encouragement this for a Whig dissolution!"

THE DUKE OF WELLINGTON.—At a meeting of the friends of the Society for Promoting the Better Observance of the Sabbath, held last week in the Corn Exchange, Manchester, the Rev. Hugh Stowell, who presided, alluded to the Duke of Wellington in the following terms:—"Under the blessing of God, this country owed more to the duke than to any man living (loud cheers); and though his laurels won at Waterloo had been somewhat withered and stained by the unhappy surrender of the Roman Catholic Relief Bill in St. Stephen's, still it was but a little speck in a bright sky, and they would not let it mar the glory of his (Renewed cheers.) His (the chairman's) intention in mentioning him now was to relate an anecdote which he had had from a clergyman at Cheltenham. When his grace, some time since, visited Cheltenham for his health, the very first thing he asked for was the nearest church to the hotel; and twice every Sabbath day was he seen, reverent and devout, in his place in the house of God, nor was he seen wasting the rest of the halloved day driving about, either through ostentation or for amusement. Though he spoke on no other authority than frequent rumour, there was a good reason to believe that the Duke of Wellington was searching his Bible daily. We owed a deep debt of gratitude to that illustrious nobleman, and the best way in which we could repay it was by asking of God daily, in our prayers, that one who had been so glorious in time should not be lost in eternity, but that he should have everlasting life."

As the House of Lords broke up there was a large crowd of well-dressed persons, who were waiting round the Royal entrance, and who, on the appearance of the Duke of Wellington, hailed and followed him with rapturous cheers, which were taken up and echoed by those stationed at the members' entrance to the House of Commons, from whence they were transmitted to the passengers on his Grace passed onward. We never beheld an enthusiasm so general and unfeigned as was displayed on this occasion. Lords Melbourne, Normanby, and Duncannon, on the other hand, who were evidently looking on for applause, were allowed to pass along amidst silent contempt.

RECEPTION OF LORD MELBOURNE AT ASCOT. To the Editor of the St. James's Chronicle. Sir,—An incident occurred at the Ascot Races yesterday, of which I have seen no notice in the papers of this morning; and, therefore, I am anxious that the public should become acquainted with it through your journal. It is this:—

When the royal cortege arrived upon the ground, the question from several voices arose—where was the Melbourn? No one being able to give a satisfactory answer, we remained in utter ignorance during Her Majesty's stay. As soon, however, as the Queen and her suite commenced their return, Lord Melbourne, who was immediately assailed with repeated cries of "Bahi!" accompanied with loud hissing and groaning; which continued until his lordship had entirely quitted the course; indeed, one gentleman was so marked in his disapproval of Lord Melbourne, that he approached the carriage window, and shouted several times "The Queen!" "The Queen!" but no Melbourn! This was given in the true stentorian style; and must have been heard most distinctly by Her Majesty. The noble Premier looked anything but pleased with his reception, and threw himself back in the carriage with the evident object of avoiding the public gaze. Methinks it will be some time before his lordship says Ascot another visit; certainly not until the impression of yesterday shall be effaced from his memory.

Yours, &c. FACT. SIR ROBERT PEEL AND THE NORTHERN DIVISION OF LANCA-SHIRE. From the Preston Chronicle.

A letter, of which the following is a copy, has been received by our member, Mr. Parker, from the Right Hon. Sir Robert Peel. It will be seen that the right hon. gentleman declines to come forward as a candidate for North Lancashire:—

Whitchell, April 22d, 1839. "My dear Sir,—I request that you will express to the gentleman who signed the resolution which you placed in my hand on Saturday last, my deep sense of the honour which they have conferred upon me.

"Nothing could be more gratifying to me than to represent in parliament my native county, and to have the opportunity of partly repaying the many obligations which I owe to it, by the faithful and sedulous discharge of the various duties which that high trust involves.

"There is but one obstacle to my compliance with the requisition thus made to me, but it is an insuperable one, and it arises from the influence of feelings kindred to those which would make a connection with North Lancashire so flattering and so satisfactory to me. I have for some years past represented a constituency to which I am bound by many ties, besides those which form the ordinary relation between a member and his constituents; and it would be so painful to me, by any act of mine, to relinquish the trust which through their confidence and kindness has been repeatedly renewed, that I most gratefully and respectfully decline to present myself as a candidate even for the Northern Division of Lancashire.—Believe me, my dear Sir, very faithfully yours, "ROBERT PEEL.

"R. Towle Parker Esq. M. P."

DEPARTURE OF THE HEREDITARY GRAND DUKE. The Hereditary Grand Duke of Russia, accompanied by Prince Frederick Henry of the Netherlands, and attended by Viscount Torrington, and the noblemen of his suit, went, yesterday, to Dordrecht, in one of the Queen's carriages. His Serene Highness Prince Edward of Saxe Weimar, accompanied by the Rev. J. R. Wood, also arrived at Dordrecht, from Marlborough House. The three princes embarked in the Firebrand steam-packet, on their return to the Hague.

His Imperial Highness's liberality has been manifest, for during his sojourn of a month upwards of £20,000 have not alone been given for charitable purposes, but on the applications of many deserving individuals, his Imperial Highness has relieved them with generosity amounting almost to a prodigality. Sir Robert Chester, Master of the Ceremonies to the Queen, has had a splendid gold snuff-box, richly studded with diamonds, presented to him by the Grand Duke, who has also presented Sir George Quin with a magnificent brilliant ring. His Imperial Highness presented Mr. Mivart with a valuable diamond ring, and at the same time gave a costly souvenir to Mrs. Mivart as a token of his respect.

A LATE MARRIAGE.—It is affirmed that the condition imposed upon Miss Rothschild on her marrying the Hon. Mr. Fitzroy was that she should embrace the Christian religion. This is the first instance of a member of the Rothschild family abandoning the faith of their fathers, a circumstance which makes the deeper impression at their native place, as they had hitherto distinguished themselves by their adherence to the Jewish sect. It is said that the bride's uncles are by no means pleased with a match which renders a change of religion necessary.—Sabbath Morning.

The lady to whom the Duke of St. Alban's has offered his hand and heart, Miss Gubbins, is sister to Mrs. Sloane Stanley, Esq. of William Sloane Stanley, Esq. nephew to the Earl of Carlisle, and cousin to Mrs. Boucher Hartopp, of Dalby House, near Melton Mowbray, where his Grace is at present on a visit. A large addition will be made to the town establishment, and the duchess's pin money is said to be considerable. His Grace is in his 36th year, and, under the will of his late consort, the Duchess of St. Alban's, is entitled to an annuity of £10,000 per annum, and the villa at Highgate, called Holly Grove.

The Marquis Wellesley continues at Kingston House, Knightsbridge, in an infirm state of health. His lordship has nearly completed his 80th year, and has wholly retired from public life. The Earl of Leicester, the Lord Lieutenant of Somersetshire, who is brother of the Marchioness of Downshire, has resigned his office. His lordship's reason for taking this step was, it is said, the refusal of government to arm him with powers sufficient to repress the rebellious demonstrations of the Chartists in his District. Lord Leicester is a Whig.—Salopian Journal.

The Hon. William Ashley, Treasurer and Vice Chamberlain to the Queen Dowager, will be the successor of Sir Herbert Taylor as Master of St. Catherine's Hospital.

The 15th Hussars embark for India on the 28th of this month. Sir Walter and Lady Scott, and Capt. and Lady Elizabeth Waltham, intend to proceed out with the regiment.

Miss Bradburn, the eldest daughter of the eminent vocalist, will be married on Saturday next, not on Tuesday, as stated in various journals, to a brother of the Earl of Walsgrave. The young lady possesses a considerable fortune in her own right.—Morning Chronicle.

well; and from the Dissenters attending Great Queen-street Chapel. On Thursday next a meeting of the members of the Hampstead Reformation Society is appointed to be held for the purpose above stated. The whole of the above petitions are signed by the most respectable and influential parishioners, Dissenters as well as Churchmen.

COLONIAL.

The following documents have been handed to us for publication, and we have great satisfaction in presenting them to our readers: (Copy)

Bank of Upper Canada, Toronto, 3d July, 1839.

Sir,—I have been instructed by the Board of directors to inform you, that they have heard with extreme surprise that a report has been in circulation in this city for some days past, charging you, in your transactions with the Bank of Upper Canada, with forgery.

It is therefore but an act of justice to your character, as well as to the rank and station which you hold in society, for this Bank, promptly and unequivocally, to deny the truth of this report, or of there being the slightest foundation for it.

I have the honor to be, Sir, Your most obedient Servant, (Signed) THOS. G. RIDOUT, CASHIER.

The Hon. Sir Allan N. McNAB, Dundurn, Hamilton. (Copy)

Office, Commercial Bank, M. D. Toronto, 2d July, 1839.

Sir,—Certain rumours having been for some days afloat in this city, prejudicial to your character,—namely, that you had made use of forged names and false certificates in some transactions with this Bank; these rumours having reached the ears of the members of this Board, and on ascertaining the falsity of which,—the evils consequent to you, from such reports going forth without contradiction became a matter for their due consideration, when I received their unanimous instruction to convey to you the pleasure they feel in most pointedly declaring that, as far as regards the Branch of this Bank and the business of it which they direct and control, the reports alluded to are utterly false and without foundation in truth.

In vindication of your character, I am further desired to inform you that you are at perfect liberty to apply this letter to whatever purpose you may see fit.

I have the honor to be, Sir, Your very obedient Servant, (Signed) JOHN CAMERON, CASHIER.

To Colonel the Hon. Sir Allan Napier McNAB Kt. &c. &c. &c. (Copy)

Gore Bank, Hamilton, 5th July, 1839.

Sir,—I have the honor to hand you herewith two Resolutions passed unanimously by the Board of directors of this Bank this day, relative to a rumour in circulation which to you must be distressing; and altho' the subject is a painful one, it gives me pleasure to be the medium of conveying to you this expression of the Board in contradiction of this malicious report.

I have the honor to be, Sir, Your obedient Servant, (Signed) A. STEVEN, CASHIER.

To Sir ALLAN McNAB, &c. &c. &c. Hamilton. (Copy)

Extract from the minutes of a Meeting of the Board of directors of the Gore Bank, held Friday, 5th July, 1839.

Moved and Seconded,—That the directors of this Bank having been informed that a report is in circulation, charging Sir A. N. MacNab with forgery in his transactions with this institution, they have consequently deemed it necessary to call a special meeting of the Board, for the purpose of denying, in the most unequivocal and unqualified terms, the truth of this infamous assertion; and to convey to Sir Allan, the unanimous expression of the opinion of its members; and, further to declare, that not only is there no foundation whatever for the charge in question, but that nothing has ever occurred in his pecuniary or other transactions with this Bank, which could, by any possibility, have given the slightest grounds for such a wicked report; and regret that a man could be found base enough to circulate so infamous a falsehood.

Moved and Seconded,—RESOLVED,—That having observed in the Toronto Examiner of the 2d instant, a paragraph relative to Sir A. N. MacNab, which, among other assertions of a like tendency, states that the most prevalent report now is, that the Gore Bank has become responsible for the principal judgment-debts, including that of the Bank of Upper Canada, and got security on Dundurn Castle, and Sir Allan's other valuable property. We are inclined to doubt, however, the extent to which the Gore Bank is said to be involved viz. £25,000.—The Cashier is desired to write to the Editor of the said paper, and to inform him that Sir Allan N. MacNab has, in consequence of the above paragraph, written to the President of this Institution to say, that if the directors of this Bank should deem it necessary for their vindication, he has no objection whatever to the whole of his transactions with it being made as public as possible. I am therefore instructed by the Board of directors to declare, that the statement made by you in the paragraph above quoted is wholly incorrect, and to request that you will give this letter an insertion in your next number.

A true Copy, (Signed) A. STEVEN, CASHIER.

Gore Bank, Hamilton, 5th July, 1839.

It is with much gratification, so far as regards the Honorable JOHN MACAULAY, that we insert the following official announcement from the last Gazette:

PROVINCIAL SECRETARY'S OFFICE, 18th June, 1839.

No. 1. Upon the occasion of the Honourable John Macaulay's assuming the charge of his office as Inspector General, the Lieutenant Governor feels it to be due to that Officer, to express the high sense he entertains of the great zeal and unremitting assiduity with which he has for many months discharged the arduous duties which, during a period calling for extraordinary labour and exertion, have devolved on him, as Civil and Private Secretary; and his Excellency has much pleasure in recording his opinion, that the public interests have been materially promoted by Mr. Macaulay's valuable services.

No. 2. His Excellency the Lieutenant Governor, has been pleased to appoint Samuel B. Harrison, Esquire, to succeed Mr. Macaulay as Civil and Private Secretary.

By his Excellency's command, R. A. TUCKER, Provincial Secretary.

We feel confident that every one who has had occasion to transact public business with Mr. Macaulay, will concur in the justice of the compliment paid to him by his Excellency; and will rejoice that this well-earned testimony to his worth is recorded in the public archives of the Province. Day and night, we are informed, Mr. Macaulay has devoted himself to his laborious avocations; and those who have witnessed his patience and punctuality, and the prompt ability and general knowledge of the Province with which he addressed himself to the constantly varying and as constantly multiplying business of his office, can alone appreciate the value of the services which, during critical times, he has rendered to his country. Of staunch Conservative principles, and

a Canadian by birth, Mr. Macaulay has yet carried himself so equitably and moderately, as to obtain the good report of those opposed to him in politics, and the confidence of every intelligent old countryman in Upper Canada. Through every stage of his life, he has pursued a career of quiet but practical utility, sustaining a character, not only unsullied, but universally respected;—and in his new office of Inspector General, we may safely predict, that he will, if possible, increase his claims to the honorable title of a most efficient, zealous and upright public functionary.—Cobourg Star.

The constituents of Col. Prince have given him a grand dinner at Sandwich, as a mark of their approbation of his conduct in Parliament. The soldiers taking the horses out of his carriage, drew him into the town, and throughout the banquet he was greeted with hearty and frequent demonstrations of well-earned gratitude and affection.

So highly do the people of Hereford (England), appreciate the services of their townsman, Colonel Prince, that they are about presenting him with a very handsome present. This is both gratifying and just. We perceive that honorable mention is made of the gallant Colonel in several of the English papers received last week.—Hamilton Gazette.

We intended to have offered some remarks of our own on Lord Durham's Report, but have been deterred from doing so at any great length, for the following reasons.—Firstly, we think we may leave his Lordship for castigation in the hands of the very able letters by 'a Colunist,' said to be from the pen of Sam Slick. Secondly, we find his Lordship's said dissent Report has been very unfavourably received by the English Press, and is therefore little calculated to do us any harm in that quarter. Thirdly, we are at a loss to find what part of this report, as refers to Upper Canada, we ought to attack first, or how to find language to express our disapprobation of so ungenerous, false, and unjust a string of invectives as it contains towards the people of this Province. There is one sentiment which must prevail with every loyal subject who peruses this document, namely, that it is artfully drawn up and published with the design of making more rebels in the Province of Upper Canada than could have been made by McKenzie and all his adherents, had they been at work for one hundred years past and for the same time to come. Thanks to the sterling loyalty, based on the good sense of the people of Upper Canada, both his Lordship and the compilers of this report will be defeated in this object.—Bytown Gazette.

ARRIVAL OF LIEUT. RIBIDGE, &c. WITH 181 SETTLERS.—We had yesterday morning the gratification of welcoming back to Cobourg this long looked for and much respected gentleman after an absence in England of nearly two years; the chief portion of which has been unceasingly devoted by him to the advancement of Canadian interests in the estimation of the parent country, and especially in making known the numerous natural advantages of this his favourite district. As an earnest of his success, Mr. Ribidge brings with him a most welcome acquisition to our shores in the addition of near two hundred emigrants to our population. They come in good season for the approaching harvest, and we doubt not all who need it will readily find profitable employment and soon acquire property of their own.—Cobourg Star.

Number of Emigrants arrived at the Port of Quebec for the week ending 31st instant: Ireland..... 668. Scotland..... 49. Lower Ports..... 10. Previously reported..... 3,840. 4,567. To corresponding period last year..... 1,701. Increase this year..... 2,866.

MONTRÉAL MARKETS. Monday, July 8, 1839.

ASHES.—A reduction of fully 3d. per cwt. has taken place upon our last quotations; on Saturday several small bills were disposed of at 25s. 9d. and good parcels at 26s. for Pots.

FLOUR.—This article is rather improving; several holders are now asking 35s., which may be said to be the nominal price for fine; although heavy parcels can still be bought at 33s. 9d. On Saturday we heard of one sale being made as low as 33s. 9d. days, and another at 33s. 6d. The demand for the country parishes continues good. 33s. 9d. was offered to-day for Middlings at 90 days and refused.—Transcript.

Miscellaneous. CLASSICAL REBUS FOR YOUTH.

We lead thee to a Gallery, where poets and philosophers, high famed in classic page, stand ranged before thy admiring view. Full fifteen hundred years have now elapsed, since on the world these luminaries shone.—Survey them closely; scan their history; emulate their virtues and avoid their faults.

Behold that figure, reeling like a Bacchanal. See how his swollen eyes and bloated cheeks bespeak the temper of his body. Hark!—he recites an ode: the honied strains drop from his pen, while reason holds possession of his mind! How sweet, how elegant the poetry! But, alas! his subject and his state too well agree. Oh! shame to see such talents so abused.

Next view the Samian Sage; observe his stature:—every joint and limb denotes the strength that he possesses:—but could his mind be seen by mortal eye, 'twould seem still more gigantic. Observe his dress; how simple! Humility his garb, and modesty his chief adornment! Although his friends would willingly have called him "the Wise Man,"—that title he refused; and chose the appellation of "the Friend of Wisdom." But, great as was this teacher, a little child in this most happy and enlightened land, might teach him wisdom that he ne'er could reach.

But, lo! the Theban General appears, laden with spoils, his brows crowned with laurel, and his garment red with the slaughter of the vanquished foe. What field has witnessed this great conquest, and who are the sufferers? Leuctra beheld the fate of Sparta's sons.

Behold Eunomus' son, the brow of Lacedæmon. His lowering aspect and contracted brows seem indications of the sanguinary disposition of his mind. His laws forbade the use of gold and silver, and substituted iron;—so far 'twas well, but Nature shrinks, and cruelty herself draws back with horror, when she beholds infants, unstained with any actual crimes, doomed by unbending policy to premature destruction.

Next view the Spartan Sculptor. The rumor of his skill had reached the ear of "Philip's warlike son;" the conqueror of the world forbade any other hand to carve his martial features on the stone. In the great Augustan age, his statue's worth was rated at their weight in gold.

But see the poet of Salamis; whose natal day was ushered in with shouts of victory, and with songs of triumph;—when Xerxes and his numerous host sustained a dire defeat, and felt the punishment so justly due to pride and ambition. No warrior he, yet did his magic verse obtain the freedom of those Greeks, who groaned beneath the Syracusan bondage.

Now to complete this motley group, behold a love lorn damsel. Famed Lesbos gave her birth. The happy verse in which her numbers flowed, still bears her name. But, alas! her breast became the seat of every passion; and thence flowed the subtle poison that tainted all she wrote.

Here, reader, pause; and call to mind these names; of each then take the initials, and in due order range them. Then will appear the Epihanian artist, whose exceeding skill has far surpassed the brilliancy and majesty of Rubens and Raphael.

ANECDOTE OF CURRAN. When a boy, I was one morning playing at marbles in the village ball-alley, with a light heart and a light pocket. The gibe and the jest went gaily round, when, suddenly, amongst us appeared a stranger, of a very remarkable and a very cheerful aspect; his intrusion was not the least restraint upon our merry little assemblage. He was a benevolent creature, and the days of infancy (after all the happiest we shall ever see,) perhaps rose upon his memory. God bless him! I see his face form at the distance of half a century, just as he stood before me in the little ball-alley in the days of childhood. His name was Boyse; he was the Rector of Newmarket. To me he took a particular fancy. I was winning, and full of waggery; thinking everything that was eccentric, and by no means a miser of my eccentricities; everyone was welcome to a share of them, and I had plenty to spare after having freighted the company. Some sweetmeats easily bribed me home with him. I learned from poor Boyse my alphabet and my grammar, and the rudiments of the classics. He taught me all he could and then he sent me to school to Middleton. In short he made a man of me. I recollect it was about five-and-thirty years afterwards, when I had risen to some eminence at the bar, and when I had a seat in Parliament, on my return one day from Court, I found an old gentleman seated alone in my drawing-room; his feet familiarly placed on each side of the Italian marble chimney-piece, and his whole air bespeaking the consciousness of one quite at home. He turned round—it was my friend of the ball-alley. I rushed instinctively into his arms, and burst into tears. Words cannot describe the scene which followed: "You are right, Sir; you are right. The chimney-piece is yours—the pictures are yours—the house is yours. You gave me all I have—my friend—my father—my benefactor!" He dined with me; and in the evening I caught the tear glistening in his fine blue eye, when he saw poor little Jack, the creature of his bounty, rising in the House of Commons to reply to a Right Honourable. Poor Boyse!—He is now gone; and no suitor had a larger deposit of practical benevolence in the Court above.

SOUND. The rich and pleasing harmony of the finest music would be lost but for the provision that is made in the economy of nature for the propagation of sound. Who does not feel delighted with the song of the lark, the hum of bees, and the murmuring of rivulets?—And what an amazing variety is there in the voice of nature! It seems as if designed to meet the peculiar tastes of the countless multitudes who dwell on the face of the earth. Both the sacred and profane writers have availed themselves of the beauty and sublimity which allusion to the sounds in nature stamps on their compositions. Hence they seem to delight in bringing the soul in contact with such sounds as those of the gentle breathing of the wind after a storm, the fall of cataracts, the rolling of thunder, the shrieks and cries of sea fowl, the roaring of the woods at midnight, and the deep howlings of the storm, occasionally subsiding into a general hush. Nothing can exceed the grandeur of the idea conveyed in the language of the prophet Ezekiel: "And behold the glory of the God of Israel came from the way of the east; and his voice was like a sound of many waters; and the earth shined with his glory!"

SMELL. The sense of smelling is occasioned by the invisible particles that fly off from various bodies and lodge on our olfactory nerves, or those nerves which convey to the brain the peculiar sensation which we call smelling. The power which some bodies have, of emitting these particles or effluvia, without being visibly diminished, is really astonishing. A single grain of musk will scent a thousand rooms, and send forth those odoriferous particles for a great number of years, without being spent. Surely these particles must be extremely small; and yet their minuteness is nothing when compared to the particles of light, which so readily pass through the thickest glass; or to the magnetic effluvia, which pass through metallic bodies.

NOTHING MADE IN VAIN. A man of sceptical turn might ask, of what use is the common nettle, and for what end was it created? Cattle regard it not, and to man it is an annoyance. It may be answered that cattle and men are not the only animals for whom the Creator has made provision. Not to dwell on the probability that the nettle may be medicinal in some cases, there are not less than fifty species of insects, all formed by the wonderful operations of infinite wisdom, which have their subsistence from this plant.

BIRTHS. On Sunday last, in Cobourg, Mrs. C. H. Morgan, a daughter. On Monday last, in Cobourg, Mrs. D'Arcy E. Boulton, a daughter. At the Rectory, Woodhouse, on the 25th June, Mrs. F. Evans, of a daughter.

MARRIED. At Belleville, on the 1st instant, by the Rev. J. Cochran, Rector, the Baron de Rottemburg, Lieut. Colonel Commanding at Belleville, to Louisa Mary, eldest daughter of G. N. Ridley, Esq. Surgeon, of the same place. On the 21st June, by the same, Thomas Eade, Esq. Surgeon, to Mrs. Jane Allen, both of Seymour. On the 17th June, in Trinity Church, Pittsburg, by the Rev. Dr. Upfold, the Rev. Adam Elliot, Missionary to the Six Nations Indians, Grand River, to Eliza Beal, third daughter of Henry Charles Howells, Esq. formerly of Bristol, England. On the 30th June, in St. Peter's Church, Cobourg, by the Rev. A. N. Bethune, Daniel McKyes, Esq. of the Township of Hamilton, to Miss Sophia Victoria Strong, of Colborne. On the 8th inst. by the same, John Limes, Esq. of Haldimand, Newcastle District, to Joan Cunningham, eldest daughter of Patrick Laurie, Esq. of Hamilton, near Colborne. On the 5th inst. by the same, Mr. William C. Trimlett, printer, Star Office, to Ann Pennington, third daughter of Mr. Geo. Brown, formerly of Dorset, England.

DIED. At Ontario Place, Grimshy, on Sunday evening last, in the 64th year of his age, after a long and painful illness, which he bore with Christian fortitude and resignation, the Honourable Abraham Nelles, much and deservedly regretted by a large circle of relatives and friends.

LETTERS received to Friday, 12th July:— Rev. J. Shortt, rem. in full (3 copies) vol. 3; Rev. J. G. Goddes; H. Smith Esq.; Rev. T. Greene, ad. sub. rem.; J. Ireland Esq. rem. in full vol. 2 & 3; Rev. W. Johnson, rem. in full vol. 2; Capt. S. Lee, rem. in full vol. 3; Rev. S. Armour, rem. in full vol. 2; A. K. Boomer Esq., ad. sub.; Rev. W. F. S. Harper, with enclosure; Rev. J. Scott; Rev. F. L. Osler, ad. sub.; T. S. Shortt Esq. rem.; Rev. J. Cochran, ad. sub.; Ven. Archdeacon Stuart; F. Griffin Esq. rem. in full (3 copies) vol. 3; Rev. J. L. Alexander, rem. in full vol. 2; Rev. H. Caswell, do. do.; Lord Bishop of Montreal; Rev. H. Patton. (2d ad. sub. and rem.;— Rev. H. Rolph, (2) rem.; Rev. H. J. Grasset; Rev. F. Evans; Mr. Flanagan; Rev. J. Anderson, ad. sub.; C. Hughes Esq., ad. sub. and rem.; Dr. O'Brien, rem. in full vol. 3; J. White Esq. do. do.; J. B. Lewis Esq. do. do.; Rev. G. R. Grant, rem.; A. T. Kerby Esq.; Rev. R. Blakey, ad. sub.; Rev. J. O'Grady, ad. sub.; Rev. R. D. Cartwright, (2) ad. sub. and rem.; Rev. A. Palmer, rem.

Youth's Department.

THE YOUNG CHURCHMAN'S CATECHISM.

PART I.

HISTORY OF THE CHURCH OF ENGLAND.

[CONTINUED.]

Q. 15. Was not the introduction of the Saxons into Britain an important epoch in our ecclesiastical history?

A. It certainly was; for having once established themselves, they brought so many northern people to their aid, that they drove out the Britons.

Q. 16. Were they then exterminated?

A. The most part who escaped the sword fled to the western parts of Britain, since known by the name of Wales, where the mountains, the fastnesses, and stern poverty, preserved the sad remains of the British nation.—See Lunt's History of the English Church, vol. i, page 5.

Q. 17. Were not the Saxons idolaters?

A. They were, and on their arrival in Britain introduced their gods and worship into this country.

[Gildas speaks of the monstrous idols of this country, surpassing almost in number the very devilish devices themselves of Egypt, of which we behold as yet some, both within and without the walls of their forsaken temples, with deformed portraits and terrible countenances, after the accustomed manner, and mouldering away. From some of these idolatrous objects, connected with the heavenly bodies, are the days of the week named. The sun, to which the Romans as well as several other nations, paid religious homage, was in a peculiar manner worshipped by the Saxons.]

Q. 18. Did these new inhabitants continue long in this state of awful darkness?

A. For about 150 years, when several providential circumstances occurred, they were converted to Christianity, and embraced the faith of Christ.

Q. 19. What is particularly to be marked in the transition from Idolatry to Christianity?

A. The return of right reason to her proper seat, the gradual opening of the mind to the knowledge of God, and the hallowed subjection of the moral powers to his authority and control.

Q. 20. Did the Britons who escaped the fury of the Saxons recover themselves?

A. So far, that under a wise and regular discipline, they re-established their church, and regained some part of their ancient glory, of which by a cruel and unjust conquest they had been deprived.

Q. 21. What circumstances led to the conversion of the Saxons?

A. I referred particularly to the marriage of Ethelbert, king of Kent, in A. D. 597, to Bertha, a pious Christian, who being allowed the free exercise of her religion, and having brought over with her, chaplains and Leudhat a French bishop, a church in the city of Canterbury, built in the time of the Britons, was put in repair for her.—See Fuller's Church History of Britain.

Q. 22. Did she contribute largely towards the conversion of the English Saxons to the faith of Christ?

A. It is highly probable that from the illustrious example of a princess of such piety, Christianity would gain considerable influence amongst them.

Q. 23. Was not religion in a flourishing state in Ireland?

A. The inhabitants of Ireland were converted to Christianity in the fifth century by St. Patrick, and his disciples made such rapid progress in the Christian doctrine, that in the next age Ireland was called the country of saints.

Q. 24. Were the faith and doctrine of the churches in Ireland the same with the British churches?

A. With this difference, that they escaped the vengeance and confusion which for a while covered the face of those of Britain.

Q. 25. Was the supremacy of Rome unknown to the ancient Irish?

A. There is the strongest reason to conclude that Ireland enjoyed the blessing of an enlightened piety, such as our Saviour himself taught, till the twelfth century.

[The excellent and learned Archbishop Usher has clearly demonstrated, that the supremacy of Rome was unknown to the ancient Irish; that the worship of saints and images was held in abhorrence, and no ceremonies used which were not warranted by scripture; that all descriptions of people were allowed and desired to consult the sacred writers as their only rule of conduct.]

Q. 26. To whom were they indebted for the introduction of a different faith?

A. To the English invaders, who advanced towards this devoted country with authority from Pope Adrian, to root out heresy, and extend the empire of Rome.

for me to judge my departed brother—the Judge of the whole earth, before whose tribunal he was now standing, would assuredly do right.

I had no opportunity that night of meeting any individual who could give me information of the character of the deceased; and very early the next morning I embarked on board a steam-boat, which was to convey me down the river on which the city I have just spoken of was built, to a sea-port town seventy or eighty miles distant. After we had proceeded a short distance on the voyage, I discovered among my fellow-passengers two or three priests, whose faces I had noticed at the funeral the evening before. They were conversing, as it appeared by their animated countenances, on some interesting topic, which I could not help thinking—so completely was my mind still engrossed with the occurrence I have related—might have reference to the deceased. I therefore ventured to approach them; and took advantage of a pause in their discourse, to ask if I had not seen them yesterday at the cathedral taking part in a very solemn service? "It is likely, sir," said the youngest of them with vivacity; "and I was just recounting to my brethren here the many testimonies of paternal kindness which I received from the venerable person whose funeral rites you witnessed. I, at least," he emphatically added, "I will never condemn him."

This speech increased my desire of knowing more; and therefore, apologizing for my curiosity, I begged to know who it was that he so much respected. This question led to a long and interesting conversation, in the course of which, and by means of some enquiries which I afterwards made of others, I learned the following particulars.

The deceased had been a man of noble family, and was once possessed of considerable wealth. From a youth, however, he had been remarkable for a studious and contemplative turn of mind, and, against the wishes of his friends, who would rather have had him distinguished in the army or at court, had devoted himself to the church. In the course of time he became noted as an eloquent preacher, and had many opportunities of preference; but he chose to confine his talents to the retirement of a country village, where his sole care was the welfare of his flock. He was the friend and counsellor of the meanest peasant; his hand was ever open to relieve the distressed; his influence ever exerted to protect the unfortunate, and advance the deserving: inasmuch that when the revolution broke out, and the fury of the people was generally excited against the priesthood, his parishioners to a man resolved to defend their beloved pastor with their lives. But their affection was of little force against the strong hand of arbitrary power; his noble name was alone sufficient to destroy him; and messengers were despatched to seize and convey him to Paris. He had notice of their approach, and at first determined patiently to wait their arrival, and deliver himself up a meek victim to their will; but the tears and entreaties of his flock prevailed on him to change his purpose. As they could not protect him, they implored him at least to flee from the danger, and reserve himself for better times. Perhaps, they told him, they might ere long be permitted to meet again; and it would be joy once more to receive him as a father returning to his devoted family. Moved by their prayers, he consented to disguise himself and emigrate to England; though, as he afterwards confessed, he felt it almost a pollution to tread the soil of a Protestant country. For "after the most straitest sect" of his religion, he had lived a Romanist. All the ceremonies and dogmas of that faith he had pertinaciously adhered to, and was persuaded that out of the pale of his church there could be no salvation. On his first arrival in England he associated only with his own countrymen; shelter and protection was all that he needed from strangers—converse with them he wished not. But in the course of time, when the pittance he had been able to bring with him was exhausted, and he was compelled to resort to some means of procuring a livelihood, he became a teacher of his own language in English families. But even then, for many years, he shrank from all but professional intercourse with those to whom he was thus introduced, and firmly, though mildly, repelled every proffer of friendly intimacy. At last, however, the persevering kindness of an English clergyman (who had been one of his pupils) to him, while suffering under a long and painful illness, broke down the barrier of his reserve. He now found, to his surprise, that Protestant doctrines could be defended—which he had hitherto believed impossible—by other weapons than those of enthusiasm; and that the Romish faith might be rejected without the rejection, at the same time, of entire Christianity. New thoughts began to rise up in his mind, and a new light to break in on his judgment. He had no desire to leave the church of his fathers; still, he could not view it with precisely the same full and exclusive veneration he had hitherto paid to it.

While thus disquieted, and almost doubting what to believe, a political change took place, by which a return to France was open to him. He embraced the opportunity with joy (though he had found in the land of his exile a tie which he had not anticipated), and set out with alacrity for his former home. His arrival was a day of jubilee to the inhabitants of the village; for though years had passed, their feelings of affection towards him had not abated. Many, indeed, who had loved him were no more; but there were very many still who remembered his paternal care; and there were those whom he had blessed in their cradles, or, born since his departure, who had been taught by their parents to love and long for, as they called him, "the good pastor." Though, however he was returned in safety, it was in deep poverty. The possessions of his house had been swept away, never to be again recovered; and for the remainder of his life he had only the meagre salary which the French government apportioned to the clergy of that kingdom. But if his means of relieving destitution were lessened, his zeal seems to have proportionally increased; and though now an aged man, he set himself to labour with more than youthful vigour. And such is the strange force of old associations, that when thus settled once more in his village, his exile seemed but as a dream; and the thoughts which had lately disturbed his mind, were gone, like the visions of the night. He could not, to be sure, quite cherish his former hatred of Protestants, but he was as attached as ever to the doctrines of his own church. In one respect, indeed, there was a change. He appeared to lay less stress than before on the mere formal participation in rites and services; and there was a savour, I may almost say a spirituality, in his exhortations, which he had heretofore lacked. But this brought him into more repute. And though, as a poor man, he was less noticed by the rich and great, he was looked up to with higher reverence by the clergy around him, as living in the odour of sanctity, and exhibiting a bright example for them to follow.

Some years thus glided away; when his English friend, travelling on the continent, came to visit him, and resided a few weeks in his house. Their former intimacy was now perfectly renewed, and many a long and unreserved conversation they held upon the scriptures—some said through the nights; for very often the lamp, which glimmered through the Priest's window, was not extinguished when the rustics rose to their early toil. And it seemed as if the aged man took counsel of his young inmate, and had learned somewhat of him: for the character of his instructions was altered; he appeared to

feel that there was something he had heretofore neglected to teach his flock, and to be making up for lost time.—Neither was this a transient impression: for when his friend had left him, his preaching became more and more strange; and it was rumoured that his sentiments resembled nearly the doctrines of Protestantism. His ecclesiastical superiors did not at the first interfere, because they knew that he was held in universal veneration; but they were heard sometimes to drop hints that the old man was verging into dotage, and that ere long it would be necessary to place another in his cure. Yet his mind, to those that listened to him, seemed as clear as it had ever been, and his vigour was unabated. Though bending now beneath the weight of years, he was more actively employed in visiting the cottages of his people, and especially more unwearied in instructing the children in the village-school. With these lambs of his flock he would spend hours every day, making them read out of the Scriptures, and explaining to them the love and mercy of Jesus Christ. There were some persons who did not receive him now quite so cordially as before; but no open unkindness was shewn him, till on the occasion of the death of one of his scholars, whom, it was said, he had encouraged in views not sanctioned by the Romish Church. She died, to be sure, it was admitted, in remarkable peace; but her friends accused the priest of having by some means deluded the child, and indulged in a spirit of bitter hostility against him. Complaints were formally laid before his superiors; and after a long investigation, conducted with much secrecy, it was decided that he was no longer able, through the infirmities of age, to discharge his office; and therefore the parish was committed to other hands, and he was removed to the neighbouring city, and lodged with a distant relative. Much curiosity was excited about him; for he was well known in the place, and whenever he had occupied the pulpit of any of the churches there, crowds had thronged to listen to his persuasive eloquence. But by degrees the interest subsided; for he never came abroad, or was seen by any of his acquaintance; and once, when his English friend passed through the city, and endeavoured to procure admittance to him, he was told that he was too sickly to bear the presence of a stranger: so that there was little evidence what was the condition of his mind during his last days. Whispers, however, were there that he was not kindly treated, and was subjected to some restraint; and at last, when his constitution was broken up, and he lay upon his death-bed, that he had refused the rites of the Romish Church. They were, however, it was added, administered to him while in a state of insensibility, and then he slept in peace. Many persons looked on him when he was placed in his coffin; and the unanimous remark of every one was, that his features were calm in death, and even smiling, as if, ere his spirit passed away, it had begun to feel the joys of immortality, and had left this impress on the clay.—Whether or no he did at last renounce the Romish faith could not certainly be known; but it was judged expedient after his decease to prevent all scandal, and ascribing the cloud of his latter days merely to the failure through age of his mind, to bury him honourably, as became his condition. Many of his former flock were there to witness the solemnity, and the children I had seen were those whom he had instructed, whose tears could not be restrained over the grave of their beloved pastor.

Such was the little history that I collected. Years have passed since I learned these facts; but I have often thoughtfully recurred to them; and they have furnished to my mind a consolatory proof, that even in the papal church there are those whom the Lord will bring out as his people not to be partakers of her plagues; that as in idolatrous Israel there were seven thousand, though the prophet knew not their name, who had not bowed the knee to Baal—as in Sardis there were some that had not defiled their garments—so even in Rome there is a remnant, not separated, it may be, to the eye of man, but yet accepted of God, as washed in the blood of Christ, and relying really upon his atonement.

U.

PROTESTANTISM BEFORE THE REFORMATION.

Where was Protestantism before the Reformation? This question was very happily answered by the Rev. J. Cummings, at a meeting of the Reformation Society, at Oxford, on the 30th ult., as follows:—

"They ask where was Protestantism before the Reformation, now I will illustrate it by a simile. I saw in a Glasgow newspaper some time since a singular and curious discovery. A gentleman had been examining a mummy, and found in its hand a bulbous root, which must have been in the hand of the mummy two thousand years. Anxious to know the duration of vegetable life, he plants it, cultivates it, and finds it come into a flower. Where was this root all this time? In the hand of the mummy. So where was the Protestant flower?—why, in the thraldom of Rome, until God's gardener, Luther, transplanted it to the soil of Ridley and Latimer; until he took it from the superstition of the dead and the grasp of the apostate; and, by God's blessing, it has sprung up into that noble church under which it is our happy privilege to live."—Dublin Record, Dec. 1838.

The Garner.

HUMAN LIFE.

Human life is a journey which commences for each of us, the moment we enter the world, and which terminates at the grave.—We are like those, who, passengers on the ocean, are wafted by the winds towards the port, whilst they are asleep in the vessel; and who, insensible of the progression of their course, arrive there before they are aware. It is the same with the whole of life. It runs on, impelled by a continual current, which carries us on unconsciously along with it. We sleep, and during our sleep, our brief space of time flies silently over our heads: we wake to a thousand cares, and while struggling with them, life pursues its rapid course at the same rate. We are, here below, only as travellers; every thing rapidly recedes from our view, we leave every thing behind us; we throw a passing glance on the enamelled meads, or the parling brook, or whatever other object may charm our sight; we feel a pleasure in contemplating it, and before we can analyze our pleasure, we have already lost sight of it. To charm our prospects and a smiling country, often succeed rocks, ravines, precipices, and rugged paths; sometimes infested with ferocious animals, or venomous reptiles; or perplexed with thorns which lacerate the flesh; these things annoy or afflict us for a moment, and the next we are beyond their reach. Such is life; neither its pleasures nor its pains are durable, nor does the road we traverse belong to us, any more than any of the objects with which it is diversified: other travellers have preceded us on it, others are coming along it at the same time with ourselves, and countless multitudes will follow us.—St. Basil.

NATURE GOVERNED BY LAW.

This world's first creation, and the preservation since of things created, what is it but only so far forth a manifestation by execution what the eternal law of God is concerning things natural?—And as it cometh to pass in a kingdom rightly ordered, that after a law is once published it presently takes effect far and wide, all states framing themselves thereunto; even so let us think it farth in the natural course of the world: since the time that God did first proclaim the edicts of his law upon it, heaven and earth have hearkened unto his voice, and their labour hath been to do his will: He "made a law for the rain" (Job. xxviii. 26). He gave his "decree" unto the sea, that the water should not pass his com-

mandment.—(Jerem. v. 22). Now if nature should intermit her course, and leave altogether, though it were but for a while, the observation of her own laws; if those principal and mother elements of the world, whereof all things in this lower world are made, should lose the qualities which now they have; if the frame of that heavenly arch erected over our heads should loosen and dissolve itself; if celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any way as it might happen; if the Prince of the lights of Heaven, which now, as a giant doth run his unwearied course, should, as it were, through a languishing faintness, begin to stand and rest himself; if the moon should wander from her beaten way, the times and seasons of the year blend themselves by disordered and confused mixture, the winds breathe out their last gasp, the clouds yield no rain, the earth be defeated of heavenly influence, the fruits of the earth pine away as children at the withered breasts of their mother, no longer able to yield them relief: what would become of man himself, whom these things now do all serve? See we not plainly that obedience of creatures unto the law of nature is the stay of the whole world.—Hooker.

METAMORPHOSES.

Our mythologists tell us of many metamorphoses, of men turned into beasts, birds, trees; wherein, doubtless, they had moral allusions. Let me tell you of a metamorphosis as strange as theirs, and as true as theirs is fabulous. They tell us of men turned into swine by vice; I tell you of swine turned into men; when drunkards and obscene persons turn sober and well governed. They tell you of men turned into stones, and of stones turned into men immediately upon their deluge; I tell you, that of very stone sons are raised up to Abraham. They tell us of a Lycaon turned into a wolf; I tell you of a wolf turned into a man; when a ravenous oppressor turns merciful. They tell us of men turned into oaks and rocks; I tell you of the oak, rocky, flinty hearts of men turned into flesh, as Ezekiel speaks. They tell us of an Acteon turned into the beast which he loved to hunt; and devoured of those beasts wherewith he was wont to hunt; I tell you of a voluptuous beast abandoning those pleasures which had wont to spend him.—They tell you of a self-loving man turned into a flower; I tell you of a fading transitory creature changed into the image of the Son of God. They tell us of a Proteus turned into all forms; I tell you of a man of all religions, turned into a constant Confessor and Martyr for the name of Christ.—Bishop Hall.

THE WORLD GAINED AND A SOUL LOST.

Let us suppose that a man hath got into his coffers all the gold and silver that ever was, or still is in America, and all the pearls, diamonds, rubies, sapphires, and other precious stones of the East Indies. Suppose he hath got into his bags and boxes all the peppers and spices of Malabar, Sumatra, the Molacca and Philippine islands; suppose he hath got into his granaries all the rice of Syria and Indostan, and all the corn of Egypt, and all other places wheresoever it is sown; suppose he hath got into his stables all the elephants, dromedaries, camels, horses, and all sorts of beasts, both tame and wild, that are to be found in any part of the world; suppose he hath got into his garden all the flowers, plants, and trees that ever grew upon the face of the earth, suppose he hath got into his wardrobe all the tapestries and silks of Persia, the sables and furs of Muscovy and Siberia, with all the fine cloths of France and Italy; suppose he hath got into his cellars all the rich wines of Spain or Portugal, France, Hungary, or wheresoever else they are made; suppose he hath got into his warehouses all the goods and commodities that ever men traded for in any part of the world; suppose again, that all the kingdoms of the earth were his, and all the men, women, and children in Europe, Asia, Africa, and Americantly under his command and at his disposal, that he might do with them what he will, as being all his slaves and vassals: this you would all think to be a very rich man, and one who might be truly said to have gotten the whole world. It is true, no man ever did, nor is ever likely to get so much; but our Saviour, for argument's sake, supposeth a man may do it; and, after him, let us suppose the same too: but let us also, with him, suppose that this man loath his own soul; and then, what will all this that he hath gotten avail him? What will be the better for it? No more, than as if he had never had one groat in the whole world.—Bishop Beveridge.

MIRACULOUS PROPAGATION OF THE GOSPEL.

The Gospel of Christ, at its earliest appearance, had all the probabilities in the world against its success: for it was possessed scarce of any one of those advantages, which do most signally recommend a new doctrine, and make it thrive. It had no complying tenets, to soothe men's appetites and passions! but was all harsh and austere. It had no encouragement, no protection from the civil power; no force or cunning to uphold it; no men of eminence and esteem to engage on its side. The age, which was pitched upon for the discovery of it, was more discerning and enlightened, more curious and inquisitive, than, perhaps, any that either preceded or followed: and therefore the success of this doctrine could not be owing to men's ignorance or stupidity. Finally, its promulgers delivered it not out by parcels, as is the way of cunning and designing men; but offered the whole of it to be altogether examined, and compared. Nevertheless, though pressed with all these clogs and incumbrances, it sprang forth, and made its way into the world, by a swift and incredible progress. The inference from hence is plain and indubitable; that a divine power and virtue certainly went along with it, to supply what was wanting to it upon other accounts; and that its increase must needs have been supernatural and miraculous.—Bishop Atterbury.

Advertisements.

HENRY ROWSELL, BOOKSELLER AND STATIONER, KING STREET, TORONTO.

HAS just returned from England with an extensive and varied assortment of Books, comprising Pictorial, Historical and Scientific works, and several of the most recent popular and useful publications. He has also a large stock of the Church of England, Saturday and Penny Magazines, and of the Penny Cyclopaedia, besides a variety of Theological works, and Church of England Tracts, to which the attention of the Clergy is respectfully invited.

His stock of Account-Books, and of Stationery,—plain and ornamental,—is large and diversified: and to this he has added a collection of Engravings, including portraits of Her Most Gracious Majesty by several different artists.

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