

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, MAY 4, 1839.

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Poetry.

TO A CANDIDATE FOR ORDINATION.

There is a blessing on thee! go thy way,
Strong in the Lord and in his Spirit's power—
His shield be o'er thee in this evil day,
And his high name be thy defence and tower.

Rise, and go forward, warrior! though the fight
Gather around, and foes from earth and hell—
Upon thy brow descends the Spirit's might,
And hosts of heavenly legions guard thee well!

There is a holy shadow o'er thy head,
A pillar'd fire; that hath before thee gone—
Darkness and fear, amidst thy foes to spread,
But to give light to thee—arise, press on!

Grasp thy bright sword, young Warrior! Take thy shield,
Follow the road thy conquering Lord hath trod!
Stern contest waits thee in the battle field,
But go and prosper in the name of God!

Scenes in our Parish.

THE RIGHT REV. THOMAS WILSON, D. D., LORD BISHOP OF SODOR AND MAN.*

"The memory of the just is blessed." The records of men, in whom "pure and undefiled religion" has taken deep root downward, and brought much fruit upward, reflect honour on the past history of the Church, and encourage the servants of God in all after-times. Such, we believe, will be the effect of an acquaintance with the character of the subject of this memoir.

Thomas Wilson was of a respectable family, living at Burton, in Cheshire. He speaks of his parents as having been pious persons; and such we may reasonably suppose they were, so far as the existence of early piety in a child is any proof of the training exercised by the parents. At all events, the elements of godliness were found in this child at a very early period; no small evidence of which is the language of filial tenderness in which, when he was very young, he speaks of his father and mother. The favour of God, which so clearly rested on this youth, in his future life, may surely be conceived to have descended on him, in no small degree, from the dutiful spirit of his early childhood. Such was the character of him who, in the youthful days of his earthly sojourn, went down, and "was subject to his parents." Mr. Wilson received his early tuition from Mr. Harper, a school-master in the city of Chester; and, having laid a solid foundation under his care, entered at Trinity College, Dublin, with the intention of studying physic. But he who, at that time, had "called Luke the physician, whose praise was in the Gospel, to be an evangelist and physician of the soul," saw fit to divert the inclinations of Mr. Wilson into a different course. This change of purpose was the result of the persuasions of Archdeacon Hewetson, who afterwards gave him great assistance in his studies. Enough is not recorded of this period of his life to enable us to set it forth as an example to students: by its maturer fruits, however, we may decide, with tolerable certainty, that this period was well laid out. He was remarkable in after-life for the orderly distribution of his time; and, when we consider how many and important were his acquirements, we may feel sure that methodical arrangement formed a part of the discipline, as well as being the habit, of his earlier days. Whether Mr. Wilson experienced any marked change of sentiments at the time of his fixing upon the clerical office, does not appear. There are some whose views with regard to that office have been either so unworthy, or so undefined, that it is indispensable before men can put any confidence in them, or they in themselves, to find out what have been the motives that drew their steps towards the ministrations of the sanctuary. But to look for a change in all candidates for the sacred office, would be an impertinent demand. Some have been given to God from their mother's womb, and have "feared the Lord from their youth;" and these need only to have their principles deepened, and their minds farther enlightened. This was the case of Mr. Wilson, whose humility in the view of those qualifications which he undoubtedly possessed in a high degree, as well as his solemn approach to ordination, proved that the "preparation of his heart was of the Lord."

After finishing his studies at the University of Dublin, in the year 1686, he was ordained deacon by Dr. Moreton, bishop of Kildare. In a memorandum-book, given him on the day of his ordination by his friend Archdeacon Hewetson, he recorded the devotions of that interesting day.

"A more valuable gift (says one of his biographers) could scarcely have been bestowed on him than such a register, or a more useful plan suggested to him than that for the execution of which this gift was bestowed—the recording the principal events of his life. The advantages of this plan are numerous and important. It contributes, in a high degree, to intellectual, moral, and religious improvement, and to the effectual advancement of the temporal and spiritual interests of the writer. It constrains to self-observation, and leads to self-knowledge. A faithful diary discharges the office of a guardian and monitor. At the same time that it marks what has been already done in the great business of life, it discovers how much still remains to be done, and prompts to higher attainments and further proficiency. There is scarcely any book, which the writer himself will find more interesting or instructive, at a future period, than an exact diary of his past life. The journal should be uninterrupted. 'Nulla dies sine linea.' It should record every remarkable occurrence of the day, hints for improvements in knowledge and piety, an account of authors read, and occasional extracts of such passages as deserve particular notice. It should also register plans of study to be pursued, business to be transacted, resolutions to be performed, errors to be amended, and duties to be discharged."

Mr. Wilson speedily left Ireland for the curacy of Winwick, in Lancashire: here his stipend was extremely small;

* From the Church of England Magazine.

but, in being quite contented with it, he acted upon the belief of one of his favourite maxims, "Nature wants little, and grace wants less." His views were so far from mercenary, that the emoluments of the clerical office were never thought of by him; and out of a very small income, he set apart one-tenth for the poor. He fixed on a certain proportion of his income, which he would dedicate to the ends of charity; upon this fund he never infringed; and he strictly confined his personal wants within the limits of the remainder. And thus, what might be termed "deep poverty" (as far as regards his receipts from the Church of which he was a minister) abounded unto the riches of his liberality." The remarks of the same biographer on this head are well worthy of attention.

"To suppose that little good can be done without money is a gross error. The world is indebted to the instrumentality of men, who possessed neither silver nor gold, for the richest and noblest benefits that were ever conferred on mankind. The minister of the Gospel, however destitute of that 'trash which has been slave to thousands,' is entrusted with the true riches, and is constituted a dispenser of treasures which never fail. If he be faithful to his trust, if he 'walk worthy of the high vocation wherewith he is called,' he has no reason to envy the highest of the sons of men. No titles can be more honourable than those by which he is designated. He is styled 'the messenger of the Lord of Hosts,' an 'ambassador' from the King of kings, and 'a steward of the mysteries of God.' His employment is the noblest in the world. It is directed to the most important ends. It is designed to restore our fallen and depraved nature to its primitive purity and dignity, to reconcile sinners to their offended God, to proclaim 'the unsearchable riches of Christ,' and to convert this barren wilderness into a nursery for heaven. To the eyes of a prejudiced and unbelieving world, he may appear mean, destitute, and afflicted; but he shines gloriously in the eyes of his Lord and Master; and may justly be described in the language of the apostle, 'As poor, yet making many rich; as having nothing, and yet possessing all things.'

After being ordained priest, and renewing, in the most express manner, his vows of self-consecration to the sacred office, he recommended himself to the esteem of William, Earl of Derby, who, in 1692, made him his domestic chaplain, and tutor to his son, Lord Strange. His salary for this office, when added to another sum, which he received from the mastership of the almshouse at Latham, made him the possessor of £50 per annum; an amount which he looked upon as forming a superabundant fund for his private and official wants; and one-fifth of which he dedicated to holy uses.

Mr. Wilson soon had an opportunity of shewing that his sense of pastoral responsibility was not superficial. Lord Derby offered him the valuable living of Baddesworth, in Yorkshire, wishing him still to remain with him as chaplain and tutor to his son; but he refused the proposal, saying, that he should violate his conscience were he to take the living on such terms. He raised himself in the opinion of his patron by this conduct, and in due time received his reward; but he had first to go through an afflictive interval in his history. Soon after this he was nearly brought to the grave by a malignant fever; but God mercifully raised him up, that he might add to his life many years of usefulness and conscientious service.

An occasion soon presented itself, which threw great lustre on his character. Having witnessed, with sorrow, the embarrassed state of his noble patron's affairs, and seeing that his habits of extravagance would only involve him in deeper difficulty, Mr. Wilson resolved, at whatever hazard, to discharge his conscience by expostulating with his patron. Lord Derby received his remonstrance with attention, investigated his affairs, and, by the aid of his chaplain, arranged them. Mr. Wilson was no less faithful in the discharge of his office as a tutor, than he had been in that of chaplain. He strove to impress upon his noble pupil the duty of referring every particular of his conduct to conscience. An instance occurred, when the young lord was about to sign a paper he had not read: his tutor dropped some burning sealing-wax on his finger, the acute pain of which raised his anger at first; but it quickly subsided when Mr. Wilson explained the motive of what he had done. He might have evidenced the good fruits of this severe rebuke, had his life been spared; but he soon died: an event which was speedily followed by the removal of Mr. Wilson to a field of more important labour.

The bishopric of Sodor and Man, in the patronage of Lord Derby, had become vacant, and Mr. Wilson was pressed to accept it; but his extreme humility, and the sense of arduous responsibility which that office would entail upon him, concurred to produce a refusal. He is another instance of that purity of motive and unselfishness of spirit which (as we saw in another case—that of Cranmer) lead the true servants of God to decline offers of advancement, which, if accepted, would put them in an envied position of wealth and splendour. The see would have lapsed to the crown, had not the patron at last filled it up. In this emergency, he again impetunously his chaplain, who was thus, as he says, "forced into the bishopric," upon the duties of which he entered in 1697. The people were, in many respects, rude and uncivilized: his efforts were therefore directed to refine their manners, as well as to instruct their hearts. He moved about in every part of his diocese, enlightening the ignorant, counselling the inexperienced, and relieving the necessitous. "His life was singularly useful: it abounded in the labour of love, the work of faith, and the patience of hope." It united the benefits of the active and contemplative life. From his closet he daily came forth, clad "in the whole armour of God," prepared to fight the good fight of faith, and to obtain a complete conquest over his spiritual adversaries. In a life so holy and heavenly as his, the sweetest pleasures are intermingled, and "joys with which a stranger intermeddeth not."

His views of the qualifications for the episcopal office

were most sublime, drawn from the writings of the primitive Christians, out of whose sentiments he had collected that standard which he had adopted for himself. "In simplicity of manner and sanctity of life, he bore a near resemblance to Ignatius and Polycarp, Chrysostom and Basil. Like them, he was incessantly occupied in his Master's service, watching for souls, as one that must give an account." His *Sacra Privata* exhibit his views of the episcopal office, at the same time that they give a deep insight into the state of his own temper and spirit. The income of his see was small, not exceeding £300 per annum; but he was economical, and it was found amply sufficient for his family, as well as for the exercise of a liberal charity. He was a lover of hospitality towards the poor more than the rich: he turned to useful account the medical knowledge he had acquired in his youth, and "acted in a great measure as the physician of his diocese." He attended to the advancement of agriculture throughout the island, and was anxious to countenance all improvements in the useful arts of life. He was specially careful to provide for the instruction of the poor, urging the same upon his clergy in his charges. He founded a charity-school at Burton, the place of his birth, and assisted in establishing several others, paying minute attention to the details of the regulations of each school. Nor did he forget the ministerial in the midst of the episcopal office. It was said by one of the old martyr-bishops, when he stood at the stake, "Hell is filled with unpreaching prelates;" but such omission could not be charged on Bishop Wilson. He either preached, or exercised some public ministration, every Sunday during the fifty-eight years he resided in the Isle of Man, frequently riding on the Sunday morning to a distant part of his diocese, and unexpectedly presenting himself to the congregation. His private religion kept pace with his official energies. Secret prayer, self-examination and confession, as may be known from his *Sacra Privata* (already alluded to), formed the habit of his hours of retirement.

The Manks language (the mother-tongue of the natives of the Isle of Man) is a branch of the Celtic, which was once the universal language of Europe. The bishop took much pains to gain a knowledge of the Manks, and was thereby enabled to address the poorer people in the colloquial phrase which they best understood. In the year 1699, he published a book in English and Manks, called "The Principles and Duties of Christianity;" the first book ever printed in that tongue, and specially designed for the use of that diocese. He afterwards took measures for the accomplishment of a translation of the Four Gospels and Acts of the Apostles into Manks, and printed them mainly at his own cost. His conduct towards the clergy of his diocese was most exemplary; for a year before their ordination he took them to reside in his family, that they might be fitted for their work: he directed, and took part with, their studies. In his sermons and charges and pastoral letters he unceasingly held up to their view a high standard of ministerial character, and enjoined them, above all things, to prosecute their pastoral visits. "There are no parts of his ministry (says one of the bishop's biographers) which the pastor will recollect with greater comfort on his death-bed than the hours he has spent in pastoral visits; and no omissions of duty, of which the remembrance will be more grievous to him, at that awful period, than the omission of this momentous duty."

A memorable epoch in his life now approached. In consequence of the flagrant misconduct of an individual in his diocese, the bishop, in the exercise of his function as an ecclesiastical judge, had sentenced the offending party to a temporary banishment from the Lord's table until the fault should be confessed. A temporising clergyman of the diocese, meanwhile, admitted the offender to the sacrament: the bishop suspended him for canonical disobedience; upon which Captain Home (an arbitrary and tyrannical governor of the island at that time) sentenced the bishop and his two vicars-general to a fine, which they refused to pay. They were accordingly committed to Castle Rushen prison, closely confined there, and treated with every species of contempt. The mourning of the people was universal: they assembled around the prison, and listened to the addresses of the good bishop, who restrained that indignation which would have led them to demolish the governor's house, and besought them not to return "railing for railing, but, contrariwise, blessing." Like Paul, he wrote several circular letters during his imprisonment; and so far from losing his weight with them by his degradation, they gave him fresh tokens of affection, and followed up his plans with zeal. After his release, his cause having been heard by the king in council, the bishop's character was fully vindicated, and the whole weight of the disgrace turned on the head of his adversaries. The bishop visited Scotland in 1710, and London in 1711, and received the highest marks of love and reverence from the clergy, as well as the nobility and gentry, in both parts of the kingdom. In 1735, visiting England again for the last time, he was introduced to George II. and Queen Caroline. This queen, who well knew how to appreciate true piety, solicited him to reside in England for the remainder of his life: this he declined, saying, "I will not leave my wife in my old age because she is poor." The Isle of Man was now visited by two severe scourges—a general scarcity and an epidemic disease. To supply the wants arising from the former, he bought all the corn that could be procured, and sold it at a low price to the people; to arrest the latter evil, he put forth his medical knowledge, which proved most important.

As the life of this godly man drew to its close, his character shone with increased lustre. As the "outward man decayed, the inward man was renewed day by day." His countenance was more joyful, his behaviour more kind, his conversation more heavenly, and his prayers more fervent, as the time drew on when he was to put off his earthly tabernacle. A student (a candidate for the ministry) who slept in a room adjoining the bishop's chamber, often heard him at midnight occupied in prayer, and ascending on the

wings of matured devotion to that state on which he was ere long destined to enter. For a short time before his death, the powers of his mind (from his great age) were slightly obscured. He suffered an attack of delirium, which lasted some weeks before his departure: but though his intellect was eclipsed, his piety shone brightly; and the spirit of devout aspiration, which, almost more than any other, had been the distinctive feature of his personal religion, remained vivid to the last. He finished his career in the year 1755, having lived ninety-three years, the last fifty-eight of which were passed in his diocese. "Blessed are the dead which die in the Lord, and their works do follow them."

THE REIGN OF QUEEN ELIZABETH, AND HER EMPLOYMENT OF THE PRESS.

From Sir James Mackintosh's Speech on the trial of Peltier.

The reign of Queen Elizabeth may be considered as the opening of the modern history of England, especially in its connexion with the modern system of Europe, which began about that time to assume the form that it preserved till the French revolution. It was a very memorable period, of which the maxims ought to be engraven on the head and heart of every Englishman. Philip II. at the head of the greatest empire then in the world, was openly aiming at universal domination, and his project was so far from being thought chimerical by the wisest of his contemporaries, that in the opinion of the great *Duc de Sully* he must have been successful, "if by a most singular combination of circumstances, he had not at the same time been resisted by two such strong heads as those of Henry IV. and Queen Elizabeth." To the most extensive and opulent dominions, the most numerous and disciplined armies, the most renowned captains, the greatest revenue, he added also the most formidable power over opinion. He was the Chief of a religious faction, animated by the most atrocious fanaticism, prepared to second his ambition, by rebellion, anarchy, and regicide, in every Protestant State. Elizabeth was among the first objects of his hostility.—That wise and magnanimous Princess placed herself in the front of the battle for the liberties of Europe. Though she had to contend at home with his fanatical faction, which almost occupied Ireland, which divided Scotland, and was not of contemptible strength in England, she aided the oppressed inhabitants of the Netherlands, in their just and glorious resistance to his tyranny; she aided Henry the Great, in suppressing the abominable rebellion which anarchical principles had excited and Spanish arms had supported in France, and after a long reign of various fortune, in which she preserved her unconquered spirit through great calamities, and still greater dangers, she at length broke the strength of the enemy, and reduced his power within such limits as to be compatible with the safety of England, and of all Europe. Her only effectual ally was the spirit of her people, and her policy flowed from that magnanimous nature which, in the hour of peril, teaches better lessons than those of cold reason. Her great heart inspired her with a higher and a nobler wisdom,—which disdained to appeal to the low and sordid passions of her people even for the protection of their low and sordid interests, because she knew, or rather she felt, that these are effeminate, creeping, cowardly, short-sighted passions, which shrink from conflict even in defence of their own mean objects. In a righteous cause she roused those generous affections of her people which alone teach boldness, constancy, and foresight, and which are therefore the only safe guardians of the lowest as well as the highest interests of a nation. In her memorable address to her army, when the invasion of the kingdom was threatened by Spain, this woman, of heroic spirit, disdained to speak to them of their ease and their commerce, and their wealth and their safety. No! She touched another cord.—She spoke of their national honour, of their dignity as Englishmen, of "the foul scorn that Parma or Spain should dare to invade the bowels of her realms!" She breathed into them those grand and powerful sentiments which exalt vulgar men into heroes, which led them into the battle of their country armed with holy and irresistible enthusiasm, which even cover with their shield all the ignoble interests that base calculation and cowardly selfishness tremble to hazard, but shrink from defending. A sort of prophetic instinct, if I may so speak, seems to have revealed to her the importance of that great instrument for rousing and guiding the minds of men, of the effects of which she had no experience; which, since her time, has changed the condition of the world; but which few modern statesmen have thoroughly understood or wisely employed; which is, no doubt, connected with many ridiculous and degrading details, which has produced, and which may again produce, terrible mischiefs; but of which the influence must after all be considered as the most certain effect and the most efficacious cause of civilization, and which, whether it be a blessing or a curse, is the most powerful engine that a politician can move.—I mean the Press. It is a curious fact, that, in the year of the Armada, Queen Elizabeth caused to be printed the first Gazette that ever appeared in England; and I own when I consider that this mode of rousing a national spirit was then absolutely unexampled, that she could have no assurance of its efficacy from the precedents of former times, I am disposed to regard her having recourse to it as one of the most sagacious experiments, one of the greatest discoveries of political genius, one of the most striking anticipations of future experience, that we find in history. I mention it to you, to justify the opinion that I have ventured to state, of the close connexion of our national spirit with our Press, and even our periodical press.

PAROCHIAL VISITING.

From Nelson's Life of Bishop Bull.

This personal acquaintance of a minister with his parishioners will give him a great advantage in forwarding their

spiritual welfare, provided it is chiefly employed to that purpose. For besides that profit which redoundeth to them from the thing itself, this tender and compassionate regard towards the people will create in them a great love for his person, and a cheerful attendance upon his ministry, which are admirable dispositions to prepare the mind for instruction. And I think no man ought to be deterred from attempting this, because some inconsiderate minds censure it as an affectation of popularity; for to endeavour to procure the love and good-will of the parishioners, is so far from being a fault in a parish priest, that I look upon it as his duty, it being the likeliest means to make his labours among them effectual. All the mischief of popularity is, when men betray their consciences rather than displeasure men, and sacrifice their duty to the breath of the people; when, by mean and unworthy arts, they court that applause which is only due to merit; and rather than forfeit the favour of the lord of a manor, comply with him in his follies, and yield to his sacrilegious encroachments. But there is no danger that a clergyman, who understandeth the weight of his employment, and hath a zeal for the salvation of souls, will ever vouchsafe to be popular upon such terms.

But to excite all the parochial clergy to this watchfulness over the conduct of their flock; they have a pattern of it in the High-Priest of our profession, the blessed Jesus, who with particular assiduity applied himself to form and preserve those disciples which his Father had committed to his care. He lived among them, supporting all their weaknesses, and compassionating their infirmities; he instructed them in public and in private, and hid no truth from them which might be profitable for them, and which they were able to bear. He hardly suffered them out of his sight, but when he retired into some solitude, and then he remembered them in his prayers. This love and care of his disciples appeared not only in those his addresses to Heaven, which preceded his passion, but when he was delivered into the hands of his enemies, he seemed to forget himself in respect of them, *If you seek me, saith he, let these go their way; as if he had been concerned for nothing so much as the preservation of his disciples: notwithstanding his bonds, and the violence of his persecutors, he did not forget his chief apostle, but reached forth his hand to raise him from his unhappy fall, fulfilling to the last those words of Scripture, Having loved his own, he loved them unto the end.*

READING THE PRAYERS.

From the same.

It is possible, this devout and decent reading of the prayers of the church may be looked upon by some as a mean and low attainment, and by others as a burden and task to be imposed only upon those that have not gifts for the pulpit. And indeed, if we may have leave to guess at the thoughts of some men by their actions, this must be the language of their hearts; for either they seldom or never read the prayers themselves, and so depreciate the worth and excellency of them with the people; as if that administration were below the dignity of a parochial priest; or they provide persons of such ordinary and unskilful elocution to officiate in their stead, as apparently tendeth to damp rather than raise the devotion of the congregation. But experience sufficiently convinceth us, that this accomplishment is not easily acquired, because we find there are but few that excel this way; and nothing ought to be accounted mean, that is so instrumental in promoting devotion in the hearts and affections of men. And if any one will attempt in earnest to make himself master of this talent, he will find that it will cost him much labour and pains before he can compass it; for all are not equally blest by nature with strength and sweetness of voice; and yet they ought not to be discouraged if they want those advantages, because elocution is capable of great improvement by study and constant practice. But after all, those who cannot read as becometh the service of God, ought to be rejected as unfit, upon that account, to receive holy orders; for though a man hath the understanding of an angel, yet if he hath no voice, or, at least, if it is so low, and so imperfect, that he cannot either convey his thoughts to the people, or officiate to edification in the service of the church, so far he is unqualified to be admitted into the sacred function. What a dreadful account then will those governors in the church have to give at the day of judgment, who ordain such for deacons as by their administration quench the devotion of the people, and provoke our adversaries to reproach us; and by their incapacity to read, make the Scriptures a dead letter, and the admirable Liturgy of the church a contemptible performance!

THE WEALTH OF THE ENGLISH CLERGY.

How can we forbear to warn mankind against the voice of Judas, which, even now, is evermore crying out, *why all this waste?* Why should large revenues be placed at the command of men, whom it would better become to emulate the poverty of the Apostles, than to be revelling in affluence which might almost befit a prince? Is it nothing, then, that wealth should, here and there, be placed in the hands of those, whose very education and profession are constantly reminding them, that it is a part of their office to shew the world how wealth may best be spent; and who, if ever they should forget that they are the stewards of the Lord, are sure to be pursued by the scorn and execration of the world? Let any man search into the result of this distribution. Let him look back through a long range of centuries; and see whether the cause of civilization, of letters, of morals, of charity, of religion, has, on the whole, been best promoted by the wealth of laymen, or by the wealth of ecclesiastics. If churchmen had always been indigent stipendiaries, where would have been numberless monuments of benevolence and piety, to which all, save the children of disobedience, look up, to this day, with affection, and gratitude, and reverence?—*Le Bas' Life of Laud.*

A WESLEYAN'S OPINION OF THE LITURGY.

His [Watson's] admiration of the Liturgy was unbounded; and he greatly enjoyed the use of it in the Wesleyan chapels on the Sunday morning. Its beauties as a literary composition recommended it to his fine taste: but it was more strongly endeared to him by the spirit of pure and elevated devotion which it breathes. When he was confined to the house, he read it with his family, as a substitute for public worship; and he said to the writer of these pages, about a year before his death, that if he were a private individual, and there were no Methodist Congregation with whom he could meet in Divine worship, he should attend the religious services of the Established Church in preference to any others, because of the solemnity and order which are

secured by the use of the Liturgy. To the public reading of so large a portion of the Holy Scriptures, in the services of the Church of England, he also referred as a peculiar excellence. These sentiments were not the result of prejudice and early habit, but of observation and deep thought.—*Jackson's Life of Rev. R. Watson.*

THE CHURCH.

COBourg, SATURDAY, MAY 4, 1839.

It affords us pleasure to advert again to the Letters under the signature of "ANGLO-CANADIAN," which, as we have already apprised our readers, appear in that honest and constitutional journal, the *Toronto Commercial Herald*. The object of this writer is to set, dispassionately and fairly, before the Canadian public the advantages of a "modified Church Establishment,"—such as is contended for by those who desire the appropriation of the Clergy Reserves according to the tenor and spirit of the Constitutional Act,—and to expose the flimsy reasoning and the dishonest sophistry by which the opponents of that principle attempt to maintain their position.

It is strange that so many intelligent men,—with the Bible in their hands and the facts of history before their eyes,—should be so blind to the real merits of this important question; and that, waiving all appeal to "the root of the matter," they should guide themselves by the miserable agitation which a few ambitious or factious individuals have contrived to excite upon the subject. It would be a more gratifying proof of the moral courage, not to speak of the common honesty, of public men, if, instead of pandering to delusion and giving countenance to error, they proceeded at once, boldly and ingeniously, to the task of undeceiving those who have been misled, and advocating without fear or compromise those principles which the voice of all experience supports, and which their own conscience cannot but approve. We do not by any means recommend the formation of opinions, or the adoption of theories without a rigid canvassing of all their merits; but what, in the present case, we complain of, is, that without argument, without any apparent consideration of consequences, with as much disregard of the future as contempt of the past, principles are abandoned which the Word of God has laid down, and of which centuries of trial have attested the value. We complain that fearless honesty and ingenious dealing are abandoned in this question, and that internal convictions are sacrificed at the bidding of popular clamour.—

civium ardor prava jubentium
mente quatit solidâ.

It is a matter for thankfulness that legislation thus recklessly conducted has been overruled to its own defeat, and that the very conflict of parties permits not the disastrous effect of this violation of conscience and abandonment of principle; and we are thankful, too, that for the final arbitrement of a religious question, we are allowed appeal to a branch of the Legislature whose public deliberations are preceded by a formal invocation of the blessing of heaven.

Under the circumstances of this legislative vacillation, it is gratifying to observe the writer we have mentioned above, coming boldly and disinterestedly forward,—grappling with prejudice, and unweaving the web of sophistry with which a wily cunning seeks to envelop the sober realities of this question. We wish him every success in his truly patriotic undertaking; and the reward at least of an approving conscience will be his, if individual envy or popular prejudice should deny him any other.

With so much to approve of in the writings of "Anglo-Canadian," it may appear ungracious to indulge for a moment in the language of criticism; but in his fifth letter, a portion of which was transferred to our columns, there appears to us an historical inaccuracy, upon which we feel very sure he will excuse us for briefly commenting. We allude to the statement which occurs in that Letter, that "the sect of the Vaudois arose in the 12th century." This it is true, may have been adopted upon the very respectable authority of Mosheim, who ascribes their origin to the same period; but the result of the researches of various christian writers has induced us to think with Milner that the accounts of this people by Mosheim are "scanty, confused, and erroneous."

The researches of Dr. Alix, and especially of John Paul Perrin, an historian of Lyons who wrote in 1648, seem to have proved that the sentiments entertained by the Waldenses,—sentiments essentially Protestant and primitive in their character,—were prevalent in the valleys of Piedmont as early as the beginning of the 9th century. These were vigorously advocated by Claudius, bishop of Turin; and those who thus stood separate from the surrounding corruptions of Rome, came to be styled Vallenses, or inhabitants of the valleys, which, in the language of Piedmont, are called *Vaux*, or *Vaudois*. The corruption of Vallenses to Waldenses or Vaudois, was easy, without referring the change to the influence of Peter Waldo, a citizen of Lyons who, in the 12th century, adopted and promulgated the very principles for which these Piedmontese christians were distinguished. But whether the influence of this celebrated individual gave rise to this change of name or not, it does not in the slightest degree affect the historical fact that the Protestant reformers of the valleys of Piedmont existed for centuries before his time.

The following is copied from a document printed on the spot, and manifests—in corroboration of the testimony of history—the impressions, derived from tradition, which prevail among themselves:—

"The primitive Christians inhabiting the valleys of the principality of Piedmont are, at present, from their numbers, in great want of the Holy Scriptures.

"These our Brethren, this interesting community, occupy thirteen parishes in these valleys, and their population is estimated at between sixteen and seventeen thousand souls. They are the most ancient Christians in the world, tracing their origin as far back as the time of the Apostles, and it is worthy of remark, that amidst the various revolutions of ages as well in governments as in religion, and under the most cruel persecutions, it has pleased the Almighty to preserve this people distinct, in the same spot, and to continue them steadfast in the true faith as it is in CHRIST."

Late inquirers into the condition of the Waldenses, have been at much pains to trace up their existence to the pure days of the Church, and Mr. Faber, in a recent work upon this subject, considers himself to have demonstrated that "the two communions of the Vallenses and the Albigenes are the two witnessing Churches of the Apocalypse," and he contends against Bossuet and other Romanist writers, that "the Vallenses, in a more especial manner, constitute that visible Church which connects the churches of the Reformation with the primitive Church." Whether Mr. Faber has established this point or not, admits of some doubt;

but his researches go at least to prove the much greater antiquity of this Christian body than the time of Waldo in the 12th century.

It is declared by the oldest and most credible historians of this interesting people, that although they resisted the encroachments of the papal see, they adhered to the primitive and apostolical constitution of the ministry. Vignaux speaks in these terms,— "they deny the supremacy of the pope, especially the power which he hath usurped on the civil government; and they admit no other degrees except those of bishops, priests, and deacons." It is not to be denied that the Waldenses, like other churches, have had their season of corruption and declension; and while, as to doctrine, they have been tainted with the neology of the German divines, they have relaxed in some degree from the model of Church Government established by the Apostles, through the contiguity and influence of the Geneva school.

A striking characteristic of the Waldenses remains to be noticed,—their obedience for conscience sake to the established government, even when opposed to those religious principles which they felt it a duty to maintain. Subjection to "the powers that be," was with them an ingrafted christian principle; and their sovereign, although professing a faith from which they dissented, could depend more upon their fidelity to their obligations as subjects than upon those of the Romish communion. It is but right to adduce this fact in refutation of a calumny lately promulgated in a public and official document emanating from the Roman Catholic Church in Lower Canada, that the spirit of dissatisfaction and sedition was of natural growth only among Lutherans, Vaudois, and such as they,—in forgetfulness, at the same time, of the bulls which, in quondam days, were wont to be fulminated against Christian princes, by those who, although invested with high ecclesiastical dignity, were bound to respect and support the authority of those whom they sought to depose!

It is probably known to most of our readers that the thirteen pastors of the Vaudois receive an annual allowance from the British Society for the Propagation of the Gospel in Foreign Parts; and it will gratify them to learn that through the instrumentality of pious individuals, as well as the agency of societies, all connected with our parent land, the principles of the "pure and reformed Church to which we belong" are, in those interesting valleys, "taking root downward and bearing fruit upward."

We are not so sanguine, at this eleventh hour, as to imagine that any fact we can adduce or any argument we can bring forward in support of our position, that the Church of England is the Established Church of the Colonies, will have any practical influence on the present discussion of the Clergy Reserve question. We nevertheless deem it our duty, pending the attempts at the settlement of this question, to lay before the public, as occasion may offer, every evidence,—legal, constitutional, or historical,—that is calculated to shew how strongly justice is on our side, and how powerfully every fact and argument supports our cause when weighed in the scales of impartiality and truth.

With this view we present to our readers two extracts from *Le Bas's Life of Dr. Middleton*, the first Bishop of Calcutta,—from which it will appear that the claim of the Kirk of Scotland to be placed, in that country, in every respect on an equality with the Church of England, was distinctly repudiated by the Imperial Parliament, as well as by the Court of Directors of the East India Company.—

"Towards the close of the discussions in Parliament on the renewal of the Company's Charter, in 1813, some Scottish members of the House of Commons proposed the insertion of a clause, authorising 'the appointment of a clergyman of the Scottish persuasion, at each presidency, with a salary of £1000 per annum, each.' It was replied, that for the legislature to sanction any other clerical establishment than that of the Episcopal Church of England, would involve a principle highly impolitic, and one which might lead to misunderstanding in all the British Colonies; namely, that every establishment of the English Church in our dependencies, must be accompanied by an establishment for the Kirk of Scotland also. It was accordingly decided that no such legal sanction could be given to the Presbyterian worship. The Scottish Kirk, being thus unrecognized in India by any legislative act, was, of course, left precisely in the same condition with every other form of dissent from the national scheme of ecclesiastical polity." [Vol. i. p. 127.]

The Court of Directors, it must in fairness be added,—though they could not confer on the Kirk in India all the privileges of an Establishment,—nevertheless did every thing they could "to place the Scottish Clergy in India on the same footing, in the public estimation, with the English Chaplains. They each produced similar documents of their appointment, drew the same incomes from the Government treasury, maintained the same correspondence with the civil and local functionaries, and therefore appeared to the public, (who made no strict inquiries into legal rights,) as invested with the same authority." The consequence of this was, that the same question arose between the two Churches in India, that has so long been agitated in this Province; and a representation having been sent to the Court of Directors, that Honourable Body,—supposed to have a leaning towards the sister communion,—returned an answer of which the substance may be gathered from the following paragraph:—

"This question was now set at rest by a Despatch which reached Calcutta, early in the present year, [1822], from the Court of Directors, pronouncing it to be a mistake to suppose the Kirk to be established in the same sense in which the Episcopal Church of England is established; and declaring, accordingly, that they could by no means consent to place St. Andrew's on the same footing as the Cathedral, with regard to the number of its clergy and servants, and various other particulars which had been solicited. It was further the opinion of the Court, that the Church of Scotland could not claim steeples for their places of worship as a matter of right; though, as a matter of indifference, the Court would agree to erect one for them at Bombay." [Vol. ii. pp. 246, 7.]

We are aware that by the Act of 1833, renewing the East India Company's Charter, the appointment of two Ministers of the Kirk of Scotland, as chaplains, is authorized at each of the three Presidencies; but this by no means invests that Church with the rights of an Establishment, for in the very same statute is a clause, recognizing the liberty of the Governor General in Council to extend pecuniary assistance, for religious purposes, to any denomination of Christians; and, therefore, the mere mention of the Church of Scotland in an Imperial Act does not involve an assent to its establishment, any more than to that of the various bodies of Dissenters, or even the Roman Catholics, whose privilege and capacity to receive grants from the State are at the same time clearly acknowledged. We contend, and we have seen no argument as yet to shake our position, that the Church of England is always *de jure* established in the Colonies, and that any express legislative enactment does not create, but simply confirm its establishment. We well

recollect that, in the debate which took place on the renewal of the East India Company's charter in 1833, Sir Robert Inglis emphatically asserted that wherever the British flag waves over a British territory, there the Church of England is established; and that although some members protested against this doctrine, he re-asserted it, and no vote was arrived at in the course of the discussion, that impugned the constitutionality and correctness of his position.

From no unkind feeling towards the Presbyterian body, but from a desire to justify the claims of our own Church to the present generation and to an impartial posterity, do we record in our columns this collateral testimony to our argument, that the Church of England is the sole Established Church in the Colonies of the British Empire. Right, for a season and perhaps for ever, may be overborne by might; and the limitless partition, or utter spoliation, of our ecclesiastical possessions may be successfully achieved. Then perchance, in a few generations, when the levelling and agrarian spirit of democracy, having gored itself with sacrilegious rapine, shall pass on to the pillage of the rich, the reduction of all men to an equalization of property, and the total disorganization of society,—will men look abroad in vain for some celestial influence to stay the appalling plague. Then will they deplore the dismantling of those Christian ramparts, which their forefathers either blindly assaulted or timorously betrayed. Then will they find the curse of sacrilege fretting away the prosperity, not of solitary individuals or of isolated families, but of the whole nation. And then, perchance, will the humble though honest efforts of those who now stand in the breach, be remembered, with an unavailing sorrow for their fruitlessness, by every sincere christian, be his denomination what it will.

ECCLESIASTICAL INTELLIGENCE.

LUDLOW CHARITIES.—A correspondent has furnished us with the following statement: A very unfair and uncharitable attempt having been made to prejudice the minds of the public against a society recently formed for improving the temporal and spiritual condition of the poor at Ludlow and its vicinity, the committee have published the following account, from the printed reports of 1838, of contributions to the public charities of Ludlow; by which it will appear who are the real friends of the poor:—

	Churchmen.	Dissenters.
Ludlow Winter Charity . . .	£ 66 3 6	£ 1 1 6
Dispensary	123 9 0	0 0 0
National School	49 12 6	0 0 0
Lying-in Charity (for 1837)	48 5 6	0 0 0
Subscript. for the Relief of the Poor, Jan. 1839,	142 14 0	1 10 0
	£430 14 6	£2 11 6

[Worcester Guardian.]

The Rev. Dr. Warneford has given the princely donations of £4000 to the Radcliffe Lunatic Asylum, at Oxford; £2000 to the Cork-street, Eye Institution at Gloucester, and £2000 to the Society for the Propagation of the Gospel in Foreign parts.

The Rev. T. Gisborne, M. A. Prebendary of Durham, has given £200 towards the endowment of Holy Trinity Church, Darlington.

Three new Churches are about to be erected at Wolverhampton. Miss Hinckes, of Tettenhall, it is stated, will be responsible for the building of one, if means are found to erect two others.

Charles Bathurst, Esq. of Lydney-park, has forwarded to the Diocesan Church building Association, through the hands of the Lord Bishop of Gloucester and Bristol, president, the munificent donation of £1000, towards the endowment of the proposed new church at Cinderford, in the Forest of Dean. We are much gratified to learn the success which has attended the Church-building Association, more than £20,000 having been subscribed, of which sum nearly one-third has been contributed by the Clergy.—*Conservative Journal.*

Lord Ward has subscribed £200 to the Worcestershire Diocesan Church Building Society, and £300 to that of Litchfield. His lordship will also erect parsonage-houses at Netherton and Cosely at his own expense.—*Worcester Guardian.*

On Sunday the 3rd Feb., after a very suitable and impressive sermon preached in Westham Church, by the Rev. the Vicar, who ably set forth the claims of the society, for Propagating the Gospel in Foreign Parts, the sum of £22 was collected for that useful institution.

QUEEN'S LETTER.—The collections under the Queen's letter, in behalf of the Society for Propagating the Gospel in Foreign Parts, have been most liberal throughout the kingdom; and evince a determination on the part of the nation to repair the consequences of that neglect which its rulers manifest towards the Church.—*Conservative Journal.*

THE WELSH CHURCH.—We deem it our duty to state, that during the period of the amiable Bishop of St. Asaph presiding over the Diocese, only one sinecure has fallen to his disposal, which he immediately gave to a Welshman, the Incumbent of a Parish with a population of 9000 souls, who held another small living in the neighbourhood, which he was obliged to resign, and which was given to the Curate. His lordship has had the disposal of two stalls in the Cathedral, both of which he has conferred on natives of the Principality.—*Chester Gazette.*

EXETER.—On Monday morning, a deputation, consisting of Mr. Edward St. Aubin, Mr. Hancock, Mr. Ramsey, Captain Pierce, Captain Saunders, Mr. S. Whittle, Mr. E. Lyne, Mr. Shanks, waited on the Lord Bishop at his residence, St. Michael's Terrace, Stoke, to present him with an Address. They were received by his lordship with his accustomed urbanity; and Mr. St. Aubin, after a few prefatory observations, presented his lordship with the Address.

BATH CHURCH OF ENGLAND COLLEGE.—It is proposed to erect a new college at Bath, to be called, "Queen's College," auxiliary to the Universities of Oxford and Cambridge, the site of which is to be on one of the heights called Claverton Down. The object is to check the progress of Roman Catholicism, by affording facilities for the education of youth in the Protestant faith and principles, and to cultivate in those intended for the Church of England a sound knowledge of its claims and merits, together with adequate means for obtaining a literary and scientific education, of a profound and extensive nature, on the lowest possible terms. The sum required is not to exceed £50,000, nor less than £30,000, in shares of £100 each, which entitle the holder to a right of nominating one student for every share he holds. The number of students at first is to be limited to 215.—*Conservative Journal.*

A magnificent monument is just erected in our cathedral, to the memory of our late highly esteemed diocesan, Dr. Burgess. It is placed at the south end of the east transept, near his grave, and is an elaborate design in the florid style of the fifteenth century, consisting of richly pannelled sides, or jambs, which are relieved by clustered buttresses, terminated in crocketed pinnacles, supporting a foliated arch, the cups of which are highly ornamented with angels bearing shields, with the initials, &c. Above, rises a crocketed canopy, carried up to a point, and surmounted by a rich finial. A mitre, sculptured in bold relief, occupies the centre spandril of the arch, under which is an altar tomb, with the front divided into three compartments of flowing tracery, the centre one charged with the Order of the Garter, mitre, &c., and the arms of the see, and those of the family, on shields at the sides. The inscription is beautifully cut in Gothic characters.—*Salisbury Herald.*

THE CHURCH IN NEW BRUNSWICK.

A friend in that Province writes—"Our house of Assembly adjourned, in order to attend the meeting of the Church Society. We had also a good sprinkling of Honourables. The Governor received the sacrament on Sunday in the church. The Chaplains of both houses, last year, had splendid corded silk robes presented to them by the Legislature, in value, it is said, £30 each set, in addition to their salaries."

The above affords a pleasing evidence of the kind and respectful feeling of the Legislature of the sister Province towards the Church of England, which meets with such different treatment from certain of our Legislators in Nova Scotia, who drove the chaplain from their floors because he was a Minister of the Establishment, and can hardly discuss any public measure without showing that hatred to the Church is the uppermost feeling in their hearts.—*Colonial Churchman.*

THE CLERGY RESERVES.

From the St. Catherine's Journal.

There cannot be a doubt, but that the contest now raging in this province, in regard to the Clergy Reserves, is to be attributed more to a feeling of hostility to the church of England, as such, than a settled conviction that the principle is a bad one; and if, under the term "Protestant clergy," a few of the leading denominations of dissenters had been recognised, and the Governor and Council authorised to appropriate a certain portion of the Reserves to their use, we should never have heard the right of the English church disputed, or the utility of making such a munificent grant, for such a purpose, for a moment doubted or called in question, especially by those who are now seeking to deprive her of what is, beyond all doubt, a legal right, and to which, if the 31st Geo. III. is any authority, no other church, (not even that of Scotland,) has the least shadow of claim whatever.

We are one of those who never have, intentionally, misled the people, for the selfish purpose of carrying a party measure, nor ever will we; neither shall we sit any longer silently by and allow the people to be imposed upon, for such an unhalloved purpose, without an effort, feeble as it may be, to undeceive them, even if a sense of justice to a persecuted party, did not prompt us to stand up in their defence. But let us not be misunderstood in regard to this subject. We are not going to be the champion, or the apologist, of the church of England, any farther than a sense of justice impels us; neither will the fear of any such imputation, deter us from attempting to place this question before the public, exactly as it is—plain, and unvarnished with false inferences, or Jesuitical quibbling.

The 35th section of the 31st Geo. III. secures to the Catholic clergy, in the lower province, "their accustomed dues," &c. The 36th section authorises his Majesty to make allotments of lands for the support of a "Protestant clergy," in contradistinction to the "Catholic clergy," mentioned in sec. 35. The 37th section provides, that the rents, profits or emoluments, arising from such allotment, "shall be applicable solely to the maintenance and support of a Protestant clergy, within the province—and to no other use or purpose whatever." The 38th section authorises the Governor, with the advice of the Executive Council, to erect Parsonages or Rectories, and to endow them with such portion of the lands allotted to the support of a "Protestant clergy," as shall be judged expedient. The 39th section empowers his Majesty to authorise the Governor "to present to every such Parsonage or Rectory, an Incumbent or Minister of the church of England." The 40th section makes all Incumbents and Parsonages subject to the jurisdiction of the Bishop of Nova-Scotia. The 41st section provides, that the allotment of lands for the support of a Protestant clergy, may be varied or repealed, by the Legislative Council and Assembly, and assented to by his Majesty; but the 42nd provides, that previous to any such act or acts receiving the Royal assent, it must first lie thirty days before each House of Parliament, and not then, if, within that time, either House shall address his Majesty to withhold the same.

Plain, unsophisticated common sense, will discover nothing more in the expression, "a Protestant clergy," as it occurs in the constitutional act, than a strongly qualified distinction from that of a "Catholic clergy," to which it stands opposed, and in which sense it is understood every where; and, as applied to England, it is always associated with the established church, and no other.

The term "Protestant," is a national one, and always taken and understood in connexion with the established church of England; and all denominations of Christians, not in communion with that church, are included, throughout the British empire, under the broad and distinctive appellation of "Dissenters;" and being, generally, lateral branches of the established church, Protestantism is only applicable to them, secondarily—that is: all the claim they have to it, is solely derived from the church of England. The "Protestant" "succession" involves the very principle for which we are contending. The Sovereign, who is nominally the head of the church, must be, by descent, birth and education, a Protestant, and in communion with the church of England; and can no more be a "Dissenter," than a Catholic—thus establishing conclusively, in our opinion, that the term "Protestant clergy," is only to be understood of the established church of England, and is only used, in the constitutional act, to distinguish them from the "Catholic clergy," who are previously spoken of, and provided for.

If the different sects in this province, (church of Scotland and all,) have any claim, either legal or equitable, to the whole or any portion of the "Reserves," it is not to be

found, by any fair construction, in the 31st Geo. III., a point which is established by the fact, that no provision is made, in that or any other statute, for appropriating them to the use of any minister, but such as has been ordained according to the rites of the church of England, and under the jurisdiction of an English Bishop.

Our readers have now a fair opportunity of judging, how far those who are so loudly clamouring against the Government and the church, are actuated by the spirit of Christianity, or a pure regard for the public good. If the system be a bad one, let it be made a political question, and agitated as such; and the necessity of repealing every thing relating to the Reserves, which will annihilate them, be urged upon the Government, until the object is accomplished. This is our plan of settlement. But if the system be a good one, let it be thrown open for the equal benefit of all whose "conscientious scruples" will allow them to participate in Government "grants;" let the church have as many and as much of the Reserves, as shall be necessary to endow all the Parsonages or Rectories that the people may require; let other denominations have an equal share, if they require it, and apply for it; and if one seventh of the Province is insufficient for this purpose, add another; but let no further attempts be made to rob the English church of any portion of what is her legal right, and dividing the plunder with one or two others, because they happen to be numerous and clamorous; although they may indirectly threaten revolution. If we must have a dominant church, or one supported at the public expense, let it, by all means, be the church of England, and leave all others, if their doctrines are more pure and evangelical, as they would have the world believe, uncorrupted by state patronage.

Summary of Civil Intelligence.

We are without any later intelligence from England. It would appear from the following that the differences between France and Mexico have been finally adjusted:

From the N. Orleans Bee, April 10.

LATE & HIGHLY IMPORTANT FROM MEXICO. By the arrival of the steam ship Meteor, from Vera Cruz, which place she left on the 2nd instant, we have received the most interesting and important information of the ratification of the treaty by the Mexican government. The subjoined documents explain so fully all the circumstances of the treaty of amity, as to render comment unnecessary.

Extract of a Letter, dated Vera Cruz, April 2d, 1839.

"All the difficulties between France and Mexico have been terminated to mutual satisfaction. The conduct of Admiral Baudin during the whole course of hostilities has been highly praiseworthy, and in the negotiations, while advancing the interests of France, he treated the Mexican government with the utmost deference, and spared it even the shadow of any humiliation which might wound her amour propre."

"Vera Cruz has resumed its activity. The confidence of the inhabitants in Admiral Baudin is such, that the debate in Congress having made them fear for a while, that the treaty concluded by the Plenipotentiaries at Vera Cruz, would not be entirely ratified, they were all determined to hoist the French flag, and place themselves under the protection of the Admiral. The ratification arrived, however, at last, on the 25th. It was full and satisfactory."

"An imposing ceremony took place on the 27th, for the funeral services of the French who had died during the expedition."

Here follow the details of the ceremony, which the lateness of the hour and want of space prevent us from transcribing. All the French in the harbor, all the Mexican authorities, among others Gen. Guadalupe Victoria, one of the signers of the treaty, Admiral Baudin, and Abbe Andruze, were present at the ceremony. Abbe Andruze delivered a funeral discourse over the deceased, full of eloquence and beauty.

We learn that Admiral Baudin had signified to Mexico that if by the 20th of March the ratification was not concluded, hostilities would recommence. To this the Mexican government replied, that the ratification was in progress, but that more time was required for its termination. The 27th was accordingly made the limits. The treaty arrived at Vera Cruz on the 25th, and was made known to the Admiral at Antoin Lizadore on the 27th.

The following document represents the feeling with which the recent discharge of "patriot" prisoners has been received in the United States: "we trust the advice thus offered may be taken, and that the exertions for the good feeling therein recommended may be sincere and earnest:

From the Albany Advertiser.

THE "PATRIOT" PRISONERS.

On Monday last the Governor transmitted to the Assembly a message relating to the condition of our northern and north western frontier, accompanied by a number of documents having reference to the same subject. From among them we have selected the annexed correspondence between the Provincial Secretary, R. D. Tucker, and the Secretary of State, concerning the disposition of the prisoners now under sentence of death and in confinement at Kingston and London. It will be seen that Sir George Arthur is disposed to grant an unconditional pardon to fifty-two of the convict "patriots."—This clemency to men who, no matter what their motives, had forfeited their lives by every rule of modern warfare, cannot fail to be attended with the best effects; and as their liberation is made contingent upon the condition of affairs along the frontier, it is to be hoped that not a single one of their fellow citizens will be found, so callous to every feeling of humanity as to peril their lives by any act of rashness or imprudence, or to prevent the renewal of those bonds of peace and amity, which are so essential to the peace and welfare and prosperity of Great Britain and the United States.

In relation to the BOUNDARY QUESTION, we extract the following announcement from the Toronto Palladium:

An extraordinary discovery has been accidentally made in this city, relative to the disputed boundary line question between New Brunswick and Maine, which may lead to very important results. In few words, it seems that Elias Moore, Esq., M. P. F., was one of the chain-bearers originally employed to run the line in dispute; that the most exact circumspection was observed; that he has a distinct recollection of the face of the country and its most remarkable features through which the line passed; and, at its termination, or angle in dispute, every pains imaginable was taken, not only to establish a conspicuous, but a lasting monument; a large and sound cedar tree was selected, and cut down at a higher distance from the ground than is usual; and upon it every person employed in the survey, or that were present, engraved the initials of his name; that, as a further mark of distinction, all the surrounding trees were blazed in the most striking manner, leaving a kind of area around the monument itself; and, finally, although so many years have elapsed, and he is not aware that any of those employed with him are living, he is confident, such is the clearness of his recollection of the entire transaction, that he could go at once to the spot, and convince every the most sceptical on the subject. We understand that His Excellency the Lieutenant Governor has communicated with the Governor of New Brunswick on this important discovery; and that Mr. M. has expressed his readiness to go at any time and point out the spot, on his expenses being paid.

UPPER CANADA.

From the Kingston Chronicle.

ROBBERY OF THE MAIL.

The mail from Kingston, including those from the western part of the Province, which left here on Thursday evening

between 8 and 9, was robbed about fourteen miles below—near Grass Creek, and this side of Fairman's tavern. The robbers, three in number, (one of whom had his face blackened,) stopped the mail-carrier, who was in a one-horse wagon, while ascending a hill. Two of them seized the horse's head, while the third presented a rifle at the carrier's breast. They then cut the harness from the horse, threw the mail-bag upon him, and made off—first tying up the driver with the reins. It appears, by tracking the horse, that they carried the mail to a skiff in the creek not far off; that they then rowed down it to the river, and were seen, by some persons, crossing to the American shore. The carrier succeeded with his teeth in getting one arm loose, so as to obtain his knife & cut his fastenings. The horse has been found. We fear that at this season of the year the mail would contain considerable remittances for Lower Canada.

We have reason to believe, that the notorious Bill Johnston is at present in the City of New York, and could not therefore be personally engaged in the present outrage.

In consequence of another most impudent outrage enacted at Rochester under the immediate agency of the notorious McKENZIE, we regret to inform our readers the communication with that city has been again suspended, and we fear permanently. The particulars have been thus stated to us. On Thursday last soon after the arrival of the boat from this side, a report was industriously circulated that two state prisoners brought from Hamilton, and destined for Botany Bay, were on board in irons, and that it was the intention of Captain Sutherland to put them on board some other steamer at this place or Port Hope on his return, which he should have done on his voyage down, had an opportunity offered. To this absurd tale it seems McKenzie got some wretch actually to make oath before his worship the Mayor, and that dignitary as accommodatingly affected to believe it. Whereupon fired with republican wrath at so flagrant an act of tyranny, he forthwith issued his warrant, and the Sheriff, with McKenzie and a party of his fellow ruffians all armed posted down to the vessel to search it; in the hope doubtless that Captain Sutherland would be rash enough to resist them, and so give them a pretext for burning it.— Luckily however in this the coolness of the officer foiled them, and after a most insulting ransack of his vessel they left him; but in consequence as we said before, the communication is wholly stopped between us, for Mr. Hamilton has very naturally resolved to risk no more boats of his with such a people. Indeed we learn the Traveller has since been sold to the Government.—*Cobourg Star.*

The British Colonist and other Journals, have been making much ado about the refusal of the Rev. Mr. Matthews to allow the use of his Church for the preaching of a funeral sermon on the death of Mr. Hogg. We should like to know, was not the request made in the full knowledge that it is not in the power of any clergyman of the established Church to grant such permission? Our churches are built expressly for our own service; and as the Church of England denies the validity of any except Episcopal ordination her ministers cannot allow any service but the regular liturgy to be performed; and that, too, by an ordained clergyman. We believe such was known to be the case, and that the request was made more with the object of making some pretext of abuse than any other.—*Id.*

Pursuant to General Order of the Commander-in-Chief for the immediate Reduction of the Militia force on Service of Six months only—the troops stationed here under command of Lieut. Col. Bethune, were yesterday paraded in full strength, and after a suitable address from that officer disbanded. It is due to these men to state now they are about returning to their respective homes, that during their short sojourn in Cobourg, their general deportment both on and off duty has with trifling exceptions been exceedingly correct and orderly, and as such, deserving the best thanks of the community.—*Id.*

HOUSE OF ASSEMBLY.

April 13.

The Bill to levy an additional assessment on the Western District, was read the second time.

On the question for the third reading of the Bill on Monday next, the yeas and nays were; Yeas 34; Nays 6; Majority 28.

Monday, April 15.

The Bill to authorise the issuing of Bills of Credit, was read the third time.

On the question for passing the Bill.

In amendment, Mr. Morris, seconded by Mr. McIntosh, moves that the Bill do not now pass, but that it be referred to a Committee of the whole forthwith, for the purpose of amending the same, by expunging the words "Two hundred and fifty thousand pounds" and inserting "One hundred thousand pounds" instead thereof.—Carried by a majority of 7.

The Bill to invest the Casual Territorial Revenue in the Legislature, was read the third time.

The Bill to levy an additional assessment on the Western District, was read the third time, and passed.

Mr. Prince, seconded by Mr. Cornwall, moves the Bill be entitled "An Act to authorise the raising of One Thousand Pounds by an additional rate or levy of one half-penny in the pound upon the inhabitants of the Western District, for the purpose of relieving the said District from debt, and of enabling the Justices of the Peace of that District to repair and improve the Gaol at Sandwich."—Which was carried.

The Lunatic Asylum Bill was read the second time.

Ordered—That the Bill be engrossed and read a third time to-morrow.

Mr. Mathewson, seconded by Mr. Marks, moves for leave to bring in a Bill to revise and regulate Magistrates fees and fines.

Which was granted and the Bill was read the first time.

The amendments made by the Honorable the Legislative Council, in and to the Bill sent up from this House, entitled "An Act to prevent the hunting and killing of Deer and feathered game, during certain seasons of the year, and to prohibit hunting and shooting on the Lord's day," were read the second time and concurred in.

Messrs. Prince and Rykert were ordered by the Speaker, to carry the Bill up to the Honorable the Legislative Council, and to inform that Honorable House, that this House had concurred in the amendments.

The Bill to incorporate the Thames Navigation Company was read the second time.

The Bill to authorise certain persons to act as Barristers and Attorneys, was read the second time.

On the question for the third reading of the Bill to-morrow, the yeas and nays were taken; Yeas 26; Nays 4; Majority 22.

The Bill to divide the District of Colborne into two Counties, was read the second time.

Ordered—That one hundred copies of the Bill, authorising the Chartered Banks to suspend Specie payments, be printed for the use of Members.

Tuesday, 16th April.

The Lunatic Asylum Bill, was read the third time and passed—nem. con.—38 members present; and Messrs. Sherwood and DeLor were ordered by the Speaker to carry the Bill up to the Honorable the Legislative Council, and to request the concurrence thereto.

The Bill to incorporate the Thames Navigation Company, was read the third time.

On the question for passing the Bill.

In amendment, Mr. Burwell, seconded by Mr. Parke, moves that the Bill do not now pass, but that it be amended

in the sixth clause, by striking out the word "sixteen" and inserting the word "eight" by which the number of shares will be reduced to eight thousand—and also, in the same clause by striking out the words "one hundred" and inserting the word "fifty," by which the Capital will be reduced to fifty thousand.

Which was carried.

The Bill was then passed.

The Bill to divide the District of Colborne into two Counties, was read the third time and passed.

Mr. McLean gives notice, that he will to-morrow, bring in a Bill to enable His Excellency, the Lieutenant Governor, to grant a certain quantity of the waste lands of the Crown, to Captain Arthur Burton, agreeably to the report of a Select Committee.

Mr. Prince, seconded by Mr. Shade, moves for leave to bring in a Bill for identifying persons for having acted in apprehending persons suspected of Treason and otherwise, during the troublesome times in this Province.

The House was again put into a Committee of the whole, on the Bill to continue the Act granting licences to Innkeepers.

Ordered—That a humble Address, be presented to His Excellency the Lieutenant Governor, requesting him to be pleased to lay before this House, copies of the return of all monies received and paid out by the Treasurer of the Gore District, for the years, 1836, 1837, and 1838, and that Messrs. Shade and Chisholm of Halton, be a Committee to draft, report, and present the same, and that the 31st rule of this House be dispensed with, so far as relates thereto.

Wednesday, 17th April.

The Bill to amend the act regulating the sale of Public Lands, was read the third time.

In amendment, Mr. Sherwood, seconded by Mr. Hotham, moves that the Bill do not pass, but that it be amended by striking out all of the Preamble after the word "Province," in the fifth line.—Carried by a majority of 2.

The Bill to admit certain persons to practise as Barristers and Attorneys, as amended, was read the third time, and passed.

The amendments made by the Honorable the Legislative Council, in and to the bill sent up from this House, entitled "An Act to authorise the Magistrates of the Home District, to loan a sum of money for the purpose of completing the new Gaol and Court House," was read a third time and passed.

The bill to provide for the compensation of Jurors was read the second time.

Mr. Prince, seconded by Mr. Shade, moves for leave to bring in a Bill "to indemnify from loss sufferers in property, by the late unnatural Rebellion and invasions of this Province, and to provide for the payment of all just claims and demands upon the Province in consequence thereof."

Which was granted, and the Bill was read the first time.

Ordered—That the Bill be read a second time to-morrow.

The Address to Her Majesty, on the subject of the duty on Wheat and Flour, was read the second time, and referred to a Committee of the whole House.

The House was again put into a Committee of the whole on the Bill, to increase the Tax on Wild Lands.

On the question for receiving report, the yeas and nays were taken:—Yeas 15, Nays 22. Lost by a majority of 7.

Ordered—That the Bill be referred to a Select Committee, to consist of Messrs. Sherwood, Cameron, Marks and Merritt, with power to report thereon.

The address to Her Majesty, praying her to relinquish the Post Office Revenue, was read the second time, and referred to a Committee of the whole.

The address to Her Majesty on the subject of the Casual and Territorial Revenue, was read the second time and referred to a Committee of the whole.

The Address was then read the third time and passed, and is as follows:

To His Excellency Sir George Arthur, Knight Commander of the Royal Hanoverian Guelphic Order, Lieutenant Governor of the Province of Upper Canada, Major General Commanding Her Majesty's Forces therein, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY:

We, Her Majesty's dutiful and loyal subjects, the Commons of Upper Canada, in Provincial Parliament assembled, humbly request that Your Excellency will be pleased to cause to be laid before this House, with as little delay as possible, a return stating what lands were ceded by the Indians to the Government, for which the yearly payment of £5401 are charged upon the Casual and Territorial Revenue also; so soon as can be conveniently made out, the number of acres of Indian Lands which remain in possession of the Government not sold, and the number of acres still remaining in possession of the Indians.

ALLAN N. McNAB, SPEAKER.

Commons House of Assembly, }
Seventeenth day of April 1839. }

Mr. Speaker reported that the Master in Chancery, had brought down from the Honorable the Legislative Council a Message with sundry resolutions.

The Message was read by the Speaker as follows:

Mr. Speaker.—The Legislative Council have adopted the accompanying Resolutions, in relation to the Bill sent up from the Commons House of Assembly, entitled "An Act to appoint Commissioners to proceed to England on behalf of this Province, and for other purposes therein mentioned," and communicate the same for the information of that House.

JONAS JONES, SPEAKER.

Legislative Council Chamber, }
Fifteenth day of April, 1839. }

A discussion took place upon the Clergy Reserve Question in the Legislative Council on Thursday and Friday last,—which terminated in a resolution to refer the Bill sent up from the House of Assembly to a Select Committee. An amendment was moved by the Hon. Capt. Macaulay, that the Reserves be re-invested in the Crown, but this proposition was lost by a majority of 3.

NOTICE.

The "WESTERN CLERICAL SOCIETY" will hold their next Quarterly Meeting at the Rev. Wm. McMurray's, Dundas, on Wednesday the 22d May.

The sermon will be preached on Thursday at Ancaster by the Secretary.

WILLIAM BETTRIDGE, B. D. Secretary.

Woodstock, 26th April, 1839.

BIRTH.

On the 29th of April, at Peterboro', the lady of Stafford F. Kirkpatrick Esq. of a son.

DIED.

At Woodstock, on Sunday night the 21st April, aged 43, after an illness of six hours, James Gibson Esq. R. N., J. P. for the London District. He was one of the earliest British settlers in the neighbourhood, and had materially contributed to the advancement of the place. His loss can scarcely be supplied. He was a just man and true;—devotedly loyal;—living a life of humble, self-denying faith in Jesus Christ, and evidencing the reality of his faith by a holy conversation, and unceasing "labours of love." He was seized while teaching a class at the Sunday School, an occupation in which he had peculiar delight, and for which he was pre-eminently qualified. His remains were followed to the grave by the whole neighbourhood.—[Communicated.]

List of Letters received to Friday, May 3d:—

Rev. W. Bettridge; T. S. Shortt Esq. add. sub.; J. Hore Esq. rem.; Col. Prince, rem. in full vol. 2; Rev. S. Armour; Rev. L. Doolittle, rem.; M. C. Crombie Esq.; Rev. C. P. Reid; Rev. J. G. Geddes.

Youth's Department.

ANSWERS TO SCRIPTURE QUESTIONS.

For four weeks in advance.

- 414. Gen. xxxv. 30. 429. Exodus vii. 17, 18.
415. Gen. xxxvi. 8, 9. 430. Deut. xxviii. 60.
416. Numbers xx. 14-21. 431. Deut. xxviii. 27.
417. 1 Sam. xiv. 47; 2 Sam. 433. Gen. xlvii; xlviii. 1-10.
418. 2 Chron. xxi. 8-10; 434. Exodus ii. 24, 25.
419. Psalm cxxxvii. 7. 435. Exodus vii. 8-12.
420. Deuter. xxiii. 7. 436. 1. Water turned into blood; 2. Frogs; 3. Lice;
421. Genesis. x. 1, 6. 4. Flies; 5. Murraia of beasts.
422. Genesis xii. 10.
423. Acts vii. 22; 1 Kings iv. 437. 6. Boils; 7. Hail; 8. 30.
424. Ezekiel xx. 7, 8. Death of the First-born.
425. Prov. vii. 16; Ezekiel 438. Exodus xiv. 3-21.
426. Numbers xi. 5. 439. Exodus xii. 37, 38.
427. Isaiah xix. 10. 440. Exodus xii. 40, 41.
428. Isaiah xix. 7. 441. Ezekiel xxxii.

CHURCH CALENDAR.

- May 5.—Fifth Sunday after Easter.
9.—Ascension Day.
12.—Sunday after Ascension-Day.
19.—WHITSUNDAY.

SCENES IN OTHER LANDS. No. XXXVIII.

PORTARLINGTON;—MONASTEREVEN;—THE CURRAGH OF KILDARE;—DUBLIN.

Before leaving Goshill, I must not omit some mention of one in the household of my warm-hearted host, who lay bed-ridden in a recess of the apartment which served for dining-room and boudoir; who had for years been the afflicted and helpless, but patient and uncomplaining tenant of that couch.

The same jaunting car in which I had made so many pleasant excursions from this hospitable spot, bore us now towards Monastereven, in order to take the mail coach thence to Dublin.

Monastereven,—where, in waiting for the Dublin coach, we made a considerable stop,—is situated also on the river Barrow, and is a town of neat and pleasing appearance.

After further rambles; as long protracted as my time would admit, through the spacious premises of this noble University, we entered again into College Green; and pausing a moment to contemplate the equestrian statue of the great champion of Protestantism, William III.

The Garner.

LOYALTY OF THE CHURCH.

Here it may not be amiss to observe, what I have often thought of, not without admiration, how strangely the spirit of the Apostles hath run through our church, all along, ever since the Reformation, diffusing itself from the head, which first received it, into all her real members;

ing gowns served tolerably well to supply that deficiency of length, without appealing for a redress of the grievance to the proper authorities.

THE TRUE STATESMAN.

The true Statesman is invariably constant to his principles of virtue and religious prudence; his ends are noble, and the means he uses, innocent; and, if the ship of the state miscarry, he had rather perish in the wreck, than preserve himself upon the plank of an inglorious subterfuge.

A FRUIT-BEARING REPENTANCE.

Many things doth a tree bring forth, and divers of them as fore-runners to the fruit, as boughs, and leaves, and buds, and blossoms. Saint John mentions none of them; passeth by them all; stays at none, till he come to the fruits.

SERMONS.

There are many who place abundance of merit in going to church, although it be with no other prospect but that of being well entertained, wherein if they happen to fail, they return wholly disappointed.

THE POOR.

The poor are either good or bad, that is, the poverty of men is found either in the way of righteousness, or in the way of wickedness. The good and virtuous poor man, though he deserves our greatest pity, (as by that is signified our propense inclination to do him good, and relieve his necessities,)

GAMING.

It is argued both ways about play and gaming, whether it be lawful or no: (especially when sums of money are played for; and the thing becomes rather an avaricious contention, than a recreation and divertisement) some believing that it is innocent: others that it is a grievous sin.

CHURCH HISTORY.

They that go down to the sea in ships, and occupy by the great waters, they see the works of the Lord, and his wonders in the deep. For God is marvellous in the surges and tempests of the sea: he is marvellous in the firmament of heaven; but much more marvellous is he in the surges and stormy tempest of his church.

Advertisements.

BANK OF UPPER CANADA. PUBLIC Notice is hereby given, that a general meeting of the Stockholders of this Bank will be held at the Bank, in Toronto, on Monday, the third day of June next, at ten o'clock in the forenoon, for the election of Directors to serve for the ensuing year, as the act directs.

ANY respectable Female residing in the country, (the vicinity of Cobourg would be preferred) desirous of taking charge of three girls, between the ages of 4 and 10, to board and educate, may apply to the Postmaster, Cobourg.

LADY of the highest respectability is anxious to receive two or three children, from six to twelve years of age, who would be boarded and educated in her family.

YOUNG LADY, accustomed to tuition, wishes to obtain a situation as GOVERNESS. She would undertake to instruct children under twelve years of age in French, Music, and the usual branches of an English education.

WANTED, by the 1st June next, a Teacher for the CORNWALL FEMALE FREE-SCHOOL, capable of instructing in all the common branches of education and needle-work.

ASSISTANT WANTED.

IN consequence of the rapid increase of Pupils in the District School of Johnstown District, at Brockville, the Principal is desirous of engaging a permanent Assistant, to whom a liberal compensation would be given.

WANTED.—In a Private Family, on the first of May next, a Gentleman duly qualified to teach Greek, Latin, Mathematics, &c. and fully qualified to prepare pupils for either Oxford or Cambridge.

FOR SALE.

FARM pleasantly situated within four miles of Cobourg (to which there is a good road), containing 100 acres, 50 of which are cleared and fenced.

CHAMPION, BROTHERS & CO. TORONTO.

Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Shelf Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at their usual low prices.

The Church

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

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AGENTS.

- The Clergy of the Church of England in both Provinces
J. Somerville Esq., King Street, Toronto.
C. Scadding, Esq., New Market.
Dr. Low, Whitby.
Charles Hughes Esq., Druggist, Port Hope.
J. Beavis Esq., Clarke.
J. Hore, Esq., Colborne.
A. Menzies, Esq., Seymour.
T. A. Turner, Esq., Picton.
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