"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME III.]

COBOURG, UPPER CANADA, SATURDAY, JUNE 6, 1840.

INUMBER XLIX.

Original Boetry.

For the Church THE BURIAL AT SEA.

The skies were dark with dusky night, On outstretch'd wing the vessel flew, Upon whose deck by lantern's light, We stood—a sad and chosen few.

Hundreds were hush'd below, -on deck One sleeper slept more sound than they;
For there—of early hopes the wreck—
An infant, shrouded, coffin'd, lay.

A fair young child, whose spirit light Had parted on the wide, wide sea, Taken to upper worlds its flight, From earth and all its troubles free.

And we had met o'er that lov'd child, To pay our simple fun'ral rite,
To make its bed in waters wild,
And breathe that babe our last "good night!"

We give thy body to the deep—
Sister! and friend of youthful years!
Dark is thy bed of breathless sleep!
O'cross of sed rain fact our tears! O'er ocean's flood rain fast our tears!

Sadly below the sullen wave Thy lov'd dust sinks to its long home; Would that thine were a gentler grave, Where storms ne'er rock nor billows foam!

Would that beneath the spreading yew,
Where heaves the earth with many a mound,
Where pious hands fresh garlands strew,
And wild flow'rs deck the hallow'd ground,

Where village maids bright charles being. And rosy wreaths to bind each bed, While, morn and ev'n, the red-breasts sing, Sweet warbling o'er the silent dead,

Would thou wert laid in gentle peace, Thy green grave roof'd with grassy sod, Till the blest morning of release, When saints shall rise and reign with God!

I hear the sea-dirge loudly swell-The depths lift up their voice and weep-Old Ocean tolls his hollow knell-Dull ear of death !- how sound thy sleep!

Sister!—farewell!—away, away,
Bounds o'er the brine our fleet-wing'd steed,— The time may bring a happier day,
Long with this wound shall memory bleed!

J. H.

THE EXILES OF ZILLERTHAL.*

Besides all the other sects, parties, sections of parties, tion are troubled at present, there are two classes of, we confusion—the one by crying down sound and genuine the progress of ultraism, though in opposite directions. It would be very easy to show that all such alarm is unfounded—that the present is not the age of ultraism on any subject, but of compromise upon all—that the grand distinctive marks in politics have melted away already, and that these parties themselves, the one by suppress-Sainst Popery and Antichurchism, and that the princi-Hooker, Laud and Bramhall, can alone qualify for effectual resistance to either. The projects of Dissent have been for some years before the public unmasked. The intrigues, efforts, and open operations of Popery show relentless enemy with which our fathers had to contend. It is needless now to make any allusion to the atrocities of the 16th century, or to the narrative of Huguenot suffering in the 17th, or to the sad story of the Saltzburg exiles in the 18th. The accounts before us, of the expulsion of the Zillerdale Protestants from Austria, present to us the Popery of the 19th century, and afford a very clear idea of the nature of the system, and of the effect which it produces upon crowned heads, and statesmen subject to its influence. The accounts themselves come from unquestionable authority. Dr. Rheinwald visited the Zillerdalers in their native land, and formed his notions of their doctrine, their habits, and their conduct, from actual observation. Besides the printed tracts, the kindness of a friend, intimately acquainted with all the facts of the case, has furnished us with manuscript documents equally curious, as we think, and im-Portant.—But indeed enemies themselves do not deny the fact that more than four hundred harmless inhabitants of the Tyrol have been forcibly expelled from their Spain, and Austria, as they themselves enjoy here. homes and their possessions—simply because they refused to remain in the Communion of Rome; and to the consideration of this one fact we request the reader's attention.

more than two-thirds of the way, not far from Rattenlovely valley. It is watered by a clear and abundant fiscation of property; and up to 1781, in some parts of the Inn a little below Strass, and gives the valley its testant clergy unknown. The edicts of Joseph II. perwithout quitting their own valley. Extreme poverty is gation is unlawful. howhere to be seen, and a common beggar is a rarity. In comparison with other valleys land is dear: 'a farm of three cows,' barely yielding corn enough for the con-

sumption of the proprietor, fetches 3000 florins:whereas, in the Upper and Lower Pintzgau, a farm of ten toleration now. But, miserable as it is, even this nigor twelve cows, with a proportionate complement of ara- gardly measure of religious liberty was most unjustly ble land, might be had for the same money. The people themselves are strong, healthy, and well made, though written, and public law of Austria was basely violated. not remarkable for beauty. Good-nature and honest simplicity are expressed both in their countenances and but by the hereditary and official guardians of the law. in the hearty salutation with which they greet the traveller; and a more intimate acquaintance confirms the correctness of the first impression. Their religion was, until a few years ago, without any exception, Roman Catholic, and the ecclesiastical jurisdiction divided be- cially Gottsamer, then Dean of Zell, since dead, endeatween the Bishops of Brixen and Saltzburg-the Ziller forming the boundary of the two dioceses.

In this valley, and amongst this population, it was that Protestantism, without any act of external aggressign, and without any outbreak of individual zeal or inheat, suddenly appeared, as the prophet says of lousness, to spring out of the ground, and, almost before it was noticed, had attained a vigorous maturity. Not a single Protestant place of worship or Protestant community was to be found in the whole region round about. A century before, the archbishop of Saltzburg, Count Firmian, by the help of dragoons and gendarmes, had robbed the Protestants of their money, their landed property, their wives and children, and driven them half naked over the frontiers; and it seemed as if Protestantism in every form had been banished for ever from the neighbourhood. But the Roman priest and his soldiers, in their haste to expel the heretics, had left them no books, with them. Copies of Luther's translation of the liberty of conscience. Veconfess our perfect the Scriptures, and sundry protestant devotional tracts, list consult with the dishops, and the liberty of consciences the Anadap of the liberty of confess our perfect the Scriptures, and sundry protestant devotional tracts, time to take the cause of their heresy, their religious especially Schaitberger's Letter to his Countrymen,* remained behind, and in due time presented to the eyes of the astonished Romanists some hundred worthy successors of the Saltzburg exiles. Some of the old folio Bibles had bound up with them the Augsburg confession of There was no permission necessary. Neither the clergy, faith. A great outery is often made about the Bible, the Bible alone, without note or comment; but the history of Zillerdalian conversion furnishes an additional proof of the wisdom of our church in giving along with the Bible the Prayer-book, to serve as a guide to the most important truths. Had they found only the Bible, the Zillerdalians would most probably have been split into a number of insignificant little parties, and exposed to speedy destruction. The possession of a distinct compendium of the Protestant doctrine gave them a uniform system, enabled them to be of one mind, and to give | right, to pretend that any new permission was necessary. one clear answer to their enemies. When once the good leaven had begun to work, various circumstances acceleand subdivision of sects, with which our church and na- rated and extended its influence. The Tyrolese are accustomed to travel-many visit Bayaria. There and doubt not, well meaning persons, who add much to the elsewhere some formed acquaintance with Protestants visited their churches and devotional meetings-read Anglicanism as Popery—the other by misrepresenting the true and legitimate principles of the Reformation as legitimate principles of the Reformation as their Protestant impressions confirmed, and bringing Ultra-protestantism; both professing to be alarmed at their Protestant impressions confirmed, and bringing back fresh supplies of Bibles and religious books, such as rebellion against the laws of the land, for the purpose of and laughed at the confusion and grief of their Protes-Arndt's True Christianity, Spangenberg's Sermons, Hil- oppressing them. ler's Treasury, &c. &c. On their return they conversed with their countrymen—their ideas of religion gradually developed and assumed a definite form-and a considerable number, scarcely conscious of the process by which ing the difference between us and Romanists, and the the change was effected, found that their faith was no other by breaking down the wall that separates from longer that of the modern church of Rome. Many felt sans, labourers,—some few farmers and freeholders. Dissent, give cause for apprehension that the landmarks scruples about assisting at the celebration of mass, taof religion may also be sacrificed to the compromising king part in the religious processions, or paying homage rol, and had an opportunity of hearing the wrongs of the spirit of the times. The plain matter of fact is, that to the images of saints; others abstained from frequent- Zillerdalians from their own lips. They sent a deputathere is good reason for vigilance and preparation both ing public worship; and at length some heads of families, to present a netition to his imperial majesty at lies determined to take the legal steps for a public proples of the Church of England, as asserted by Jewel and fession of Protestantism—the first of which was to send Innsbruck. Their request was apparently too moderate

According to Austrian law, every person baptized within the pale of the Roman Church, who desires to that it is still the same subtle, faithless, persecuting, and join a Protestant communion, must first submit to be instructed in the Popish doctrines, during six weeks, from two or three hours every day, by a priest, that his change of religion may not be the result of ignorance. If the catechumen still persist in his intention, the priest gives a certificate of his attendance on this 'instruction,' with vour belief? D. We believe the vord of Holy Scripture. which he goes to the civil magistrate, who gives the socalled 'Meldezettel,' that is, a written permission to fre- - E. But surely you believe in Christ as well as I? In quent Protestant worship. Without the Priest's certificate the magistrate cannot grant the permission, and that grieves me much. D. Yei, we believe in Christ without this written permission no one bred a Roman as our Lord and Saviour, and only Redeemer; but the them from entering into that holy state of wedlock; and Catholic dare be present at Protestant worship, or be received into a Protestant community. During the six weeks of instruction the law regards the catechumen as Roman Catholie, and in case of sickness it is the priest's office to administer the sacraments. Such is the Aus- Saltzburg; but things are altogether different now. I tion. Had many yielded to the temptation, to whom trian idea of liberty of conscience, concerning which Romanists still make such a noise in this country. They would prove their sincerity much better by endeavouring to procure for Protestants such toleration in Rome,

weeks' instruction.

The members of the Reformed Churches in Austria are still in a state of miserable oppression. The Roman emperors of the house of Austria observed the articles of the Westphalian peace with a truly Roman veracity. In going from Saltzburg to Innsbruck, after advancing These articles promised liberty of conscience, free toleberg and Schwntz, the traveller sees spread out before him, between two majestic masses of rock, a wide and lovel. stream, which, issuing from the southern Alps, falls into Austria, Protestant worship was forbidden, and a Prohame. Very nearly in the middle is situated the town mitted public worship, a Protestant clergy, churches, Dean. The vale presents alternately rich meadow and tolerated confessions,—that is, those of the Lutheran, heavy arable land, and is dotted over at small intervals the Calvinistic, and the Greek churches. This was no of you. with villages of handsome white cottages, farm-houses, doubt a change greatly for the better, but the Protesmanors, chapels, and churches with lofty towers and tants still have to bear with patience much that would, everything to make it dear to its children, -an in this country, have produced open rebellion. It is unearthly paradise, that might have been the abode of bliss lawful to build Protestant churches with towers, bells, or tantism, if they pleased, and was disposed to administer lawful to build protestant churches with towers, bells, or tantism, if they pleased, and was disposed to administer lawful to build protestant churches with towers, bells, or and peace, if the demon of religious falsehood had not an entrance from the street; in fact, with any appearfound his way into it, and taught persecution. The po-Pulation, amounting from 15,000 to 16,000 souls, and Roman priests not only the tithes, but the dues for bapdistributed into fourteen pastoral stations or districts, tism, marriage, and burial; and it is the Roman priest the bounden duty of every true son of the church. get their living chiefly by agriculture and the breeding of who gives the official register of births, deaths, and margarithe cattle. The poorer class go in summer into Styria and riages. The Roman clergy have the right of intruding not idle. They sent counter-deputations, and presented to deprive only resource, and over of these the points endeavoured to deprive Carinthia, where they are employed in felling trees, and into the chamber of the sick Protestant, but Brotestants into the chamber of the sick Protestant, but Brotestants some labour in the works and manufactories of the Lower linthal; but this periodical migration, though conversions; but this periodical migration, though converse with their Popish fellow-subjects upon religious topics.† Unless there be 100 Propient: nient, is not necessary, as they could all find a living testant families, or 500 souls, the erection of a congre-

* Schaitberger was one of the Saltzburg Lutherans, driven away by Count Firmian's persecution. Though only a miner, he addressed a letter of consolation to his brethren, the power of which

is still felt in his native country.
† Rechberger I., §§ 294, 296, &c.

Such is the Austrian law, and such the Popish idea of withholden from the Zillerdaliaus. The known, and not by a tumultuous mob or a fanatic priesthood only,

In obedience to the law, nine men of irreproachable character, inhabitants of the villages of Ramsberg, Hollenzen, Maierhof, &c., applied in the summer of 1829 for the six weeks' instruction. Some of the priests, espevoured at first, by fair and gentle means, to dissuade them from their purpose; others dealt more harshly; but, when it was evident that these persons had fully determined to renounce Popery, and the number of applicants for the six-weeks' instruction continually increased the clergy came to one common resolution to refuse it. until they should receive directions from their superiors at Innsbruck. The matter was accordingly communicated by the government to the two ordinaries, who approved the measure adopted by the clergy, and entered a formal protest against the erection of any Protestant' worship in the district. The consequence was, that, a year after the application, the official of the local government gave, contrary to the law, a direct refusal to those who, according to the law, had sent in their names as candidates for the six-weeks' instruction. He said, is valid, and that this, therefore, is no great hardship. 'That he had the Emperor's command to prevent the re- Let our Romanists and Disser ers say whether a law ception of any one for instruction until further orders arrived; and that until then he could not even receive a opinion.' Whether he spoke truth, and really had at and rob their children of inestimable privileges and benethe time the Emperor's command, may well be doubted; but certain it is, that, by whomsoever authorized, this refusal was a direct violation of the still-existing law.nor the local government, nor the Emperor himself had any veto in the matter. The law prescribed the sixweeks' instruction; and so long as this remains in force -and to this day it has never been repealed-no man could, with a shadow of justice, refuse or prevent it. The Edict of Joseph makes the instruction dependent solely on the will of him who wishes to abjure Popery. These nine inhabitants of Zillerdale had made known their will in the mode by law prescribed; it was therefore a base and unworthy shuffle, a mere trick of might against

The shame and disgrace of this dastardly oppression cannot, however, rest solely upon the shoulders of the provincial magistrates. The whole affair was referred to the highest authorities in Vienna, and came before the Emperor himself; and yet, during the seven years that these poor people remained in Austria, they never got justice; never were allowed the benefit of the express letter of the law; but say clergy and nobles, and

This gross injustice, however, neither shook the resolution of the applicants-nor prevented an imitation of their example; for in 1832 the number of those who declared their determination to forsake Popery had increased from 9 to 240 persons-chiefly shepherds, arti-At this time the late Emperor Francis arrived in the Tyfamilies, to present a petition to his imperial majesty at in their names as persons desirous to receive the six to be denied. All they asked was to be associated as a filial-congregation to some already-existing Protestant community, and to be visited two or three times a-year by a Protestant pastor. The deputies were admitted to an audience, and were received by the Emperor with his usual courtesy and condescersion. After reading the petition the following conversation occurred:-

> 'Emperor. Who is it, then, that disturbs you in your religion? Deputies. The clergy.-E. What, then, is according to the principles of the Augsburg Confession. Italy there are people who do not even believe in Christ; people in Zillerthal will not allow us to say so .- E. The Catholics have no right to trouble you, or use ill language to you, any more than you have to do so to them. Formerly the Lutherans were not suffered over there in of persons living together without the priestly benedicuse religious compulsion towards none. But how did you come to your present opinions? D. We have Bibles amongst us, which are more than 200 years old. My grandfather, who lived to the age of ninety-eight, and died only three years ago, was accustomed to read the Bible from his childhood; my father likewise, and I too; and thus it has been with many. The doctrine was instilled by their parents.—E. Probably some remnant of the Saltzburgers was left behind. Were you Saltzburgers? D. Yes; we formed a part of the Saltzburg territory until sixteen years ago. - E. You are determined, then, not to remain in the Catholic Church? D. Our conscience does not permit us without practising dissimulation.—E. That I do not wish. I will see what can be done for you.'

that he would not forget them, nor believe any slander-

Francis took of the law of the case. He evidently thought that they had a perfect right to profess Protesthe law with equity. Pity that he was as weak as he was who could prove that to keep no faith with heretics is

The anti-Protestants of the valley, meantime, were with the facts of the case.

all, not excepting even the Council of State. There holding of an answer to their complaints, plunged them | casting them into hell-fire.' into the greatest difficulty, and exposed them to all sorts of petty vexations, as well as violation of their conscience. Not being allowed to separate, they were compelled to send their children to the parish churches to be baptized, and thus to lay upon their necks the yoke of Rome. It is nothing to the purpose to say that the Roman baptism compelling them to send their hildren to the parish church to be baptized would, or would not, be a violation fits, by withholding them from baptism; but we should deprecate heartily all attempt at compulsory baptism, and regard it as unchristian tyranny. The consequences were, however, in the case of the Zillerdalians, worse than the act itself. Once baptized in the Roman church, they were considered to be Roman Catholics, and therefore, as soon as they were old enough, compelled to attend Roman Catholic schools, and to receive the religious instruction there communicated; and in some cases, as the sacrament of the Lord's Supper is there given to children of eight and nine years old, to receive the wafer, and thus join in an act which the parents connounces to be 'idolatry, to be abhorred of all faithful rendered as unpleasant as possible. Not only were the controversial points treated with great care and earnestness-(this was, in fact, nothing more than the duty of the Roman priests and schoolmasters)—but the heretics themselves were anathematised, and their persons so achelp recognising a father, a brother, a friend, or a neigheven the sovereign himself, combined in an anomalous bour. The children of the Papists enjoyed the sport, tant playfellows-and after schools ensued quarrels and fights; -so that at last many of the latter refused to go to school, and then the parents were charged with disobedience to the constituted authorities. In one school the zealous master went so far as to divide the children into two classes,-Christian children and Devil's children; the latter, of course, containing none but the chil-

dren of those inclined to Protestantism. Another annoyance, which perhaps some may be more easily disposed to view in its due light, was the refusal to allow these people to marry. Not having been allowed to make a public profession of Protestantism, they were not permitted to celebrate marriage according to the Protestant rites; and, being considered as heretics, they were denied the nuptial benediction by the priests of Rome. How men professing to be Christian statesmen could prefer the risk of introducing immorality rather than grant the liberty which the laws of Austria guaranteed; but, above all, how any persons calling themselves ministers of Christ could wish to punish Christians with one of the worst features of savage life, is truly inconceivable. It is another sad evidence of the tendency of Popery to harden the heart against the dictates of morality as well as of humanity; and it is most ungenerous in the writers of Popish theological journals to charge the Zillerdalians with a disregard of the sanctity of marriage, when their own diabolical bigotry alone prevented highly creditable it is to the morality of Protestantism to be able to state that—during the eight years of their oppression-not more than two or three cases occurred must the sin and misery have been justly ascribed?

The priests, however, were not content even with these neans of forcing the stray sheep back. Both in the pulpit and in the confessional they warned their flocks against holding any intercourse with the heretics, and law, where Protestants have no burial-ground of their own, they are allowed a resting-place in that belonging lers this was refused. When one of their community had no schools for their children, no temple for themselves. All religious meetings were strictly prohibited. counter-petitions, praying that no religious divisions and even of these the priests endeavoured to deprive might be permitted. In the Tyrol diet also, which was them. They conscientiously endeavoured to instruct holden soon after, the matter was discussed. Some few, their children and their households as well as they could especially Dr. Maurer, burgomaster of the capital, spoke | -but to such of them as were the only labourers or arfor toleration. But the clergy and the nobles carried a tisans this was difficult. Three of the most learned, petition to the government, in which it was asserted that Heim, Fleidl, and Gruber, tried to compensate for the toleration-edicts had not been published in those dis- this deficiency by diligently visiting the scattered Protricts, and therefore could not be applied, ex post facto; testants, and communicating what they could in con--a pretence which could deceive no one at all acquainted versation. The want of the Eucharist was deeply felt by all, and could not be supplied; for to the honour of black horse."

When the Emperor Joseph published his edicts he these poor people be if remembered, that, though for sent them to the two sovereign-prelates, the Prince- eight years deprived of public worship and the sacra-Archbishop of Saltzburg and the Bishop of Brixen. It ments, not one amongst them ever manifested the slightis true they quietly deposited them in the archives, but est wish to usurp the office of the priesthood, either that does not at all alter the state of the case. The fact by public teaching or otherwise. They waited in humthat the emperor sent them to these two prelates for | ble patience until it should please God to give them a publication and execution is quite sufficient to show that lawful ministry, and looked immediately to himself for his imperial will was that they should serve as law in a supply of that grace, the external channels of which their respective dioceses; and more is not needful to were denied them. Some did at first visit Roman prove that the Zillerdalians were entitled to the full en- churches rather than be altogether excluded from public oyment of all the liberty which they conferred. In- worship; -but the furious and damnatory and personal deed, it is a fact, that the anti-Protestant petitions from address from the pulpit soon compelled them to stay the Tyrol diet of 1834, and, again, of 1836, when pre- away-and the same cause prevented the conferences sented to the different departments of the Austrian gov- which the priests held with them from being of any use. ernment for an opinion, were unfavourably received by After a conference at Hüppach, which had lasted for several hours, and in which the people ably defended their was, however, an influence paramount to that of law and faith from the word of God, the priest concluded with justice, which triumphed over both, and inflicted upon these words :- 'I only wish that the Lord Jesus Christ the Zillerdalians the grossest oppression. The refusal himself might come into the room, that I might say to to grant them the six-weeks' instruction, and the with- him-These are the people-make an end of them by

[To be concluded in our next.]

THE TWENTY-NINTH OF MAY, OR

THE RESTORATION OF CHARLES II. IN 1660.* Never did a prince ascend a throne with a more earnest desire

of conciliating all parties than Charles the First, and never,

perhaps, did one so signally fail of attaining his object. He

came into collision with a Parliament, the majority of which being composed of men who were irritated by the favor his father had shown to episcopacy, were prod term led to oppose every measure that was likely to operate to the board of the Church. It is undeniable that Charles was imbued with ideas of the extent of his prerogative quite inconsistent with the existence of civil liberty, but it is a fact equally incontrovertible, that the pride and inflexibility which, in after years, were productive of so much misery to his subjects, were awakened by the opposition of the Puritans, a class of men rendered, by erring zeal and blind fanaticism, totally incapable of appreciating the kindness and generosity with which their monarch first treated them. It must be confessed that their resistance for a short period, as long as it continued to be constitutional, was beneficial to the nation. Many useful measures were passed, among which may be reckoned the famous Petition of Right. But the rebellious spirit that was sidered contrary to Christ's institution-in that worship | deeply scated in the House of Commons could not stop so long of the wafer which the book of Common Prayer pro- as an opportunity presented itself for exhibiting their hostility to monarchy and the Church. Unfortunately the poison was not con-Christians.' The attendance at the schools also was fined to this branch of the Legislature alone, but affected even the House of Lords. Charles had, by an impolitic act, the imprisonment of the Earl of Arundel, incurred the displeasure of his Peers, who remonstrated against the proceeding, and refused to transact any business till the earl was liberated. Other circumstances concurred to increase his unpopularity, and at length curately described, that the school-children could not the King beheld himself arrayed in direct hostility to both the Commons and the Lords. It would be tedious to notice particularly the numerous encroachments made by parliament on the royal prerogative, and the bitter recriminations of the King. The flame of republicanism, which had for a long time been acquiring strength, at length burst forth in its native virulence. The impeachment and subsequent execution of the magnanimous Earl of Strafford, under circumstances peculiarly aggravated, opened the eyes of the nation, and completely precluded the possibility of a reconciliation. Charles shortly after this transaction was compelled to take the field, and the breach between the two parties was widened by the commission, on the part of the rebels of another nefarious deed, superior in atrocity to the former. This was the cruel and barbarous murder of Archbishop Laud. This excellent prelate-whose worth, unfortunately, was insufficient to protect him from the popular fury-was indicted and, in a very illegal manner, condemned for high treason, + when his enemies (as a writer of those times quaintly expresses himself) might with equal propriety have called it adultery. The character of this great man has been traduced most disgracefully by his adversaries; he has been represented by them as an ntolerant bigot, one who wished to establish his own church on the ruins of all others, and whose delight it was to persecute all who differed from him in their religious opinions. But to these calumnies no weight will be attached, when we consider the sway that prejudice exercised over the minds of the persons from whom they emanated. Land was an Arminian, no doubt from an abhorrence of the manner in which Calvinism was abused: he was zealous-perhaps too much so; but a sufficient apology for this fault may be found in the times in which he lived. His death was, like his life, worthy of a Christian. Before he surrendered himself to the executioner he prayed carnestly that his Maker would protect his King and pardon his enemies. From this period we may date those acts of bloodshed and horror that desolated the British Isles. Episcopal Clergymen and their families were mercilessly expelled from their homes, and their property sequestrated. The misery consequent on this inhumanity is inconceivable; famine, poverty and distress reigned through the land; while the Puritans, with demoniacal indifference to the sufferings of their fellow-men, commenced a relentless persecution against them, with a fixed determination of exterminating all who opforbade the poor to accept of them an alms or a night's posed them. The hallowed church that had, in happier times, lodging. Nay, they would not allow the dead even the sent up the hymn and devout prayer to the throne of grace, now semblance of a Christian burial. According to Austrian resounded with the bacchanalian shouts of a lawless soldiery, or re-echoed the seditious harangues of the fierce fanatic. Nor were the living the only objects of Republican malevolence; to Roman Catholics, may have the nearest Protestant even the dead were torn from their graves to satisfy either a thirst minister to accompany the funeral procession, have the for gain or a love of revenge: Lambeth palace was occupied bells tolled, and erect a tombstone-but to the Zillerda- by a band of plunderers, and the body of Archbishop Parker was taken from its coffin and buried in a dunghill.—But not even died, if he had land of his own, there he was buried; if did all these discouragements quench the loyalty of Charles's When the deputies, at parting, expressed their hope he had not, a place was looked out for him in a neigh- devoted adherents; lands, happiness, reputation and life were bouring wood. In neither case were the mourners al- willingly sacrificed in his cause. But this spirit of enthusiasm of Zell, the seat of a Landgericht and the residence of a schools, consistories, and liberty of embracing any of the lower to sing a hymn at the grave; was forced to encounter a zeal quite as intense. On one side I will not forget, neither will I believe any thing bad and in both, the policeman and his dog were the only of- might be seen the undaunted cavalier facing his enemies with the ficials in attendance. The poor people were particu- resolution to conquer or die; while on the other might be beheld This conversation shows the view which the Emperor larly grieved and indignant at the presence of the dog, the infatuated Roundhead contending with all his might in what which seemed to refer to the sepultura canina; and the he conceived to be the cause of the Almighty. Such was the most ignorant and the dullest could perceive that a reli- distracted state of unhappy England; nor did the Northern divigion which adds insult to injustice is not the religion of sion of the kingdom present to the true lover of his country, in the New Testament. The inability to pay respect to the contests between the Covenanters and Royalists, a spectacle amiable, and that the keepers of his conscience were men the dead was, however, forgotten in the keen sense of less melancholy and repulsive. The polished Langhome thus want of all means of edification for the living. They laments the desolate condition of Scotland in the time of the Revolution, and in the reign of Charles the Second,

"But, O my country! how shall memory trace Thy glories lost in either Charles's days,
When through thy fields destructive rapine spread,
Nor sparing infants' tears, nor hoary head?
In those dread days, the unprotected swain

* From the Cobourg Star. † It was maintained by the parliamentary advocate, that though none of his crimes, considered separately, were high treason, yet when taken in the aggregate they were equivalent to many grand treasons. To which the Archbishop's advocate replied, "I crave your mercy, good Sir; I never understood before this time, that two hundred couple of black rabbits would make a black horse."

* From the London Quarterly Review.

Mourn'd, in the mountains, o'er his wasted plain; Nor longer vocal with the shepherd's lay, Were Yarrow's banks, or groves of Endermay."

"Twere long to tell and sad to trace" the workings of this inveterate dislike to Monarchy and the Church, and the triumphs it obtained over the cause of order and good government. Though at the commencement of the civil war the king-from the devotion and courage of his supporters-was enabled to contend on equal terms with his opponents, yet from want of means he was quite unable to endure a protracted contest. Numbers of his troops daily deserted his standard, not owing to any decrease of attachment to his person, but to the impossibility of procuring the supplies necessary to subsistence. His difficulties were multiplied by the calamitous defeat which the brave but unfortunate Prince Rupert sustained when

"on Marston Heath Met, front to front, the ranks of death;" and the battle of Naseby, that followed shortly after, completely prostrated all his hopes of success. The failure of his final resource I pass over in silence; they who were engaged in the tragedy lived to rue the part they had played; let us therefore think of them with a spirit of forgiveness.

"O rake not up the ashes of our fathers! Implacable resentment was their crime, And grievous has the expiation been."

He eventually ended his painful existence upon earth on the scaffold-a victim to the blood-thirsty fury of an impious regicide, and loaded with every species of shame and ignominy that unlicensed fanaticism could shower on his innocent head. But even in his degradation he found comfort in that Church whose members had shed their life-blood in his defence. A prelate * of that religion which was now contemned and trampled under foot administered consolation to him, and reminded him of the crown that was prepared for him in a better world, of which no foes could deprive him. The majority of the people-dissatisfied with the high hand with which Cromwell perpetrated his acts of tyranny-were struck with horror and disgust at this fearful consummation. They had longed for the visionary freedom of a democratic government, and for a time the Almighty thought fit to grant their wishes. Previous to the usurpation of Cromwell, they had gloried in the misery of their fellow-creatures—the established religion had been demolished with rapidity enough to gratify the wildest enthusiast-and the foundations of monarchy had been destroyed to an extent sufficient to please the mos insane republican; but for this liberty, as it was ignorantly termed, they paid dearly in the military rule of Cromwell. All, except the myrmidens of that i sperious despot, lamented their rashness and deplored their credulity. The Presbyterians, who had warmly co-operated with the Puritans in the subversion of Royalty and Episcopacy, now began to look with a jealous eye on their allies, or rather on their governors, and bitterly declaimed against their opposition to the erection of a national church. Many attempts to restore the son of their late monarch to his lawful rights were made during Cromwell's administration, but all were unsuccessful. It was an occasion of this kind that gave rise to a division in the Scottish church—which continued to exist until the abolition of Episcopacy in Scotland in the reign of William the Third-between those who were in favor of the contemplated restoration and those who sided with the Puritans, or as they were called the Resolutioners and Remonstrants, from the latter of whom the Covenanters of Charles the Second's time were descended. But at length, in 1658, the world was rid of a man who had acquired his power by iniquity and bloodshed, and of whom it may very justly be said, as was said of Cinna, "ausum eum, quæ nemo auderet bonus; perfecisse, quæ a nullo, nisi fortissi mo, perfici possent." The impotence of his son Richard, and the iron sway of the army, who were really the rulers of the nation, made way for the happy event which was universally desired, the resteration of the regal form of government and of the Church of England. We shall be struck, upon a careful consideration of the subject, with the wisdom of the Almighty in the choice of the instruments of his will. This great work was mainly performed by the exertions of General Monk, one of Cromwell's most faithful followers and most efficient officers. Had any one-gifted with the spirit of prophecy-told the usurper that the lofty structure he had barbarously cemented with a monarch's blood should exist only during his life-time-that the Church he conceived he had crushed for ever should regain her former ascendancy-and that the principal producer of this change should be one of his favorites -the tyrant would have laughed him to scorn. So inscrutable MANFRED. are the counsels of Omnipotence!

BARBAROUS ORIGIN AND ABSURDITY OF DUELLING.

It took its rise in times when society and laws were unsettled; when war was the great employment of men, and when matters in dispute were decided more by force than justice. William the Conqueror introduced into England the trial by battle or duel. An accused person, instead of being examined and tried by evidence, often was sentenced to fight his accuser in single combat. It was superstitiously thought that God would surely, and by a kind of miracle, protect the innocent and punish the guilty. To a similar issue were trusted rival claims to property and other important civil rights. Then, however, the duel was lawful; it was appointed by kings and judges, and the law of honour was the law of the land. But even then a duel required a previous legal sanction. It might not take place at the mere will of the contending parties. The gloomy reign of superstition passed away: duelling was pronounced a crime; but the violence and barbarism of man's nature survives long-lived superstition itself, and "the law of honour" defies the power of advancing civilisation. Go into the depths of barbarous Africa-the savage decides his quarrels by brute force or dexterity. Go to America, where, in many things, republicanism has thrown back society for centuries-there "the ww of honour" arms the barbarian hand of civilised man with the cruel bowie knife. Look at home-the practice of duelling, "depending on certain conventional rules of honour or of fashion," often stains England with blood which calls to Heaven for judgment. The law and the practice, then, originated in barbarous times, and the innate barbarity of human nature retains them. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not" (Jas. iv. 1, 2). "Only by pride cometh contention" (Prov. xiii. 10). The occasions of duelling are frivolous. This charge will hold good in our own land. "The law of honour" has its chief sway in those circles where fashionable frivolity wastes away human existence in pursuits vain as the froth upon the waters of the restless sea, and leaves the mind a prey to fancied evils and imaginary wrongs. The laws of our privileged land provide dignant at the neglect, seizes and draws from its scabbard the sword of justice; grasps the power of life and death; and while the legislature of the country, session after session, is softening the of all-was given. severities of panishment, and yielding to the petitions of the people to spare the lives and the blood even of the guiltiest of the guilty, this "law of honour" sends-yea, forces-men out to be their own or each other's executioners for an affront! A word. imputing falsehood, dishonesty, cowardice, unchastity, to a man or to his friend, or expressive of contempt for him, startles the barbarian tyrant, Honour, from his throne, calls forth the sentence of his despotic law, and men must fight with deadly weapons, and place their bodies and souls-their all in time and in eternityupon the point of a sword or the bullet of a pistol. Thus on a most

* Juxon, afterwards Archbishop of Canterbury.

frivolous occasion the "rod of pride," (Prov. xiv. 3) is put into

"the mouth of the foolish;" "the law of honour" requiring the

affronted man to give a challenge, and the affronter to apologise or

fight; while to some men's pride, the risk of life itself is preferable

to making an apology. Thus "death and life are in the power of

the tongue, and they that love it shall eat the fruit thereof."--Rev.

CHURCHMANSHIP.

We hear much of Dissent on principle; we need to hear more of Churchmanship on principle. The man who cleaves to his Church simply because he was born in her, or because he has become accustomed to her, or because his friends associate themselves with her, or because it is more convenient, or it suits his temporal interest and advantage to belong to her,—he is no better than a step-son; he will never stand by her in her jeopardy; he may accompany her in the calm, he will desert her in the storm. those that have examined the reasons of their choice, who have prayed over the subject, who have come to their decision influenced no less by the convictions of their understandings than the affectionate sentiments of their hearts,—these are the children in whon the Church may rejoice, and for whom she is bound to give glory to God; children whose love to her is as enlightened as it is fervid, and as disinterested as it is decided; who would love her the more if she were clothed in sackcloth, and would cleave to her though she were stripped of all but her spirituality. May God fill her bosom with such sons !- Rev. H. Stowell.

THE CHURCH.

COBOURG, SATURDAY, JUNE 6, 1840.

We read in the Holy Scriptures that, in the reign of Ahab, the wicked king of Israel, God was pleased, as a udgment upon his rebellious people, to afflict the country of Samaria with a grievous famine. The immediate cause of this calamity was a long cessation of rain from heaven, the consequence of which was a parching and utter barrenness of the land. The herbage of the fields lost its greenness; the fruits of the earth withered and died; the beasts of the field, deprived of their sustenance, perished; and every day the same calamity was pressing upon man with more appalling severity, until the most frightful want and misery arose.

But it pleased God to pity the distress, and accept the prayers of the faithful amongst his people: rain at last was sent to revive the dying fruits of the earth; and plenty was restored. The process of this merciful interposition of Providence is beautifully described. Eliiah the prophet, whose intercessory prayers had often been raised to heaven on behalf of his suffering country, goes to the top of Mount Carmel; and while devoting himself to earnest supplication to God, he desires his servant to ascend the hignest eminence, and look towards the sea. At first there is no answer to his earnest prayers; but still he is not weary of crying unto Him who is the author of blessings. Seven times in succession, the messenger is sent upon the same errand; and at last the boon is gained. He discerns, rising out of the sea, "a little cloud like a man's hand." Rapidly it spreads; by and by the heavens are overcast, and the long expected rain descends; the earth once more is fertilized, and the famine ceases.

We adduce this remarkable and pleasing incident, as presenting no slight or uninstructive resemblance to the progress of the dispensation of grace.

As the consequence of the fall, the curse of God fell pon the world.—that world which, at its first creation, ne pronounced "very good." Severe, on account of the wickedness of mankind, were his judicial visitations; but worse than every temporal calamity, was the spiritual barrenness which prevailed,—the wide-spread famine, the almost universal desolation in the moral and religious world. The dews of his heavenly blessing were withheld; the light of his grace was withdrawn: and darkness-a midnight darkness of the soul-fell

But amidst his judgments God remembered mercy Pitying the lost condition of his creatures, he "laid help upon one that was mighty to save,"-even his own blessed Son, who died upon the cross that we might live. And this redemption, so infinitely beyond our comprehension in its origin and plan, was in its progress gradual; verifying the appearance of that cloud from the sea, fraught with temporal blessings to the Israelites, no larger at first than a "man's hand." Obscurely announced at the moment of the Fall of man, "the Lamb slain from the foundation of the world' was more clearly foretold to patriarchs and prophets before the Law: he as prefigured in the Mosaic ordinances; explicitly announced by Isaiah and the prophets; until, in the fulness of time, he appeared "God manifest in the flesh."

After Christ's advent into the world, the consummation of the great plan of redemption was, in a similar manner, gradual and progressive. First, he was seen a helpless infant iu a manger at Bethlehem, while seraphs from heaven, in triumphant song, announced his coming, and heathen sages-types of the Gentile world-paid homage to the new-born king. We follow, then, the Saviour through his pilgrimage of sorrow, until in the garden of Gethsemane we witness his agony, and on Calvary's hill behold the consummation of his sufferings. There his humiliation ended; and victory and honour thenceforth attended him. Over death he achieved a triumph, and of the grave he became the conqueror. He rose triumphant from the tomb; and then,-the ransom paid, the atonement perfected,-man's justification was complete; the hand-writing of ordinances, nailed to the cross, was no more to appear against us;

But the plan of redemption was not yet complete .-Man must be sanctified as well as justified; his heart must be changed, his mind renewed, and his nature purified, while his condemning guilt was atoned for: "redeemed from all iniquity," the followers of Jesus must also be a "peculiar people, zealous of good works." Another office was to be performed by our Saviour, besides our ransom by the price of his own blood. He and therefore, forty days after his resurrection, he "ascended up on high, led captivity captive, and gave gifts unto men." The first fruits of this his advocacy on our behalf was the outpouring of the Holy Spirit of God; ces of the Church, it is our privilege at this season to commemorate. In the bestowing of this unspeakable were completed, which were manifested first like the litas too frivolous for legislation. But "the law of honour," as if in- more widely as the plans of the Almighty Providence Comparing the history of the Church in different ages,

we shall at once perceive that the influences of the Holy Spirit—thus graciously vouchsafed—have been variously exerted at various times. In the days of the Apostles, an extraordinary effusion of the Holy Ghost was bestowed, because an extraordinary effusion was necessary. The first preachers of the Gospel were entrusted with a duty peculiarly arduous,-that of converting a hostile world to the faith of Christ. In their case, indeed, we may say that the ignorant were to be enlightened—the timid rendered brave-the weak made strong-the wavering resolute—the doubtful confirmed; but a transformation so sudden and effectual could never have been accomplished without an extraordinary inspiration of the Holy Ghost. But as time advanced, and the religion of Christ made progress, that extraordinary influence of the Spirit was gradually withdrawn; and an ordinary, tranquil, sin-

Various are the opinions, as all are aware, and frequent the disputes amongst professing Christians about the manner in which this divine influence is exercised and felt: we are fallible creatures; and a thousand circumstances often concur to warp a right judgment and pervert a sober feeling. We cannot, therefore, wonder that upon this peculiar doctrine opinions should exist which are wild and chimerical, and that there should be some who ascribe to the controlling agency of the Spirit of God those wild bursts of enthusiasm and those passionate excitements which are often the mere workings of animal feeling acted upon by an agency purely human. We shall not deny that lively sensations of religion may be communicated by these exciting methods of awakening them; but experience teaches us to suspect their genuineness and to doubt their permanency. The Spirit of God works upon man by influencing his reason, as well as by affecting his heart; but if religious impressions are awakened by appeals to the passions only, they can neither be complete nor durable. This wildness and extravagance of excitement is condemned, indeed, by every thing analogical in the world around us. Substances which are most combustible are soonest consumed; and such as are most susceptible of effervesence are usually the most vapid and distasteful when that effervescence is over. We know, too, that the earth is more effectually watered, and its growing plants better fertilized, by the softly descending shower than by that which comes down in floods and torrents.

Powerfully, therefore, as the Spirit of God may work within the human heart, -and who will question its controlling, its subduing power,-we are taught by Scripture, as well as by reason, to believe that it works calmly and silently; that, in short, in the exertion of his saving influence upon us, "the Lord is not in the great and strong wind, nor in the earthquake, nor in the fire; but in the still, small voice." So that when persons lay claim to that violent influence which realizes the tempest, the earthquake, or the fire; when they say that they feel that holy operation impelling them on to an obvious and even an indecent extravagance, we must ascribe it, it is to be feared, not to the great source of pure and undefiled religion, -of a calm and rational and settled belief,-but to a powerful excitement of animal feelings, a high-wrought sensibility, and over-heated passion. This we admit, -with all its wildness and all its frenzy,-may sometimes be genuine; but, as a general rule, it is questionable and delusive as a test of real and deeply-seated religion. The only safe standard of judgment is the calm result—the every-day operation of the Holy Spirit's influences,—a grateful love, a hearty devotion to God; a delight in his service; a satisfaction in prayer; a tender conscience; an unblameable life. These are evidences of true religion, and proofs of the working of the Spirit of God in the soul, which cannot be mistaken: there can be no satisfaction, then, with the spiritual state until such as these are exhibited; and without them, the wildest flights of an enthusiastic or heated temper may be more correctly ascribed to the delusions of Satan, than to the purifying agency of the Spirit of God.

In the Montreal Gazette of the 28th May, we observe statement from a Committee of the General Assembly of the Kirk of Scotland in behalf of the members of the Scottish communion in these Provinces. Upon the arguments advanced by this respectable body in favour of their claims to a property the exclusive right to which is asserted by the Church of England, we shall offer no remark. They have been replied to and overturned a hundred times; and whatever may be the cogency of the arguments on either side, the question is now referred to a tribunal most capable of weighing the pretensions of the respective claimants, and best qualified to pronounce a decision in accordance with the dictates of Law and the principles of the Constitution. We cannot, however, refrain from expressing our surprise that, in a document coming from so respectable a quarter, there should be so much in statement that is erroneous, and in deduction that is unsound and reprehensible.

We most unequivocally deny the charge that, in these Colonies, the Chuich of England has been exalted, while the religion of Presbyterians has been kept by Government in a state of depression. It might be stated, as a truth which none will controvert, that they have done little for the Church of England, and for the Church of Scotland less; but as for any extraordinary partiality to the former at the expence of the latter the "nursing fathers and nursing mothers" of the Church have not at least that sin to answer for. The expence of maintaining the very inadequate supply of clergy in these Provinces had always been borne conjointly with the Government by that excellent Association, the Society for the Propagation of the Gospel in Foreign Parts; and of late years, as a manifestation of the partiality which avakens so much of jealous feeling on the northern side of the Tweed, the annual appropriation made for this object by the Imperial Parliament has been withdrawn! Without seeking for proofs of favouritism, we should be glad to be furnished with evidence that the Church of Engand in the Colonies has received the power of sin was destroyed; the sting of death was ordinary justice at the lands of the State; and if, from a variety of causes, individuals have left the communion of the Church of Scotland and attached themselves to the Church of England, we have, on the other side, a painful array of facts to shew that from the lamentable inadequacy of the number of the clergy to the wants to be supplied,-from the impossibility, in numberless cases, of attending even occasionally and irregularly upon the ministrations of the Established Church,hundreds, yes thousands have been seduced from her must be our Intercessor at the throne of the Father; communion, and have become mixed up with the multiform religious and political sects which are the bane of this western hemisphere. As to communion with the Established Church being "made indispensable as a means of success in the more liberal professions," we an event which, in the successive festivals and observan- boldly challenge the respectable Convener of the Colonial Committee of the General Assembly to adduce a solitary instance in which a man's religious belief in the gift, the effects of that dispensation of grace and mercy | Canadas has had a feather's weight in raising or diminishing his means of success in such professions. We have redress for real and substantial injuries. They pass over others the cloud upon the distant sea,—spreading more and had, on the contrary, more laxity than strictness to deplore; for had the members of the Church of England, were matured; until at length, in the descent of the in Upper Canada at least, evinced half the union and Holy Ghost, the final blessing—the last glorious result half the earnestness in asserting their principles and rights which others have employed in endeavouring to subvert them, we should have been less troubled at the present hour with groundless complaints and disloyal

It is easy to make assertions; but it is neither dignified nor honest, in the face of statistical facts, to make such an affirmation as this: "In point of numbers the Presbyterians greatly exceed the Episcopalians; and in the Upper Province, if not the most numerous, they are at least as numerous as any of the denominations."-This, we repeat, is contradicted by statistical returns,better, with all their admitted imperfections, than random assertions and guesses at numerical strength. How egregiously absurd, too, to put forth gravely to the world a declaration such as this: "There are no doubt men of high respectability, and great wealth and influence among While we accept, with every due acknowledgment, the generous adversaries; the fault, however, is not chargeable upon themselves (no instance of a departure from it having been established by the second of the sec subduing influence only was exerted upon the hearts of farmers, the best class of servants, are all Presbyterians."

are respectable individuals belonging to the Church of England; and ready as we are to confess the sterling merits of many of the Scottish settlers, it is as invidious as it is untrue to say that the Presbyterian communion embraces the "great body of the merchants, the most successful farmers, and the best class of servants."

Presbyterians in Canada are spoken of in this Report as if they all belonged to, and were all firmly attached to the Kirk Establishment. But the very reverse is the case: - a large majority, we will venture to say, belong to various sects of Seceders from that body; and of these a considerable proportion are of American origin, and openly repudiate the principle upon which a share of the Clergy Reserves is contended for. In the Johnstown District, for example, out of 5697 Presbyterians, only 1244 are returned as belonging to the Kirk of Scotland; and in the Niagara District the members of the latter communion are found to bear a proportion much smaller still to the whole body who term themselves Presbyterians.

But the most reprehensible and offensive paragraph in the whole Report is the following, in allusion to the wrongs which Presbyterians are alleged to have suffered, and the martyr-like patience with which those wrongs have been endured: "The loyalty, however, that has stood so many shocks, may be too long and too severely tried; and if the hopes of the Presbyterians are finally disappointed, the result may prove more unfavourable to the tranquillity of the Province than seems to be gene. rally supposed in this country."-This, if seriously pressed, is a positive innovation upon Christian p ple,—as understood at least by members of the Church of England,—the inculcation of a loyalty of expediency, very different from what our Saviour taught, the Apostles reiterated, and all the early Christians practised. This is language, we must candidly affirm, discreditable to any Christian body,-improper in its spirit, disorganizing in its tendency, and utterly indefensible on any religious or patriotic grounds.

We unite with the Editor of the Hamilton Gazette in stating, that the "Scotus" whose communication lately appeared in our paper, is not to be identified with the individual who, under the same signature, has written various excellent articles on education which we have, from time to time, transferred to our columns.

We were prepared to comment at some length upon the Correspondence which is given below; but the able and lucid statement of a sound, and what with Churchmen ought to be an established and immoveable principle, contained in the letter of Mr. Bettridge, renders any remarks of our own unnecessary. We may, however,in the anxiety we so strongly and conscientiously feel to repress the latitudinarian spirit of the day-return to the ubject soon: in the mean time, we recommend that letter to the serious and prayerful consideration of our

It is particularly requested that our Clerical and other Agents will have the kindness to transmit to us, without delay, whatever subscriptions they may have in hand or which they may be enabled at an early period to collect; and our Subscribers generally, who are still in arrears, are solicited to pay over the amount of dues on the current and past volumes to the nearest Agent, at their earliest convenience.

COMMUNICATIONS.

To the Editor of the Church. REV. AND DEAR SIR;

I enclose copies of a letter from our County Member, and my answer, which I would thank you to have inserted in "the Church." I am induced to desire the publication of these letters by the request of many friends, and by the knowledge that much isrepresentation (I trust not wilful) has been circulated on the contents of my answer. I believe the principles set forth in my letter are sound, and according to true Christian charity. I am exhibition of these principles will expose me: having, therefore, avoided and declared as Schismatics from Christ's Church. "counted the cost," I can unhesitatingly send them forth to the world in hope of a blessing.

With continued prayers for the success of your labours, Believe me, Rev. and dear Sir,

Yours very truly,

WILLIAM BETTRIDGE.

Woodstock, 25th May, 1840.

COPY of Letter from R. Rollo Hunter, Esq., M.P.P., to the Rev. Wm. Bettridge, B.D., Rector of Woodstock. MY DEAR BETTRIDGE;

* * * * * We had a meeting about a Presbyterian Church some days ago at Woodstock, and a committee was appointed to collect subscriptions, of which I am chairman; in that capacity I intrude my petition praying for your countenance in this business. I understand you intend fencing the piece of land between the two Villages,-if so, do you think you could let us have a small portion for a site for the said Church, as it is an object with us to divide the distance, and serve as a connecting link between the east and west ends? If you, at your leisure, would inform me "of the how much," and as to the correctness of the information alluded to above, you will oblige.

Yours very sincerely, R. ROLLO HUNTER. (Signed) Woodstock, March 18th, 1840.

REPLY.

Woodstock, 6th April, 1840. My dear Sir ;-I have to apologize for the delay which the very pressing demands on my time have occasioned in my answer to your letter of the 18th ult. Could I have hoped that the motives which might dictate a simple affirmative or negative to your request would not be misapprehended by friends or misrepresented by enemies, I could have disposed of your application with most convenient brevity. There are occasions on which it is necessary to explain fully the reasons of our conduct. I believe this to be one, and therefore I have been obliged to defer writing till I had time to state these reasons.

You say, "We had a meeting about a Presbyterian Church ome days ago at Woodstock, and a Committee was appointed to collect subscriptions, of which I am chairman; in that capacity I and west ends of the village, you say, "Do you think you could let us have a small portion for the site of the said Church?" As the countenance of my humble yea or nay will necessarily subject me to the charge of inconsistency on the one hand, or of bigotry and intolerance on the other, I may fairly claim permission to shew cause for my procedure.

you have made upon all denominations save your own Church, including that to which I have the HONOUR to belong, the Presbyterian; you preach against them, you write against them, &c."harm, and raised a feeling of enmity towards your Church in the minds of many. minds of many, that no exertion of yours can ever obliterate." body of the merchants, many of the most successful farmers, the best class of servants, are all Presbyterians." the idea of defence of self instead of attack of others. It is very possible, in self defence of self instead of attack of others.

admission—apparently so reluctantly made—that there him, who is, perhaps, very reluctantly placed in such a situation. I allude to this circumstance merely to urge upon you the presumptive inference, that if I wrote and preached against others, I did it conscientiously. I admit most readily that on two or three occasions I have preached in defence of the Divine right of Episcopacy, and in my little pamphlet, "The Presbyter of Woodstock," I have stated distinctly my views on what I understand (with all Catholic Antiquity,) by the Church of Christ, and what by Dissent and Schism. That publication has already had a wide circulation on this continent, and will, ere long, make its appearance in England. I must therefore be careful to maintain a steady consistency with the opinions advanced in that work. I am aware that the practical exhibition of those principles will expose me to sundry and divers charges of higotry, intolerance, exclusiveness, and the like ;-this is natural,-the "shield of faith" shall be my

You request my "countenance" in the erection of a "Presbyterian Church," and as a fruit of that "countenance" a sms portion of land "for the site of the said Church." The answer to the request for "countenance" will necessarily involve my purpose with respect to the portion of land. To the answer therefore which your request for "countenance" in your undertaking requires, I will now apply myself.

Every Christian man is bound, even for the preservation of self-respect, to act strictly in consistency with the principles which he is persuaded have their foundation on the word of eternal truth. Should his persuasion be isolated, or even at variance with the generally received opinions, no unkind presumption ought to exist against his motives, much less ought any other than efforts of an enlightened toleration to be made in order to induce a return to the principles and practice of unity and conformity. But if a man's principles have the direct sanction of the wise and good through all ages up to the first hour of their declaration to the world, and if, moreover, these principles are in strict accordance with the Divine Oracles, then to depart, or even to decline from the conduct which such principles enjoin, would be a base dereliction of duty to God and man. Now, I am persuaded, as fully as that, at the moment I am writing, a most beautiful and exhilarating sun is shining upon me, that Christ has but one Church, comprising two parts, the visible and invisible, the militant and triumphant, the one by grace, the other in glory, the earthly and the heavenly, the called and sanctified here, the glorified "first-born" hereafter. I am most fully persuaded that Christ designs and requires that the members of this one church should be "all one" as He is one with the Father, that there should be no more Schism in that part of His body which is militant here on earth, than there is in that which is triumphant in heaven, but that they should "all speak the same thing, be of the same mind and of the same judgment." I am most fully persuaded that where the Spirit of truth has enlightened the mind, and the Spirit of love has been shed abroad in the heart, there the purpose of Christ to gs ther together His scattered people in one holy and united body, wi be readily understood and fervently striven after. In proporti as the divine beauty of this oneness is appreciated and valued, will the subjection of mere private opinions to Catholic verities bo secured, and the harmonising of all the distant members in one communion of Christian brotherhood be desired and effected. believe it has been the prevailing aim of the true Church of Christ in all ages to maintain this unity as well in "doctrine" as in "fellowship." If, therefore, I find the notion of the age in which I live at variance with this Catholic principle of unity, I immedi ately reject it. I know no other way of attaining to stability in Catholic Christian truth. The heresy of Arius, for instance, pre vailed for several centuries to a most fearful extent, and appears at one time to threaten the very existence of Christ's true Chareb How was the truth preserved and unity restored? How was triumph (under God) secured? Most certainly by an appeal the Catholic faith of the primitive times preserved in and by Church, "the pillar and ground of truth" and unity. How the heresy of transubstantiation to be refuted? By an appeal to Scripture? To this the Papists themselves appeal, -No, but by an appeal to the doctrines of Christ's Catholic Church in pare and primitive antiquity. For seven centuries the dogma was un known; which, if necessary to salvation (as the Papists assert) and to communion with Christ in his Church, it could not have been ; I reject, therefore, transubstantiation, and all other novel ties of the Church of Rome. By the same test must the schismatics of the last three centuries be tried. For instance, the Que kers, who reject altogether the Sacraments and the Ministry, ma quite prepared for the obloquy to which the public and practical in spite of any apparent piety in the individuals of the body beginning to the body begin rebaptizers are in the same predicament. In vain shall $\pi e^{-\frac{1}{2}}$ for any traces of their practice in Christ's Church for sixteen ct turies, and therefore, on that ground alone, as Christ promised to be always with His Church, and could not have left it under a vital error, I reject it, and unhesitatingly yield to the evidence of Catholic testimony that it is Schism. So with respect to the al most numberless Sects who are "heaping to themselves teachers, to the rejection of those who are called by lawful (that is Divine) authority to execute the offices and discharge the duties of the Christian Ministry. The language of the Catholic Church is "It is evident unto all those diligently reading the Holy Scrip tures and ancient Authors, that from the Apostles' times there have been these orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." No man may take this honour to himself either to minister himself in holy things, unless he be lawfully called and ordained thereto, or to nominate others to the unless he have the authority handed down to him by constant succession from the Apostles. A duly ordained presbyter has received authority to preach the Gospel and to administer the craments; but no authority was ever given by the Apostles, or by Christ's Catholic Church, to a presbyter or presbyters, to ordain others to the office; that authority has ever resided, till the refor mation, in the Bishops alone. I am forced to the conclusi therefore, that any other than Episcopal ordination is invalid and consequently that they who are otherwise ordained than by the laying on of the Bishop's hands, have mere human but no Di vine authority for executing the office of Ambassadors of Christ or for administering His Sacraments. Such is the belief of the Church, as she requires and acknowledges only Episcopal ordins: tion, and that by those who have received authority to confer it. You may remember (for I have understood the declaration gave you and others offence at the time) that I once stated from pulpit, that John Calvin, Martin Luther, John Knoz, Wesley, Rowland Hill, &c. &c., had no more right or authority to ordain ministers than "the presbyter of Woodstock," that is, none at all. It is clear as light I cannot give that which I possess not. Wesley could make a Wesleyan minister, Luther a Lutheran minister, Calvin a Calvinist minister, any Presbyter a Presbyterian minister, but none so ordained or made could be called Ministers of Christ's Catholic Church. If any Presbyter may ordain others to the office of the Ministry, there can be no end to Schism, Dissent, confusion and disorder, and no prospect And then, in case of my fencing off some land between the east and west ends of the restoration of unity in the Church of Christ. The plea of the contract of necessity was, I am aware, vehemently urged by some, and in cautiously admitted by others, with respect to the ordinations of some of the early reformers. That necessity now no longer exists. A return to the "old paths" has long been practicable, and therefore to perpetuate a system of ordination which the voice of Christ's Catholic Church prohibits and condemns, is nothing more or less than ignorantly or perversely to perpetuate Schism. animadvert on the course which, as a minister of the Church, I am are not ignorant of the specious notion, the offspring of that specious notion is the course of the course which is the course of the pursuing, I make the following extract, "I allude to the attack rious liberalism which characterises our age, that the disciples the meek and lowly Jesus ought not to contend about forms Church Government. In the abstract it may be urged that any form of Church Government can only claim precedence or uni versal adoption as it is discovered agreeable to the mind of the of testimony in favour of an existing form might be, it would be

considered sufficient by the humble minded Christian to induce

concurrent testimony of all ages can be adduced up to the Apostles

lished for 1500 years), a plainer intimation of the Divine will con- ist from her. I believe that the very slight difference in doctrine cerning the form of Church government ought not to be expected; and I confess myself unable to understand by Scripture light the frame of that mind which would boldly reject such evidence for Episcopacy, and invent a new and unauthorized method for the Government of Christ's Church. If on the contrary it be a matter of indifference under what form the Church exists, then are we furnished with a strong reproof to Dissenters. Why do they become Schismatics and thus destroy unity on such frivolous

The more I read of God's Holy word and perceive His purposes concerning the Church which He hath purchased with His blood, the more indelibly is the persuasion fixed upon my mind, that "unity" in "fellowship" as in "doctrine" must be maintained There shall be but one visible fold under one Shepherd (visible or invisible), Christ the Lord. The more I study the writers of the first and present ages of the Church, and contemplate their unremitting efforts and exhortations to preserve the unity of the Church under the Chief Pastors or Bishops, and Priests and Dea cons, and the more clearly I trace in after times, even for fifteen hundred years, this only form of Government in Christ's Church, the more perfectly satisfied am I that this form was designed by Christ himself to be permanent, and that recklessly and unadvisedly to alter, or voluntarily to depart from this form, is to sin against Christ himself. The more I see of the effects of Schism upon the professors of Christianity, the more irresistible to my mind is the conclusion, that it is a device of Satan to thwart the purposes of Christ concerning the unity of His body, which is the Church. The efforts which during the last half century have been made to conciliate Dissent (Romish or Protestant) have most signally failed; nay, they have changed the natural though latent spirit of Schismatical opposition into avowed and rancorous enmity against Christ's Church. If we know not these things we after the presentation of the Address, the Bishop left this place must willingly shut our eyes to the events which are daily passing here and at home. To persist in these efforts can only deepen the guilt of Churchmen, and render the attainment of unity incaleulably more difficult. It is not for me to explain the causes or trace out the motives of that virulence of enmity which is now so generally manifested by Dissenters of all kinds (not excepting the Presbyterians) against the Church. It must, however, be consoling to every Churchman to know, that it is not because the Church has departed from, or ceases to contend for, the faith of Christ,—or because the Sacraments of Christ are not duly ministered in and by her according to Christ's appointment, -or because she has renounced the fellowship of the Apostles, -or because she has lost the ministerial succession of Bishops, Priests and Deacons, whom Holy Scriptures and ancient authors point out as the only legitimate officers in Christ's Church, -or because her terms of communion are of so unscriptural and uncharitable a character as to offend and repel the enlightened and pious believer in Jesus. These are not among the reasons or motives which can be assigned with truth either for Dissent or enmity. I know that some affect to discover "lofty and arrogant pretensions in the Church." If it be a lofty and arrogant pretension to claim descent and authority in direct succession from the Apostles of our Lord, or to labour in the exercise of that authority for the spread of Christ's Gospel, or to contend earnestly for the faith once delivered to the Saints, or to maintain the belief in one holy Catholic and Apostolic Church, in opposition to Romish and Protestant Dissenters and Schismatics, or to banish and drive away all erroneous and strange doctrine from this one fold of Christ, or to aim unceasingly at the universal prevalence of Unity according to Christ's prayer and precept, or to train up the people to fear God and to honour the Sovereign, or to be subject to the powers that be according to Christ's ordinance, or to accept the means when proffered by the State, or to require them when withheld in order to enable her to attain these high and holy ends, or to inculcate universal benevolence and charity; if, I say, these may be characterized as "lofty and arrogant pretensions," then God forbid that the Church should abandon one particle of them, or descend one grade from her preent attitude, (no, not to conciliate all the Dissenters in Christendom,) but rather let her maintain it fearlessly amidst the frowns and opposition of a gainsaying world. No weapon that is formed

against her or her pretensions shall prosper. To these Catholic views of the ministry and government o Christ's Church, it may be replied by those who have not time or disposition to seek for the whole truth and counsel of God as the Pearl of great price, that these are questions which cannot materially affect the safety of the great mass of Christ's followers; that they are subjects more suited to call forth the researches of the learned than to influence the faith or practice of the simple, that they are rather speculative dogmas to be received or rejected, as each individual may think fit, than plain, practical Catholic truths, to be embraced and maintained by every member of Christ's Church. I hold, however, that the subject of the government of Christ's Church by divinely commissioned officers in direct succession from the apostles, must, if duly considered, be allowed to involve consequences of the most interesting and important practical character. If it be true that Christ designed that his Gospel should be preached, His Sacraments ministered, His Church governed by a body of men set apart expressly for this purpose; if it be true that Christ's Apostles, in pursuance of this design, did set apart or ordain persons to offices in the Church, and before their departure delegated to others the ordaining authority which Christ had given to them; if it be true that no man may take this honor to himself, but he who is thus called of God; if it be true that for 1500 years no man was acknowledged a minister of the Church of Christ who had not been constituted such by the im-Position of a Bishop's hands, whose authority so to ordain deseended to him in direct succession from the Apostles; if it be true that such only were, and are, according to the faith of Christ's Catholic Church, the lawful Ambassadors of Christ, commis sioned by Him to preach the Gospel, and to minister His Sacraments,—then must it be deeply important to every disciple of Jesus, in a practical view, to be assured of the authority by which an individual assumes the title of a Minister of the Gospel. If a man have not lawful authority imparted to him by the laying on of hands of a Bishop of Christ's Church, to preach the Gospel and minister the Sacraments, he may impose on the credulity of the unwary, and lead them to believe that his baptism and his supper are the Baptism and the Supper of the Lord. But are they indeed The Apostle John (Rev. ii. 2.) complains of "some which say they are Apostles and are not; and thou" (the Angel or Bishop of the Church of Ephesus) "hast found them liars." Can we sup-Pose that the Apostle or the Church considered the ministrations of the false Apostle valid? So in our days there are many who say they are ministers and are not; they have no authority to act as such, and therefore their acts cannot be valid; this opinion has weigh with a teachable disciple of Christ, who desires in all things to follow his master's will, that he may be bringing his child, not to the baptism of Christ, but to a mere human ordinance,—that he himself may be approaching, not the altar of his God, where he may receive by faith with thanksgiving, the body and blood of our Lord Jesus Christ, but the table of men, where a professed but an unauthorised commemoration of the death of Christ may be made, where, however, no real spiritual communion of the body and blood of Christ can take place. Can then the practical importance and consequences, to every professing Christian, of the necessity of a duly, divinely, episcopally ordained ministry in direct succession from the Apostles be doubted? Methinks not wisely. May God give you grace to understand these things, which so intimately connect themselves with our eternal peace! While dissent continues, vain and delusive indeed must be the hope of unity in the body of Christ, which is His Church. To Courage or countenance the perpetuation of schism would be a partaking in other men's sins. I believe that, however sound in doctrine, the Presbyterians are as much Schismatics as any other Dissenters with respect to the discipline and government of Christ's Church, by the only divinely appointed officers, Bishops, Priests and Deacons. I believe that it is the duty of every Presbyterian

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between us deeply aggravates the sin and guilt of those who, on the supposed minor point of a divinely commissioned ministry, rend the body of Christ, and destroy that unity which he has commanded us to maintain. I believe, on the authority of God, that schism is a grievous sin. I believe that to separate from the church of Christ is schism. I believe the Church of England to be a pure, holy, sound branch of the Catholic Church of Christ;therefore I believe necessarily that all who separate from the church of England (in the British dominions) are schismatics; and as a onsequence, I believe that to countenance any undertaking which rould obviously widen the breach and perpetuate schism, would

e a sin against Christ and His Church, and every true child of it. With undiminished regard for your acknowledged excellencies and with the fervent prayer that the Presbyterians and all other dissenters may speedily be brought back to Christ's Church, so that we may be all one, (oh, what a blessed consummation would

> Believe me, my dear Hunter, Yours very faithfully, WM. BETTRIDGE, B.D., (Signed) Rector of Woodstock.

From the Niagara Chronicle. On Sunday last, the Right Rev. the Lord Bishop of Toronto, preached in St. Mark's Church, in this town, both in the morning and afternoon, to crowded and attentive congregations. After morning service, His Lordship administered the rite of confirmation to between sixty and seventy persons. The following day an Address, signed by the church-wardens and members of the congregation, was presented to His Lordship, which, with the admirable reply it elicited, will be found below. Immediately

TO THE HONOURABLE AND RIGHT REVEREND, JOHN, LORD BISHOP OF TORONTO, &c. &c.

May it please Your Lordship: WE, the undersigned, on behalf of the congregation of St. Mark's Church, Niagara, avail ourselves of your first visit to this District, since you have been called by Divine Providence to the high and important station which you now occupy in the Church of Christ, to tender to your Lordship our cordial welome, and to express our unfeigned satisfaction and congratulations on your appointment to the Diocese of this Province.

We are not insensible of your unremitted zeal and diligence in the discharge of the duties of your sacred calling, and have witnessed your long continued exertions and success in the advancement of Education, which have entitled you to this honourable distinction conferred by our Gracious Sovereign: and we rejoice in the advantage secured to the Church in this Province, in a time of peculiar embarrassment and difficulty, by your Lordship's vigilant superintendence, aided by long experience, and an intimate knowledge of the wants of the population.

In promoting the salutary principles of our beloved Church rithin the bounds of your widely extended Diocese, and in the arduous labours and many anxieties of the Episcopal charge, we arnestly pray that needful guidance and support may be vouchsafed to your Lordship from above, and that the Great Head of the Church may long preserve and bless you, and prosper all your undertakings in His Holy cause, and finally bestow upon you a crown of glory in his eternal and glorious Kingdom.

Niagara. May 23d, 1840.

REPLY.

I thank you and the congregation of St. Mark's most sincerely for this pleasing testimony of your affectionate respect, on my first visit as Bishop of this extensive Diecese.

Called by Divine Providence to so high and important a station in the Church of God, I am deeply sensible of my great deficiencies and manifold infirmities, but yet I cannot fail to be much encouraged when those who know me best are ready to welcome me with cordial and warm congratulations. Your kind reception is the more grateful to me, because I recognize in many of the names attached to your address the children of friends of former days, who have indeed passed away, but whose memory is associated in my mind with many endearing recollections.

Nor is to be forgotten that you are one of the earliest, if not the second, Congregation of the Established Church collected in Upper Canada, and were long blessed with the Ministrations of a beloved and attached Brother, whose exquisite wit, devotedness to truth, rare talents, kindliness of manners, and sweet companionship, are still sources of fond remembrance to those surviving friends who enjoyed the benefit of his intimate acquaintance. And much do I rejoice that his successor, your present worthy Incumbent, inherits his place in your affections; and by his mild and peaceable demeanour, and assiduous performance of his Clerical duties, proves himself both a successful and acceptable labourer in our Lord's Vineyard.

The flattering notice which you are pleased to take of my services in the sacred cause of religion and education, deserve my warmest acknowledgements; but I feel it to be rather the emanation of friendly hearts, than the decision of rigid justice. I can however say with great truth, that for upwards of forty years, my abilities, such as they are, have been sedulously applied to the religious, moral and secular education of the youth of this Province; and now that by Divine permission I am placed by our Most Gracious Sovereign in a more elevated and responsible station, I feel it my duty to redouble my exertions, to spread the principles of our Holy Religion throughout my Diocese, in that pure and Apostolic form which our beloved Church has for centuries maintained, and which I consider the only true basis of popular instruction in a christian community.

I am happy to state that the difficulties and embarrassments which have for some years threatened the destruction of the Church, as established in the Province, are likely to be soon removed, her security insured, and her temporalities adjusted on equitable conditions. In the mean time, the unfounded prejudices against her are rapidly diminishing. Her beauty, truth and order, sanctioned by Scripture and primitive usage, are daily becoming better known; and her charity towards other denominations, while she firmly and conscientiously adheres to the form of sound words and government transmitted by the Apostles, are beginning to command attention and to be truly appreciated.

I have seen our beloved Church extend from four Ministers to ninety, and from five or six Congregations to nearly two hundred; and now that her friends are rapidly increasing on every side, I indulge the hope that in a very short time she will treble her numever been held by the Catholic Church. It ought then surely to bers, and spread her blessed influence over the whole of this

> Accept my thanks for the benefit of your prayers, and permit me to request their continuance, that I may become God's humble instrument in promoting the salutary principles of our beloved Church throughout the bounds of this widely extended Diocese. And most humbly do I supplicate our Heavenly Father, that you may be gifted with all spiritual blessings, and continue of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and that you may with one mind and one mouth glorify God, through Jesus Christ our Lord.

Civil Antelligence.

JOHN TORONTO.

From the New York Herald Extra. LATER AND HIGHLY IMPORTANT FROM CHINA—AFFAIRS RAPIDLY APPROACHING A CRISIS.

The Lehigh, Capt. Rogers, arrived yesterday from Canton. She brings late and important intelligence. When he left, every preparation was making by the Celestials to carry

two countries. Neither party will back out or shew the white The despatches from England were anxiously looked for.

The Chinese government have purchased two ships of about 1000 tons burden, and from appearances intend to arm them for the purpose of offering resistance to the British vessels of war, as it is fully believed that the British will take possession Canton if they can.

The Chinese are also collecting a large number of junks to ink in the channels of the river, so as to blow up the barba-

rians when they attempt to pass up.

One of the British ships of war had anchored in the inside harbor of Macao, to protect the British subjects who had been ordered to leave by the Chinese authorities. The Lehigh had several days southerly wind on her passage

down the Chio Sea, which was favorable for the despatch ver sel from Sincapore, and Capt. Rogers is of opinion that the leclaration of war will reach China by the 20th of February. and a strict blockade of the port of Canton be immediately

Capt. Rogers reports speaking on the 19th February, in the Strait of Banco, the Dumfries, from Singapore, for London, the Captain of which reported that the declaration of war against China by the British, left Singapore on the 1st February for China, and the English fleet, including several steam vessels, were expected to arrive at Sincapore every hour, beat out the straits of Sund, in company with the Dumfries and

EARTHQUAKES IN SCOTLAND.

At a recent meeting of the Royal Society of Edinburgh amongst other interesting papers read was one by David Milne, Esq., on Earthquakes felt in Scotland during the autumn and winter of 1839. For the subjoined summary of this document we are indebted to the Scottish Standard. Mr. Milne stated that the shocks were first perceived on the 2d of October, and had continued, with hardly a week's intermittance, down to the present date. The total number of shocks from that date down to the 13th April, 1840, was 145. From the 3d of October to the 2d of November no day passed without shocks, and on several days there were as many as 12 or 14. The shocks appeared to have diminished in number and severity as the winter advanced, though on the 7th April there was a shock only exceeded in severity by the great one of the 23d October. The author then proceeded to describe the effects produced by this last mentioned shock, felt at Comrie about 10h. 14m. p.m. It was perceived in all the central and southern parts of Scotland, and extended to the north, as far as Dingwall on the east coast, and Appin on the west. This shock, as well as all the others, emanated from one central point, situated about two miles N. W. of Comrie. After describing the effects of the most violent shocks, both physical and moral, some of which were curious and interesting, Mr. Milne proceeded to describe the undulation of the earth's surface, which produced them. He showed that the natural levels of the ground had been altered, in some cases to the amount of more than two degrees, and in the opinion of some intelligent eye-witnesses, four degrees. There appeared to have been probably two undulations, and certainly one consisting of an interior swell and a posterior hollow, which caused houses, situated on soft or hollow ground, to rock like boats on the swell of a sea. The velocity of the undulation must have been immense. as it occurred throughout the whole country to which it reached at one and the same instant. Houses situated on rock were not so sensibly affected, and the shock was in all cases felt more in the upper than in the lower flats. The shocks were transmitted to greater distances in a direction of E.N.E. from Comrie than in any other direction. Of all these phenomena explanations were offered. The author next noticed the probable cause of the shocks, which he attributed to fractures or ruptures in the earth's crust at a go at depth. He considered that the phenomena could be better explained on this assumption than by supposing, as many philosophers did that the earth's crust was floating on molten lava. The vibrations caused by these subterranean ruptures, would rise vertically, as well as obliquely upwards, and create at some places the sensation of the shock coming directly from below, and at others, of its moving forwards along the surface. The cause of these ruptures, and their frequent occurrence near Comrie, was next adverted to: and some geological explanations were given tending, as we understood, chiefly to show that the earth's crust is there intersected by great lines of fracture, that these lines were nearly parallel E.N.E., and that there had been frequent outbursts of igneous rocks in them.

It appeared that for a month before the commencement of the earthquakes, and for some time after they were perceived, there had been in Perthshire an almost unprecedented quantity of rain, notwithstanding which it was observed of the Erne, the Airdile, and other streams near Stratherne, that they were not flooded, as might have been expected. The fact of these earthquakes being in some way connected with the rain was rendered probable by the fact that, in former years, they had been almost always preceded by rainy weather, and it was known that, if water percolated to the depth of one and a half mile into the earth's crust, it would, in consequence of the subterranean heat, generate steam, which might cause ruptures. The water might in Perthshire percolate into subterranean depths by the numerous fissures abounding in it. It was further shown, that for a month before the commencement of the earthquakes, the atmospherical pressure was less than it had been for several years; whereby any volcanic forces beneath would be enabled to press or push upwards the earth's crust with unusual effect, and thus facilitate the percolation of water in its fissures. A number of other phenomena were mentioned, such as a peculiar smell or odour, and a black powder which fell extensively in the district and floated on Loch Erne last October; but, in consequence of the lateness of the hour, they were not fully described.

UNITED STATES.

LOSS OF THE PACKET SHIP POLAND.

From the N. Y. Commercial Advertiser.

We have received this morning, by the arrival of the ship Clifton, the painful intelligence that the fine packet ship Poland, from this port to Havre, was struck by lightning on the 10th instant, by which accident the cargo became ignited and the vessel was entirely destroyed by fire.

The crew consisted of, officers and men twenty-eight, and

The crew consisted of, others and men twenty-eight, and in addition there were eleven steerage passengers, making with those whose names we have given below sixty-three persons who were on board the vessel at the time of the disaster, and all of whom were floating on the broad Atlantic with a burn-ing vessel beneath their feet, for forty eight hours before the welcome sight of a nearing sail gladdened their eyes.

The Poland belonged to W. Whitlock, Jr., and we under-

The Poland Belonged to W. Whitlock, Jr., and we understand that she is ensured for D. 32,000.

The cargo, so far as we have been able to ascertain consisted of 70,000 dollars in specie, 2,700 barrels flour, 270 bales cotton, 80 casks quercitron bark, 22 barrels pot ashes.

....\$133,000 We have seen one of the passengers, Mr. Buckingham, who says that too much praise cannot be given to Capt. Anthony for his gallant conduct upon this occasion.

He states farther that the Poland was well provided with

He states farther that the Poland was well provided with boats, but he thinks that if she had, in addition to the complement on board, a life boat such as that of the Duchesse d'Orleans, a great part of the specie and baggage of the passengers might have been saved.

A rare and beautiful phenomenon, of the aurora class, was exhibited last evening. It was a perfect arch, of brilliant white, extending from about N.W. to S E. touching the horizon at either extremity, and equally dividing the expanse of and Deacons. I believe that it is the duty of every Presbyterian to the Church, and that he sins by continuing a separat
The Army.—Yesterday afternoon the 15th Regiment, under gradually disappeared, and was succeeded by an animated play of auroral flashes in the northern sky, which were in full acceptable.

The Army.—Yesterday afternoon the 15th Regiment, under gradually disappeared, and was succeeded by an animated play of auroral flashes in the northern sky, which were in full acceptable.

ceive the news of actual hostilities between the forces of the tivity when we retired to rest, at 11 p.m. The arch was narrow, but as true almost as a mathematical line. A similar appearance was vouchsafed to us some twelve or fourteen years ago .- N. Y. Com. Adv. Saturday, May 30.

COLONIAL

From the Toronto Patriot.

Yesterday evening at 7 o'clock the address of congratulation from the Trades-people and other inhabitauts of this City was presented to the Honourable the Chief Justice; the Chief, surrounded by his family and friends, received the signers of the address who were able to be present with his accustomed urbanity.

The address was read by Mr. W. Atkinson, and the Chief Justice's reply was delivered with a heartiness of tone, which, combined with his improved appearance of renovated health, leads us to indulge the hopesame feeling will, we know, be responded to by every loyal and honest heart in the Province-that the valuable and valued services of Chief Justice Robinson will long be enjoyed by the people of Upper Canada.

The address was signed by upwards of eight hundred persons, chiefly of the mercantile and working community, without regard to either party politics or religious distinctions, and this spontaneous and independent tribute of respect to the Chief Justice, is at the same time the most cutting censure on Mr. Hume's ungenerous conduct towards Mr. Robinson

The party, after giving three hearty cheers for the Queen, for the Chief Justice, and for Mrs. Robinson, returned to their homes, highly gratified with the evident satisfaction the Chief experienced in receiving the Ad-

The following is a copy of the address, and of the Chief Justice's reply.

THE ADDRESS.

To the Honourable JOHN BEVERLEY ROBINSON, Chief Justice of the Province of Upper Canada, &c. &c.

SIR,-WE, the undersigned trades-people, and other inhabitants of the City of Toronto, most respectfully beg leave to congratulate you, upon your safe return to this Province.

It was with unfeigned sorrow that we witnessed your departure

from amongst us, in consequence of impaired health—brought about, we believe, by the arduous duties suddenly imposed upon ou, by the memorable events of the winter of 1837-8.

We sincerely rejoice, however, that your visit to our Parent Land, affording you, as it has done, necessary relaxation from your official duties, has restored you to the enjoyment of better health, and which, we ardently hope, will be followed by the entire restoration of that invaluable blessing.

Deeply interested, as we are, in the measure now under discuson in the Imperial Parliament, for uniting this Province with Lower Canada, it afforded us a lively gratification, when we learned, through the Public prints, the solicitude evinced by you, for the welfare of the people, and institutions of Upper Canada, in callg the attention of Her Majesty's Government to some of the lefective principles contained in that measure—which you did n your able and statesman-like work, addressed to the right Hon. ord John Russell, Her Majesty's Principal Secretary of State

As the contemplated measure cannot now be affected by an thing we may say on the subject, we leave our destiny in the hands of an all-wise Providence, who is able to bring good out of evil -assuring you, Sir, that taught as we are from our infancy, to evere the institutions of our country, we will not be unmindful of our allegiance to our Gracious Sovereign, when called upon to submit even to that which may be deemed an experimental Law.

for the Colonics.

When we, Sir, recall to mind the noble example set us by you, few years since, when a lawless band threatened to subvert the estitutions of our Country, by raising the Standard of rebellio this Province, in taking your musket, and exposing yourself to hardships which, in many cases, proved too severe even for the robust and youthful constitution, (and which, we fear, has tended to impair your health)—it is cheering to us to reflect, that a kind Providence has permitted you once more to come among s,-feeling assured, that your high station and moral worth will not fail to impart a confidence, which the people of this Province may still require, to carry them through the vicissitudes to which they may be yet expessed, by the changes in the Constitu-tion of the Province, now contemplated by the Home Govern-

We will not trespass further on your time, upon this occasion, but conclude, by fervently praying, that your valuable life may be long spared; and that, with your amiable family, you may connue in the enjoyment of every earthly blesssing.

REPLY.

GENTLEMEN:

The pleasure which I feel in returning to this country, is much enhanced by your cordial welcome, and by the proofs which this city exhibits of your increasing prosperity.

I thank you sincerely for your good wishes towards my family,

and for the interest which you have so kindly expressed in regard to the re-establishment of my health. That has been much in proved, I trust, by the relaxation which I have been permitted to enjoy; and you may be assured that so long as it remains in my power to be useful, there shall be found no want of will on my

art to assist in promoting the happiness of my fellow-subjects.

I have never been more struck with the remarkable natural advantages of the country which we inhabit, than upon this occa-sion of returning to it, after an absence in other lands. You con-sider rightly that the present is a very important period in its history; and you conclude yisely, that amidst the anxieties which great political changes must necessarily occasion, the best course Empire, to which we must look for protection, for encourage-

Our truest interest lies in pursuing this policy, and we have still a higher motive in those obligations of duty which you have happily expressed, and of which your past conduct has shewn you to be deeply sensible.

It is highly gratifying to me, Gentlemen, to see again so many whom I have known during a great portion of my life; and I re-oice that my lot has been cast in a country which Providence has so signally favoured, and among a people whose esteem I have ound can be acquired without any sacrifice of principle or duty.

I pray that you may long live in the enjoyment of health and happiness; and I sincerely participate in the conviction which you have expressed, that an all-lies Providence will certainly, in the end, direct the issue of all that has been lately attempted for the mprovement of these Provinces in such a manner as shall be most conducive to the general welfare.

From the same. MUNICIPAL ELECTIONS,—The election of a Common Councilman for the Ward of St. David, in the room of Mr. George Henderson, resigned, took place yesterday, Joseph C. Morrison, Esquire, Barrister, Returning Officer,—and terminated as fol-

For Mr. William Andrews, 104 For Mr. Samuel Shaw, Both the Candidates are staunch conservatives.

Our city was visited on Sunday night with a violent storm of rain and wind, accompanied with terrific thunder and lightning. Yesterday morning there was a renewal of the storm, during which we are sorry to learn that as Mr. Cornelius Hazshaw, milkman, was returning home, he was struck by the lightning near Gallows Hill, and instantly expired. He has left a widow and seven children to mourn his loss. His horse was also struck and seriously injured, but it is thought may recover. The steamer St. George also was struck by the electric fluid, but providentially no person was hurt, nor did the boat receive any material

We are sorry to observe that his Excellency Sir George Arthur has been for several days suffering from severe illness. His Ex-cellency was not able to attend the ball given at Government house in honor of the Queen's birth-day, and has since, we understand, been confined to bed.—British Colonist, June 3.

THE STEAMER ONTARIO .- Our contemporary, the Chronicle and Gazette, has been premature in announcing the partial success of the ascension of the Long Sault. No trial has yet been made of any portion of it. Some day during the present week, the Ontario proceeded to the head of the great rapid and measure the current. It was found to be running at the rate of $13\frac{1}{2}$ miles per hour, near four miles swifter than during the fall of last year, when the same current was accurately examined. This increased velocity is owing to the extraordinary elevation of the St. Law-rence—two feet higher than then. Under these circumstances, it was deemed prudent to postpone the trial until the waters have subsided a little. The Hon John Hamilton, who is now in Kingston says that the Ontario can ascend with ease currents running eleven miles, and is quite confident of success in undertaking that of the Long Sault, if tried at the proper time. The Ontario will next week run between Kingston and the head of the Sault, connexion with the Brockville .- Kingston Whig.

and 85th regiments played alternately during the embarkation, and before the steamer got under weigh, that of the 15th gave some appropriate airs. The 15th, which has been in this country since 1827, goes to England with only half its proper complement, about 260 of its men having volunteered for other regiments in these provinces. During its long term of service in the Canadas, the 15th has been in all our garrisons, and the corps will carry with them the best wishes of their inhabitants. The regiment will proceed to England in H. M. ships Ather and Supphire.—

Montreal Gazette, May 30. Welland Caval .- The friends of this splendid improvement will be gratified to observe, by the Marine list published in another column, that the business through this route continues rapidly to increase, and no doubt will ultimately fulfil the most sanguine anticipations of its original projectors. We are assangune anticipations of its original projectors. We are assured, by a gentleman connected with the operations on the canal, and who consequently has the best opportunity of judging correctly, that there is every prospect of the number of vessels passing this month, being nearly double that of any other month since the work has been navigable.—St. Catha-

THE following Regulation, established by Her Majesty's Government, respecting the proportion of Salary which may be enjoyed by an Officer in any of the Civil Departments from the Province on leave, is published for general informa-tion, and will henceforth be uniformly enforced:

"An Officer, to whom leave of Absence has been granted, will be entitled to half Salary during his absence from the Colony: the remaining half of his Salary may be applied to remunerate the person selected for the performance of his luties, unless the Governor should think fit to add the duties of the absent Officer to those of an Officer holding another appointment. In that case, the latter may receive, as a remuneration for his extra services, one-fourth of the absent Officer's salary—the remaining fourth must be paid into the Treasury, as a saving to the Public."

By Command of the Lieutenant-Governor, R. A. TUCKER, Provincial Secretary

IMPORTANT TO IMPORTERS .- The practice of undervaluing goods, in duplicate Invoices, for the purpose of evading or reducing the duties, and other irregularities in the collection of the Provincial Revenue having been of late years extensively adopted, to the great public injury of the Province, the Inspector General, we observe, has issued imperative in-structions to all deputy Collectors, in future to enforce strictly the provisions of the law in such cases made and provided requiring him to examine carefully that all packages corresand with their respective bills of lading and invoices, and in case of failure to seize them as forfeit to the crown .- Co.

bourg Star.

Fire.—We are sorry to learn from Peterboro; that on Sunday week last, during, we believe, the hours of Divine Service, the house occupied by G. F. (Irde, Esquire—the property of Capt. Smart, R. N.—was totally consumed by fire. The valuable furniture of the former Gentleman was ortunately, by great exertion of the Inhabitants, saved; though of course partially injured in removal .- Ib.

His Excellency Lieutenant-General Sir R. Jackson, and suite, arrived here, on Friday last, and after a short stay proceeded westward, where we understand he will review all the

Mr. Weller, the spirited Stage proprietor, drove Sir Richard from Toronto with his splendid horses, and again took the reins for Sandwich in real old country style. Governors-in-Chief, and Commanders-in-Chief, pronounce Mr. Weller a first-rate 'whip.'-Hamilton Gazette. It is with sincere pleasure we announce that the Lieuten-

nt-Coloneley of the 4th Northumberland Militia has been conferred on Walter Crawford, Esq., of Douro. The respect and esteem which Major Crawford's conduct and character has won from all classes, since his residence amongst us, has made this justly deserved appointment not only creditable to the Government, but most satisfactory to the officers and men of the regiment placed under his command.—Peterboro

We have to congratulate this section of the District upon the successful result of Mr. George May's attempt to navigate the Otonobee and Rice Lake in a boat worked by hand-paddlewheels. The boat is now in full operation, and affords a certain and speedy communication between Peterboro' and Rice Lake. This spirited undertaking of a most respectable and enterprising citizen justly deserves the support a couragement of our merchants, and we feel confident that they will not be withheld .- Ib.

The bodies of two of the unfortunate men, Gould and Griffin, who lost their lives by the fatal accident at Mr. Benson's Mills, have been found.—Ib.

Comparative Statement of Arrivals, &c., at the Port of Quebec, in 1839 and 1840.

No. of Vessels. Tonnage. 107,370. 1840-May 29th, 1839-May 29th More this year.

In the above statement the coasting vessels are included. The number of these last year, up to the 29th inst. inclusive, was 10, tonnage 624; this year 10, tonnage 581.

Office of H.M. Chief Agent for Emigrants, Quebec, 30th May, 1840. Number of emigrants arrived during the week ending 30th May

From England, From Ireland, 3.089. Previously reported, 3,737. 6.826

To the same period last year, 991 Increase in favor of 1840, 5,835 A. C. BUCHANAN, Chief Agent. -Mercury

Review of the Montreal Markets for the week ending FRIDAY, May 29, 1840 Ashes .- The receipts continue light, but quite equal to the

demand. Sales of Pots have been made at 25s 6d, and some holders are asking 26s. A few Pearls have been sold at 30s, but we believe that more than 29s. 6d. is not easily obtained. FLOUR.—The sales of Flour have been large this

somewhat lower prices. One purchase of 1000 be

Canada Fine was made at 30s., - we have also heard of a sale at Quebec of 500 barrels Superfine, at 31s. 3d. :- and a good deal of Fine has been disposed of here during the week, at 31s. @31s. 3d. United States is not in such good demand, and a reduction of 1s. 3d. p barrel on last week's prices has been submitted to: indeed, we know of a lot having been offered at D.55 .- The receipts this week amount to near 6,500 barrels.

PROVISIONS.—For Canada Pork there is a fair demand, and we hear of purchases to some extent, at D.13 @ D.131, cash, for Prime, - some parties are, however, unwilling to sell under D.14. We know of no transactions in Beef, or Butter.-Lard has been bought at 51d. w lb.

GROCERIES.-For fine Muscovado Sugar there has been some enquiry this week, but there is none in first hands; other qualities are not sought for .- Young Hyson and Twankay Teas find buyers in small quantities, at our quotations, but we understand that the latter description has been offered at a trifle under 3s. 2d.

EXCHANGE.—The operations in Bills on London, for transnission by the British Queen, have been, to some extent, at 10 p cent. for Bank, and 9 @ 91 for Private. - Courier.

BIRTH.

At Grimsby, on the 21st ult., the lady of the Rev. G. R. F. Grout, of a daughter. On the 1st instant, at Toronto, the lady of Lucius O'Brien,

MARRIED.

On the 27th April, by the Rev. M. Harris, Kector of Perth, Joseph B. Moore, Esq., to Charlotte Elizabeth, eldest daughter of the late Christopher J. Bell, Esq. R. N. of Castleford, District On the 26th ult., by the same, John Grierson, Esq. R. N. of Torbolton, to Miss Louisa Jane Bell, of Perth.
On the 20th ult., at St. Mark's Church, Niagara, by the Rev.

Thomas Creen, Nesbitt Kirchhoffer, of Port Hope, Esquire, Barrister at Law, to Julia, second daughter of Edmund Read, Esq., of Wandsworth, Surrey, England.

LETTERS received to Friday, June 5th:—
T. S. Short, Esq. rem; W. P. Street, Esq.; Messrs. Ratray and Mathewson, rem. in full; Lieut. Aylmer (2); Rev. E. J. Boswell, rem.; Rev. M. Harris; H. Rowsell, Esq.; Rev. W. J. D. Waddilove; A. C. Gen. Clarke; P. M. Whitby.

"Rivignus" shall appear soon.

CHURCH CALENDAR.

Jund 7.—Whitsunday.
11.—St. Barnabas the Apostle. 14.—Trinity Sunday.
21.—First Sunday after Trinity.
24.—St. John the Baptist. 28.—Second Sunday after Trinity.

LAST DAYS OF BISHOP JEWEL.

His final public Sermon at St. Paul's Cross* was in defence of the ceremonies of the Church, against the Richard Hooker, whose parents were too poor to send opinions of Cartwright and others, which had then taken rise. He afterwards held a friendly conference with those who made a scruple of conformity. He always suspected that the schism between the Church and the Dissenters was first kindled by the Papists; a fact which is now well established. In this parting Sermon he exclaims, "If you were brethren, ye would love as brethren; if yuo were christians, ye would agree as christians."

His enfeebled constitution was now giving way to his infirmities, and he felt that though he had but just entered into his fiftieth year, the time of his "departure was at hand." Of this he had a strong presentiment a considerable time before; and wrote of it to several of his friends, but would not be dissuaded from exertion, saying, "a Bishop should die preaching." He commenced a strict visitation of his diocese, as knowing it would be his last; being more constant in preaching, more careful in conferring orders, and reproving the vices of all classes with increased earnestness and severity .-Having engaged to preach at Lacock, in Wiltshire, he was met on the road by a gentleman, who observing that he looked very ill, entreated his Lordship not to proceed; remarking to him, that it was better the people should want one sermon, than the Church be deprived of such a preacher. He continued his journey, however, and preached his last sermon, being only six days before his death, from the words, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." It was observed that he did not finish it without considerable labour and difficulty.

Immediately upon his return, he was seized with his last illness at Monkton Farley, and took to his bed .-Being aware that the moment of his dissolution was not far from him, he first settled his worldly affairs, making due remembrances to his brother and friends, and leaving liberal provision for needy scholars, for his servants, and for the poor of Salisbury. Thus relieved from sublunary concerns, the short time remaining he passed in prayer,

and in edifying those around him. On the morning of his departure, collecting his household around him, he addressed them thus, "I see I am now to go the way of all flesh, and I feel the arrows of death already fastened in my body; wherefore I am desirous, in a few words, while yet my most merciful God vouchsafeth me the use of my tongue, to speak unto you all. It was my prayer always to Almighty God since I had any understanding, that I might honor His name with the sacrifice of my flesh, and confirm His truth with the oblation of my body unto death in the defence thereof: which seeing He hath not granted me in this, yet I somewhat rejoice and solace myself, that it is worn away and exhausted in my holy calling. For while I visit the people of God, God, my God, hath visited me with Mr. Harding. I have contended in my writings, not to detract from his credit and estimation, nor to patronise any error to my knowledge, nor to gain the vain applause of the world, but according to my poor ability to do my best service to God and his church. My last sermon at St. Paul's Cross, and conference about the ceremonies and state of our church, were not to please any man living, nor to grieve any of my brethren who are of a contrary opinion: but only to this end, that neither party might prejudice the other, and that the love of God might be shed abroad in the hearts of all the brethren through the Spirit that is given us; and I beseech Almighty God, either to convert or to confound the head of all these evils, and ringleader of all rebel-

the Bishop addressed him in the words of St. Ambrose, "I have not lived so that I am ashamed to live longer; IS MY RIGHTEOUSNESS. Father, let Thy will be done: not my will, which is depraved and frail. O Lord, confound me not. This day let me come to Thee. This day let me behold the Lord Jesus." With such ejaculations as these his expiring breath was occupied, "Lord, let thy servant depart in peace-Lord Jesus, receive my spirit." When his voice could scarcely be heard, his lips moved, and his hands were lifted up, until he yielded his soul into the hands of his Saviour, at three o'clock in the afternoon, on Saturday, Sept. 22d, 1571, at the age of forty-nine years and four months. "Be thou,' says Garbrand, who witnessed his departure, "thankful to God, for giving His church so worthy an instrument of His glory, and be careful to follow the good doctrine which he left behind him."

In private life Dr. Jewel always exhibited a courteous pleasant temper; civil and obliging to all; united with great gravity, and the most unsullied probity and virtue. He had imbibed the mind of the great Apostle, so as in every state of life to be content, and labouring to render others so; and he always entertained a grateful recollection of every act of kindness showed to him in his years of youth and of misfortune.

As a Bishop, though zealously attached to that church of which he was a burning and shining light, he was extremely gentle towards all who differed from him.-"Wise clemency," says he, in a letter to Bishop Parkhurst, "will do more good than rigid severity: one man may move more by an engine than six by the force of their hands." Though he came to a Bishopric miserably im-

* In this Sermon he made a challenge, which challenge he afterwards repeated upon several public occasions, viz: that if any learned man, or all the learned men in Christendom, would bring forward any clear sentence out of Scripture, or any general council of the church, or any Catholic doctor or father, for the space of six hundred years after Christ, in favour of any one of the Romish doctrines, all of which he enumerated, he would yield to their Christ. their Church and subscribe.

the great want of learned men in that infant state of the to derive enjoyment from the objects of my admiration. Protestant Church, he had always in his palace some As I mounted my horse, the last beams of the sun were poor boys who were brought up in theology, and whom that the world hath ever seen.

in whatever part of his diocese he came to: striving to monks were not allowed to walk beneath the shade of speak to the apprehensions of the people: grave in his their forest trees: so active and ingenious were the the aid of assistants and coadjutors, he replied, "the still more unpalatable. learned men can do me no good, and to the learned I can do no good, I have no benefices in my gift to maintain and nourish them. My predecessor, Capon, hath devoured all."

"The memory of his assiduity in preaching," says his iographer, "carefulness in providing pastors, resoluteness in reforming abuses, bounty in relieving the poor, wisdom in composing litigious strifes, equity in judging spiritual causes, faithfulness in keeping and sincerity in estowing Church goods, is as an ointment poured and blown abroad through the diocese of Sarum, by the

breath of every man's commendation." In private life his habits were studious and regular. The early part of the day he passed in reading, after dinner he heard affairs of business, and composed differences between the people of his city, who knowing his wisdom and integrity, often made him arbiter of their disputes. At nine at night he examined his servants now they had spent the day, commending or reproving some as occasion served. The day was then closed with reading and prayers, as it had been begun. When he retired to bed, one of his gentlemen read to him for a while, until, committing his soul to his God and Saviour,

he resigned himself to sleep.

Such was Bishop Jewel. The record of his life and death is his highest eulogium. His works, though now less studied than they deserve, were long chained up in our Parish Churches for public perusal. If the extraordinary endowments of our fore-fathers, applied to the best interests of the human race, and rendered under Divine Wisdom the instrument of conveying down to future generations the greatest spiritual blessings, demand the commendations of posterity, few will deserve a greater portion of grateful acknowledgement from those who duly estimate the benefits which the establishment of the Protestant Religion has conferred on this country England], than Bishop Jewel; a man furnished with the highest gifts of nature and of grace; possessed of the richest stores of learning, appropriated to the noblest purposes, and illustrated by a life of undeviating holiless and humility. Qualities thus rare and thus applied, seem fully to justify this eulogium of his biograoher: "Such nature with such grace; so heavenly learning in so heavenly a life; such eminent gifts in such eminent place, so fruitfully distilling their wholesome and sweetest influence to the refreshing and cherishing of the Church of God, have not been frequently found in these later times."

THE CONVENT OF BUSACO. From 'Portugal and Gallicia,' by the Earl of Carnarvon

Leaving the highway I rode towards Busaco, to see the memorable field of battle, through mountain-passes, lions, disorders, and schisms, the Bishop of Rome, who, finely crested with pines, and abounding in every variety wherever he setteth his foot, soweth seeds of strife and of the orchis tribe. I lost my way among the defiles, contention. I beseech Him also long to preserve the and did not easily regain it, being unaccompanied by my Queen's Majesty, to direct and prosper her council, to muleteer, who had started at an earlier hour; but after maintain and increase godly pastors, and to grant to his wandering for some time, exposed to an intolerable sun, whole church unity and godly peace. Also, I beseech you all that are about me, and all other whom I ever of- the gate of the convent lodge before it was opened, and fended, to forgive me. And now that my hour is at my first reception was ungracious enough, as the porter hand, and all my moisture is dried up, I most carnestly observed that arrivals were inconvenient at that hour .desire of you all this last duty of love, to pray for me, I was so much exhausted by the heat that I could hardly and help me with the ardency of your affection, when keep my seat on horseback, and was not therefore disyou perceive me, through the infirmity of my flesh, to languish and wax cold in my prayers. Hitherto I have menial to inform the Prior of my arrival, and slowly taught you and many others: now the time is come following him through a fine wood of oak and pine, wherein I may, and desire to be taught and strengthened reached the convent, a straggling edifice, completely by every one of you." Having thus spoken, though embosomed in the forest. The Prior received me couroften interrupted by pain, he desired them to sing the teously, and placed some wine and salt fish before me, 71st Psalm; and when they came to those words, "Thou regretting he could not offer me better fare, as meat was art my hope even from my youth," he added, "THOU ONLY, strictly forbidden by the convent regulations. He afterwards led me to my cell, where I threw myself on the O Lord, wast my whole hope." As they went forward, "Cast me not away in the time of age," he thus applied bed, too happy to enjoy an interval of repose. These monkish dormitories are most welcome to the wearied it to himself, "He who now lieth on his death-bed an old traveller, from their coolness, their perfect cleanliness, man; he is gray-headed: his strength faileth him."and the total absence of the winged and creeping can-One of those that stood by, praying with tears, that if nibals that infest the inns. I slept for some time, and it was the will of God, he might be restored to health, awoke even more fatigued than when I first lay down .-I frequently observed that, during the intense heats, the neither do I fear to die; because we have a merciful mid-day siesta was followed by a sense of increased ex-Lord: a crown of righteousness is laid up for me, Christ haustion, nor were its invigorating effects fully experienced till after sunset.

I now joined the friar; and as he led me round the convent I was surprised at the unbroken silence that pervaded the place; a silence which seemed rather to indicate a mansion of the dead than the social dwelling of a numerous brotherhood. This profound stillness was only interrupted by the echo of our footsteps, and the low tones of my conductor's voice. The long galleries were partially hung with black cloth, and the shadows of evening, fast stealing over them, gave birth to mingled feelings of melancholy and awe. The Prior afterwards explained to me the cause of this strange silence. The monks who inhabited the convent were Carmelites, and their system was, to a great extent, modelled on that of La Trappe; for, like the friars of that order, they are enjoined to observe perpetual silence, with the exception of the Prior and of an assistant brother, who acted for good works being the natural fruit of grace, it is impossible

I discovered from subsequent accounts, what indeed I then suspected, that the inmates of this convent had generally entered their cheerless abode from feelings of blighted affection or mortified ambition, the most prolific sources of human discontent. The system operated differently on different temperaments: a few had become reconciled to their altered mode of existence, others had sunk into a state of mental lethargy; and many, after the lapse of a few years, were vainly anxious to quit vicious person should not indeed be admitted to the ministry, their living tomb! Some had entered the order from that's readily granted; and if being in the ministry, and admoan exalted spirit of religion: these had not drooped: nished to amend his life, he neglects to do it, there is no question upheld by a powerful though misdirected principle, their but that he ought to be removed from it as soon as may be done in minds resisted the pressure of external circumstances; a lawful way: but this is properly the care of Church-governors, the business of this life was exchanged for visions of the not of the people; and every regular proceeding of this nature next, and the want of active occupation was supplied by the internal fire which supported while it consumed

kindly pressed me to pass the night at the convent; but called; still he is their pastor till lawfully removed. And the it

doors were open to the distressed; prisoners, poor fo- my son," he replied with the cold and melancholy smile reigners, and others, he constantly relieved. Perceiving of one who felt the truth of my remark, but had ceased setting, and the forest trees cast their lengthened shahe took pleasure in hearing discuss points of grammar dows along the ground. A cross, the emblem of peace, or otherwise, improving them and gratifying himself.— was placed on a pedestal before the door. The beauty He maintained in the University several young students, and seclusion of the spot appeared to have marked it allowing them yearly pensions. Amongst these was out as peculiarly fitted for the enjoyment of tranquil happiness, but the misjudging piety of man had robbed preaching; for he may be a very bad man, and yet not a false prohim to college: therefore, to the bounty of Bishop Jewel him of those temperate pleasures which nature had so is the Church indebted, under Divine mercy, for the ho- lavishly prepared for his gratification. The oak and fern nour of enrolling amongst her divines, one of the most reminded me of the deep glades of England, and the profoundly fearned, pious, and humble-minded Christians majestic cypress of Portugal, with its waving branches, mpressed the scene with a character of Oriental grace: As a Preacher he was most laborious, always preaching yet, even on such a calm and heavenly evening, the anners, and delivering his discourses memoriter,— founders of this convent in devising methods to heighten never venturing in the meanest auditory, to preach exempore." His unwearied exertions in the pulpit, and of human passions and anxietes did not render the cup in all the duties of his office, pressing so heavily upon which all must drink sufficiently bitter, without perverthim, some of his friends advised him to lighten them by ing the plainest dictates of common sense to render it

The Garner.

WATCH AND PRAY.

If a man is earnest in wishing to get at the depths of his own heart, to expel the evil, to purify the good, and to gain power over himself, so as to do as well as to know the Truth, what is the difficulty ?- a matter of time indeed, but not of uncertainty, is the recovery of such a man. So simple is the rule which he must follow, and so trite, that at first he will be surprised to hear it. God does great things by plain methods; and men start from them through pride, because they are plain. This was the conduct of Naaman the Syrian. Christ says, "Watch and pray; herein lies our cure. To watch and to pray are surely in our power, and by these means we are certain of getting strength .-You feel your weakness; you fear to be overcome by temptation; then keep out of the way of it. This is watching. Avoid society which is likely to mislead you; flee from the very shadow of evil; you cannot be too careful; better be a little too strict than a little too easy,-it is the safer side. Abstain from reading books which are dangerous to you. Twen fe la bed thoughts when they arise, set about some business, begin conversing with some friend, or say to yourself the Lord's Prayer with seriousness and reverence. When you are urged by temptation, whether it be by the threats of the world, false shame, self-interest, provoking conduct on the part of another, or the world's sinful pleasures, urged to be cow urdly, or covetous, or unforgiving, or sensual, shut your eyes and think of Christ's precious blood-shedding. Do not dare to say you cannot help sinning; a little attention to these points will go far, (through God's grace,) to keep you in the right way. And again, pray as well as watch. You must know that you can do nothing of yourself; your past experience has taught you this; therefore look to God for the will and the power; ask Him earnestly in His son's name; seek His holy ordinances. Is not this in your power? Have you not power at least over the limbs of your body, so as to attend the means of grace constantly ?-Have you literally not the power to come hither [viz., to Church] to observe the Fasts and Festivals of the Church; to come to His Holy Altar and receive the Bread of Life? Get yourself, at least, to do this; to put out the hand, to take His gracious body and blood; this is no arduous work; - and you say you really wish to gain the blessings he offers. What would you have more than a free gift, vouchsafed " without money and without price?" So make no more excuses; murme a not about your own bad heart, your knowing and resolving, and not doing. Here is your remedy. -Rev. J. H. Newman.

THE COMING OF THE HOLY GHOST.

By this we are assured, that the Christian religion hath re ceived the last degree of confirmation; by this we know that Christ hath really ascended into heaven, and there taken possession of his kingdom; that however he hath removed his corporeal presence, he still continues to be present with us, by the influences and operations of the Holy Ghost; that he ceased not, at his ascension, to govern and take care of the Church; but abundantly provided for the necessity and convenience of it by sending the Third Person of the ever blessed Trinity, who might actuate and direct it, and performing the office of a Paraclete, teach, exhort, comfort, and intercede for every single member of it. By this the drooping spirits of the Apostles were crected, their fears dispelled, and their minds enlightened; by this the truth of the Christian religion was put past all dispute, and the Church invigorated with such an assurance of Divine assistance, as might secure it from all dangers, and place it beyond the rage of men, or fury of tyrants .- We also at this day partake of the blessed effects of this great benefit, we share in the joys of the apostles. and experience the influence of that Divine Spirit. By this they were enabled to convey down to us infallibly the Christian religion, and found a Church, of which to be members we esteem our greatest happiness. By this spirit we are united to the body of the Church, to Christ our head, and to one another. assisted in the search of truth, are comforted in afflictions, and upheld in dangers. This Spirit, our Saviour promised (John xiv. 16,) should abide with us for ever; not in that measure indeed and present portion, which is already conferred on us. - Rev. Henry

TEST OF A STATE OF GRACE.

The surest test of a state of grace, is our abounding in good works: you shall know the tree by its fruit, is our Master's own rule, and can never deceive us: he that doeth righteousness is born of God. If then we be frequent and fervent in our devotion towards God; if we be modest and grateful in the successes, -patient and resigned, calm and serene under the crosses and troubles, -of life; if we be not only punctual, but honourable in our dealings; if we be vigorous and generous in the exercises of charity; if we be not only just and true, but meek, gentle and obliging in our words; if we retrench not only the sinful, but something from the innocent liberties and gratifications of sense, to give ourselves more entirely up to the duties and pleasures of Faith; if, finally, we never be ashamed of virtue, nor flatter, compliment, nor wink at vice; if we be ready to meet with death with comfort, and retain life with some degree of indifference; if these things, I say, be in us, we have little reason to doubt of the goodness of our state: we should abound in the one without being possessed with the other .- Rev. Dr. Lucas.

HOW TO REGARD A WICKED MINISTER. The personal wickedness of any man who is lawfully called to the ministry, and employed therein, does not render his ministry ineffectual; nor, if his teaching be sound and orthodox, is his own contrary way of living a good reason to reject his teaching, or an excuse for not observing and obeying his good directions. A must be a work of deliberation and time; if therefore this be not done, and till this can be done, I say that the offence which he gives by his life is not a reasonable ground to the people of sepa-The Prior accompanied me to the entrance door, and rating from his communion; for still he is a paster, if lawfully I was auxious to proceed. "This spot is indeed de- be an objection to him as a man, and much more as a minister,

poverished, he yet exercised great hospitality. His lightful," I observed, as I wished him farewell. "It is, that his life is not answerable to his preaching, yet this is no ob- VERY EXTENSIVE STOCK OF SPRING DRY a probable argument that it is true, and that he himself believes it to be so; for what else but the force and power of truth could ever make a man preach so constantly as he does against himself? "Tis no objection, therefore, to his ministry, that he lives not as he preaches; but it would be an unanswerable objection to it, if he should preach as he lives. That he lives not as he preaches, is therefore a good reason why the people should not follow his example; but 'tis not a good reason why they should not regard his phet.—Bishop Blackall.

EFFECTIVE PREACHING.

It is obvious that there can be no effective results from a minstry which does not set forth faithfully those vital truths which lay bare the natural helplessness of man, and shew him how he may be made wise unto salvation. Mere ethics, and dry ratiocination, and the inculcation of virtue as its own reward, will neither make men Christians nor keep them so. The basis of our preaching must be the doctrine of the Bible. Our sermons must speak the Gospel fully, intelligibly, unmixedly, uncompromis ngly. Christ must be magnified in all his offices, as our crucified Saviour and risen Lord-Head over all things to his Church. The work of the Holy Spirit in conversion, sanctification, and instruction, must be at the root of all our teaching .- Bishop C. R. Sumner.

Advertisements.

UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

THE Subscribers to this Association are requested to pay into the hands of the undersigned, at Toonto, on or before the tenth day of July next, a third nstalment of FIVE PER CENT (or five shillings per share) upon the amount of their respective Shares.

A DIVIDEND at the rate of eight per cent per annum, for the year ending the 10th July prox., will be payable to the respective subscribers on and after the 1st day of August next, at the office of Mr. Henry Rowsell, Bookseller, King Street, Toronto.

All Shares upon which the first and second instalnents shall not have been paid on the first day of August next, will then be considered as forfeited. By order of the Committee of Management.

H. J. GRASETT, (Signed) Secretary & Treasurer.

Toronto, June 1, 1840. 49-6w. JUST PUBLISHED

By Henry Rowsell, Bookseller to U. C. College, Toronto, LOVE OF GOD AND OF OUR NEIGHBOUR:" A SERMON

REACHED in the Cathedral Church of St. James's Toronto, on Tuesday, March 17, 1840 (St. Patrick's day), before the Societies of St. George, St. Patrick, and St. Andrew, by Rev. John McCaul L.L.D., M.R.I.A., Principal of U. C. College, Chaplain of the St. Patrick (PUBLISHED BY REQUEST.)

For Sale at the Star Office, Cobourg, price one shilling and three-pence.

FAMILY AND INDIVIDUAL PRAYERS. JUST PUBLISHED, Second Edition, price one shilling and six pence, FAMILY & INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. James Thompson. Agent for the British & Foreign Bible Society, sold at the Bible & Tract Depositories in Montreal & Toronto and in Cobourg by Messrs. Gravely & Jackson.

These prayers are recommended by various Ministers whose testimonies may be seen prefixed to the book. 43-6m

MIDLAND DISTRICT SCHOOL. THE REV. R. V. ROGERS, Principal. MR. C. B. TUR-NER, B.A., BALIOL COLLEGE, OXFORD, Assistant.

YERMS .- For Day Scholars, fixed by the Trustees. The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A limited number only will be taken.

It is therefere requested that a quarter's notice be given previously to the removal of a pupil. Each Boarder is to provide his own washing, bed, and

bedding, and silver dessert spoon. For further particulars apply, if by letter post paid,

to the Principal. A Candidate for the Ministry would be taken on the same terms, if willing to render occasional assistance in the School, as a compensation for the superintendence of his studies by the Principal.

N.B .- The next Term will commence on Monday, May 4th, 1840.

Kingston, U.C., April 30, 1840. THE JOHNSTOWN DISTRICT SCHOOL. THE Principal of the above Institution respectfully

informs the public, that in consequence of the inreasing number of his pupils, he has engaged as an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial By this we are excited to virtue and the practice of our duty, are Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, abundance which was conferred on the Apostles, but according to has been engaged as second Master. The terms for the proportion of our necessities, and the improvement of that boarders are as follows. Theological pupils, £50 per annum: other pupils £30 per annum. Various extra 70 acres of which are under cultivation—with a new fall charges on the constant of the pupils £30 per annum. charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance. Address (post paid) the Rev. H. Caswall, M. A., Brockville.

> YOUNG LADY who has received a liberal education, is desirous of engaging as Governess in a family of respectability. She will instruct in the usual branches of a polite female education.

> Application (if by letter, post paid) may be made to the Rev. R. V. Rogers, Midland District School, Kingston, U. C. 30—tf. ton, U.C.

> > REMOVAL.

CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES,

AGENTS FOR VAN NORMAN'S FOUNDRY, AVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c suitable for this market.

Toronto, December, 1839. OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange.

N. B .- Sleighs of every description built to order. STATIONERY. A RMOUR & RAMSAY have received, by the recent arrivals, a large and well assorted Stock of WRITING PAPERS, and the different articles of PLAIN and FANCY STATONERY.

-ALSO, An excellent collection of ENGRAVINGS and IL-LUSTRATED WORKS, of late Publication. Montreal, St. Paul Street, May 23, 1840. 48 3w

THE Subscribers beg to intimate to the Trade, that they are now opening out a more extensive and general assortment of

SPRING AND SUMMER GOODS,

Than they ever before imported.

This stock was laid in during the autumn,—a period of the year when goods not suitable to the coming Winter Trade can generally be picked up much lower from the English manufacturers than in spring, when such fabrics are in active demand; and last year, the extremely depressed state of the Home markets offered unusual inducements to purchasers, able to lay in stocks nine months in anticipation, and having a trade to justify their buying large lots.

The subscribers have been determined by the heaviness of the operation, and by the present prospects of the country,

To offer the greatest inducement to small as well as large cash buyers,

appearing in Toronto with the opening of the navigation, o avail of the advantage now for the first time secured to the trade of Upper Canada, of being able to procure stocks of Spring and Summer Goods

AT THE COMMENCEMENT OF THE SEASON, instead of after the proper time for sales is more than

half over. ISAAC BUCHANAN & CO. N.B.-I. B. & Co. will also receive an assortment by

the Spring ships, containing the newest styles in FAN-CY GOODS. Front Street, Toronto,

16th Feb., 1840. BRITISH SADDLERY WAREHOUSE.

Removed to Wellington Buildings, King-St. Toronto. ALEXANDER DIXON,

SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and Fashionable assortment of

SADDLERY GOODS,

equal in quality to any in the first Houses in Britain, which he is resolved to sell at the lowest cash prices, viz: Ladies' Saddles, improved pattern.

Ladies' Fancy Bridles of every description.

Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c.

Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety.
Silver plated, Brass, and Japanned Single and Double Harnes

Furniture, latest Patterns. Horse and Carriage Brushes. Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavasons, &c. &c. &c.

N. B.—Every description of single and double harness, nanufactured with English Leather, constantly for sale, with every other article in the Trade.

Toronto, August 29, 1839.

CUTLERY, MILITARY & FANCY STORE.

NO. 120, KING STREET, TORONTO. THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragements to a received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of:

Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Scales; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, received gualities and natterns. Light Infantry and Rettalion Sashes; rious qualities and patterns, Light Infantry and Battalion Sashes, Gold and Silver Sword Knots; real Silver Epaulets; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels,

Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemens' Dressing the Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable towns as a new other Hermitian and the state of the stat able terms as any other House in Upper Canada. N. B.—The Subscriber having now in his employment some of

the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner su perior to any thing heretofore done in the Country, and as good ot superior to any imported from Europe.

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

SAMUEL SHAW Toronto, Sept. 12th, 1839.

TO BE SOLD OR LET

IN THE TOWNSHIP OF SEYMOUR,

THE South-East half of Lot No. 16 in the 7th Con cession, containing 100 acres more or less of god hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal Esq. Belleville, or to Robert El-

liot, Cobourg. If by letter post-paid. January 1st, 1840.

FOR SALE OR TO LET IN THE

TOWNSHIP OF SEYMOUR. FARM, beautifully situated on the west bank of the A Farm, beautifully situated on the west bank River Trent, consisting of 245 Acres of Land. low of 7 acres just cleared and ready for a crop. THE BUILDINGS CONSIST OF

A GOOD LOG HOUSE,

36 by 28 feet, with good cellars and kitchen beneath.

A back kitchen in the real, a large wood-shed, store house and boiling house, and good piggery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet with a line of the second by 10 feet with a line of the second by 40 feet, with stabling and extensive accommodation for cattle beneath.

A beautiful living stream of excellent water runs be tween the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring water power.

This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Crist and Store and a There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder

to be secured on the Property.

For particulars apply to D'Arcy E. Boulton, Esq. Coourg, or to the Proprietor, on the Premises.

ST. JOHN C. KEYSE. Seymour-West, Oct. 14th, 1839.

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

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

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[R. D. CHATTERTON, PRINTER.]