Boetep.

PEACE.

Sweet Peace, where dost thou dwell? I humbly crave, Let me once know. I sought thee in a secret cave, And ask'd if Peace were there. A hollow wind did seem to answer, No: Go seek elsewhere.

I did; and going did a rainbow note: Surely, thought I, This is the lace of Peace's coat: I will search out the matter. But while I look'd, the clouds immediately Did break and scatter.

Then went I to a garden, and did spie A gallant flower, The crown imperial: sure, said I, Peace at the root must dwell. But when I digg'd, I saw a worm devour

Whom when for Peace I did demand, he thus began: There was a prince of old
At Salem dwelt, who liv'd with good increase Of flock and fold. He sweetly liv'd; yet sweetness did not save His life from foes. But after death out of his grave

At length I met a reverend good old man;

There sprang twelve stalks of wheat; Which many wond'ring at, got some of those
To plant and set.

It prospered strangely, and did soon disperse
Through all the earth:
For they that taste it do rehearse, That virtue lies therein; A secret virtue bringing peace and mirth By flight of sin.

Take of this grain, which in my garden grows, And grows for you;
Make bread of it; and that repose
And peace, which every where
With so much earnestness you do pursue, Is only there.

[GEORGE HERBERT.

SACRED MUSIC.*

"But now bring me a minstrel. And it came to pass when the minstrel played, that the hand of the Lord came upon him."—2 Rings iii. 15.

narrative of which they form a part. They are as fol-Inesha, king of Moab, had been a tributary of bad prince. Under these circumstances, Jehoram applied for assistance to his contemporary Jehoshaphat, the king of Judah, and his request was readily granted. With these also the forces of the king of Edom were combined, and the campaign was opened against the Moaband in this strait Jehoshaphat inquired if a prophet of the Lord could be found with whom they might advise. Elisha was at hand: and although objecting to the wicked Jehoram, yet, for the king of Judah's sake he would not be silent. That he might be inspired with the power of the hand of the Lord came upon him."

happiness; and of this unmingled joy we may well sup-Pose music must have been a source. And after the in- of the Lord came upon him." And, vention of instruments by Jubal, they soon became generally prevalent; for we find that in the time of Jacob they were even played by his domestics. In the book of Exodus we read the first account of the antiphon, or chaunt, when Moses and the children of Israel sang this song unto the Lord, and spake, saying, "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea......And was learned in all the wisdom of the Egyptians:" and an ancient father informs us that in music he was espealso continued in alternate responses; and this style appears to have been always admirably adapted for religious worship; inasmuch as the singers, by answering each other, mutually excite each other's devotion, and signify the consent and union of their prayers and praises

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That David was not backward in communicating the art which he himself cultivated so successfully his own compositions testify; and that his songs might not want and the hills shall break forth before you into singing, accompaniment, he invented many musical instruments, and appointed two hundred and fourscore and eight, that Were instructed and cunning in the songs of the Lord, with cymbals, psalteries and harps for the service of the house of God; and thus a choir was established in the temple, which for ages redounded to the praise and glory of God, and to the good report of his people; and doubtless inspired the assembled tribes with devotion, telling them of the mighty and outstretched arm that had delivered them from bondage and misery, teaching them a strain of thanksgiving, and lifting up their hearts to God in holy psalmody. My brethren, we are accustomed to look upon the Jewish ceremonial worship as the necessary result of a legal obligation; and doubtless it was compulsory, and irksome, as compared with the free service of the Gospel: but when we carry ourselves back to that holy temple in imagination—are absorbed with that tide of song which flowed through its arches, and was beaten back from its walls—we cannot suppose that all their worship was a mere compliance with the Mosaic ritual, and that it never rose into the spontaneous effusion of affectionate hearts; and although their whole law was but a shadow of good things to come, although they sang of triumphs in an earthly Canaan, and the heavenly one was not fully revealed, yet we cannot doubt but that, when they awoke those melodies which

* The substance of a discourse in behalf of a parish choir in the north of England.

the sweet singer of Israel had taught them, that they looked forward to another Joshua, who should give them a rest, of which the former Joshua had but merely spo-God in his holy mountain, and sacrificed the spotless tion to our immediate view. But they are perishable ken; and that, when thronging the sanetuary they praised and to the blood of sprinkling that speaketh better things was,) it was that part which had been the result of pafrom the fall of Adam had existed, as a proof that man's hundred and forty and four thousand, which were retotal corruption had not barred his heart against the entrance of the Spirit's influence, and which always had song we shall one day sing, if we join in divine harmony, added fuel to the flames of devotion, and the warmth of divine love to the heart of the listless worshipper. Yes, which feebly represent the hymns of the redeemed. when greater glory was revealed, it was to be celebrated with nobler harmony; when Christ had abolished empty but their sublimity was to be raised in proportion to the an art which the best and wisest of the governors of God's magnificence of their theme; the Christian Church was people ever commended; an art which strengthens meto improve upon that which the Jewish, with its silver ditation, promotes attention, and raises the hearts of trumpets, its harps, its psalteries, and cymbals, had begun, and for them was to substitute the peals of the majestic organ, which displays them all; and for mere meful combination of harmony, and to take up the neverdying strains of David, and to join it to a minstrelsy with and courage, remedies the wounds and brightens the sor-

Music has made part of holy worship in the Church, under the old and new dispensation; and if the dedication of human skill to God can be acceptable to him, this must be in a great degree, inasmuch as it is an act far superior to any other which has been discovered. I shall proceed then to point out, that not only the Bible, but also reason, shows us this superiority; and for this leluia, for the Lord God Omnipotent reigneth." purpose we will consider the causes in which it originates. Of these we will notice three. 1. Its extraordinary power over the human mind. 2. Its universality.

1. Its extraordinary power consists in its influence | ded into two parties: but I trust in God that what I shall Its eternal duration. over the passions, between which and all sounds there utter will influence the conduct of all. Some of you, that as light and wanton airs are apt to kindle wanton devoid of it. For those who have this precious gift, I certainly exists a natural sympathy; and we are sure doubtless, are gifted with a musical talent, and a few are That these words may be the better understood, it is not abusing it. Do that they may use it as not abusing it. Do that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. the fires, so true devotional tunes excite or heighten devowill be necessary to abridge from the sacred text the
harrating of a living to the fires, so true devotional tunes excite or heighten devoto her Redeemer and her disembedied member, she herself replies,
staff of a broken reed," which "shall go into their hand, and
the redeemer and her disembedied member, she herself replies,
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the redeemer and her disembedied member, she herself replies,
staff of a broken reed," which "shall go into their hand, and the redeemer and her disembedied member, she had the redeemer and her disembedied member, she had the rede standing; it lights up smothered fires, and calls forth la- nobler purposes, by devoting them to those ditties which pierce it" (Is. xxxvi. 6.) most unlimited sway: it spurs the wicked to revenge, or monishing those who frequent the alchouse? Cease from quarter, but yet not less opposed to apostolic precept, nor less gave, and the Lord hath taken away; blessed be the name of the tent energies. Whether for good or ill, it exercises almust withdraw your thoughts from heaven. Am I adous repose, or it excites to manly action; it brings balm lends attraction to the poisonous draught! What do you that already noticed. I mean the error which leads men to lay ments hate and cruelty, or it melts the soul to pity and to destroy the soul! What do you do but ornament the cup upon the things of which, or the authority by which, he speaks; love; it goes hand in hand with profligacy, or is in a which is foul and venomous within! ors of Canaan, and brought over to their side the invinci- waged; and of that place where there shall be no more work of salvation a vicarious work, and to transfer to the services been in constant use. Amidst the flowers of Eden, rity; it rapt the prophet in other times, and fitted his God, and promotes spirituality; but if it work ill, it Adam is stated to have possessed all that could produce mind for the instruction of God's prescient Spirit; for works against God, and provokes luxury and sensuality. "it came to pass, when the minstrel played, that the hand

this divine art over others, from the magnitude of its minstrelsy ascends as incense of a sweet smelling savour power, much more can we from the universality with to heaven, and therefore by encouraging it, they are fulwhich that power is acknowledged. Animate and inanimate nature alike appear formed for harmony. It was a magnificent conception of that learned heathen, who supposed that the seven spheres, according to the rapidity and sluggishness of their revolutions, caused high and the early Caristians boasted that their music attracted Miriam answered them, Sing ye to the Lord, for he hath low intonation, and together formed a perfect symphony, triumphed gloriously: the horse and his rider hath he thrown into the sea. This you will perceive was sung magnificent was that conception of the royal Psalmist, This you will perceive was sung magnificent was that conception of the royal Psalmist, by responding, in a manner similar to that adopted in when he represented day and night as interchangeably our cathedrals, and was probably brought by Moses dividing the world between them, and transmitting in from Egypt, since St. Stephen declared that "Moses succession, each to other, the task enjoined them, as the responding parts of a choir, chaunting forth alternately the praises of God. "Day unto day uttereth speech, cially instructed. The song of Deborah and Barak was and night unto night showeth knowledge." And although "there is no speech nor language," yet "their sound is gone out into all the world:" although there to the decency of public worship offers. Without your are no articulate sounds, they all rejoice in reason's ear, and are incessantly uttering a song of praise and thanksgiving. The whole world is an exhibition of choral haragery of scripture, where inanimate things are said to be but what must be my demand, when I ask you to dedivocal with prayer and with applause. "The mountains and all the trees of the field shall clap their hands.

3. But if music is superior from its vast power and universality, much more is it from its undying existence. Look to the eternity of the past and of the future. When first this universal frame was called forth into being, tuneful voices welcomed its formation-"the morning stars sang together, and the sons of God shouted for joy; the father of the hollow lyre caught the strain and handed it down, and

"Through succeeding ages, all along, Saints praised the Godhead in devoted song."

And as it accompanied the first creation, so also "music shall untune the sky." The trumpet of the archangel shall sound, and as a wizard's incantation, arouse the sheeted dead: then heaven and earth shall pass from us, and every thing shall dissolve, fleeting away like a vision, and not leaving a ruin to mark the place of its devastation. And then shall begin the religion of the blest-eternal and melodious praise. The saints, who loved to hymn God's praises here, shall there put off mortality and corruption, and enjoy the very perfection of nature; their happiness will be consummated, and there will be no more place for desire; they will have nothing more to ask, and nothing more to expect, but the secure possession and enjoyment of pleasures which never satiate; and then must faith be turned into sight, hope into enjoyment, prayer into praise; holy love shall be the source, and holy music the expression, of their delights. M. Anderson, M.A., Minister of St. George's Chapel, Brighton.

"What know we of the saints above But that they sing, and that they love?"

ities, and bring the beauties of distant parts of our crea- How low and degrading, for instance, is the standard by which God in his noty mountain, and sacrinced the spotiess lamb, they trusted one day to "come unto Mount Sion, things of time. And the day of the Lord of hosts shall sist merely in the formal and regular discharge of the public sercome upon all pleasant pictures; for then there shall be vices of the Church, or in abstinence from certain amusements, striking than its commencement. But in order to understand it and unto the city of the hving God, the neavenly Jerusalem, and to Jesus, the mediator of the new covenant, however, other things have an end, music shall begin to that, whatsoever be the changing fashions of a changing world, we have good hope that they die in the Lord. Our Church, in display her charms. "I heard," says St. John, speaking that, whatseever to the character of God's ministers is independent of them all, and her liturgy and services, follows the example of the apostles in their than that of Abel. And if any part of that noty ritual which God himself had taught them was to be for more which God himself had taught them was to be for more which god himself had taught the god himself had tau which God himself had taught them was to be for more than ephemeral duration, (and doubtless some there was,) it was that part which had been directly enjoined, which the elders; and no man could learn that song but the triarchal piety, before it had been directly enjoined, which the elders; and form the services of the Charch, to believe that in the elders; and no man could learn that song but the triarchal piety, before it had been directly enjoined, which the elders; and form the services of the Charch, to believe that in the encouragement from the services of the Charch, to believe that in the elders; and no man could learn that song but the triarchal piety, before it had been directly enjoined, which Church music shall prepare you for celestial melody. Support then this art, in which all Christian churches of the world have gloried; an art which all ages followed; lody, or a succession of sounds, to substitute the beautithe beauties of which the lyre of the royal poet could not rows of this present life—all-potent, universal, and eternal: the deprivation of which is mentioned as the severest curse that can befal a people-"When the voice of harpers and musicians and of pipers and trumpeters shall be heard no more;" and the cultivation of which is the blessed task of dazzled cherubim and seraphim before the throne of God, and the blessed reward of the saints who worship God and fall down before him, saying, "Al-

> What more then can I say, but to exhort you by your branch of religious worship? I will address you as divi-

those whose ears cannot distinguish between the sweet 2. If we can draw an argument for the superiority of variations of harmony. They must know that sacred filling a necessary duty to God. I charge each one who hears me to be liberal in supporting that of which the loss would be a curse. Your services are now performed in a manaer worthy of such holy compositions; and as spectators who were subsequently baptized, so we trust that when the listless observer enters our temple, melody may soften his heart to yield to the moral battery of God's Spirit, that the seeds of devotion may be sown, and that, as upon Elisha, when the minstrel played, the hand of the Lord may come spon him. But, however alluring and legitimate this atraction, I must remind you, that you owe it to the liberality of but a few individuals, and that the greater part lave not shared in the honour of establishing it. Nowthen the opportunity of contributing assistance we must lose this aid to devotion. If I were appealing for your co-operation in educating the young, tressed, I should have large claims upon your liberality cate of your wealth-aot to man, who, however much his moving tale may strike the tender chords of pity, is but a pensioner of an hour, and therefore soon to leave this scene of woe, but—to the Holy One who inhabits eternity, who can give you to reap in proportion as you sow; and for the corruptible riches of this world can bestow upon you the incorruptible treasures of heaven. Let us, my brethren, strive to support a choir that may remind us of the hundred and forty and four thousand celestial harpers, whose "service high and anthems clear," may

"Dissolve us into ecstacies, And bring all heaven before our eyes;"

and may teach us constantly to look forward to that sanctuary where all human minstrelsy shall be hushed, and the immense tide of song roll from thousand times ten thousand voices of glorified saints; where with the crown on the head and the harp in the hand, we may look to execute the will and hymn the praises of our God, wearing the diadem, and making the melody of glory.

THE MINISTERIAL OFFICE.*

"Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God," is the declarations of St. Paul. Now it needs but a very slight acquaintanes with the

fensive in their results, but fraught with serious mischief both stewardship which God hath entrusted to us. Painting and sculpture are arts that concentrate real- to those who hold them, and to ourselves whom they concern. some would judge of the ministerial office! Esteeming it to connot the the most valuable portion, of that round of sacred duties | he was himself " washed, sanctified, and justified." which meets not the public gaze, but which nevertheless must be But, as I said, the commencement of our funeral service is very ests of our immortal nature to the care of the weak, the careless, the last hours, and to guide the departing spirit of him who is no

Jehoram, who, in all probability, was a weak, as well as a bad prime bad prime to the due discharge of the ministerial office, than bad prime to the due discharge of the ministerial office. to the wounded heart, or it adds fuel to its fire; it augto invest him thereby with prerogatives which the Church gives to his Lord-they whom he loveth; and with peculiar solemnity sisterhood with piety and devotion. Who has not besisternood with piet, and devotion. Who has not rejoiced to join held its use and its abuse? Who has not rejoiced to join pleasures of the drawing-roon? To you I recommend a standard whereby to judge of every other; to set him up as the dressed to the sister of that beloved one: "I am the Resurrection standard whereby to judge of every other; to set him up as the route, they were unable to procure a supply of water, and in the first Adam to the second; and while they means the and in the second; and while they means the second is the second to the second the second the second the second to the second it in the house of debauchery? At one time, we see it talents—not to the mere telling of vows of human love the sign and test of a right belief. The principle of this error I from the first Adam to the second; and while they mourn the kindling the fires of divine love, and teaching men to express the best emotions of their heart; at another, we romantic solitude—of the pleasures of the feast—of the see "the harp and the viol, the tabret and pipe, and wine gaiety, perils, and splendour of war, and the vain mixture amongst us, and loves to mark out for itself some exclusive priin their feasts; but they regard not the work of the of caresses, tears and faintings, wooings and weepings, vileges, some chosen adherents, some separate sphere of action—though parted from his body, is still alive; and that even his Lord, neither consider the operation of his hands." Of which distinguish our modern lyrics—but to telling of And it came to pass, when the minstrel played, that the hand cold and the energy spirit which pervades every department of life; or when the magnitude of its power Holy Scripture supplies us the glories of your God, and of his endless love; of the land cold and the energy spirit which pervades every department of life; or when the magnitude of its power Holy Scripture supplies us the glories of your God, and of his endless love; of the with examples. It stirred up the ardour of the conquerfrequently alluded to in the Old Testament; and we ble power of Jehovah. It expelled the evil spirit from ble power of Jehovah. It expelled the evil spirit from ble power of Jehovah. may hence conclude that the musical art was held in considerable.

The distribution of the liberties and the literature of our country, and,
the heart of Saul, and restored the royal maniac to his
siderable. siderable esteem. Indeed, in both Jewish and Christian above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all it is th of our text, at its magic sound, the veil fell from futuworks' sake, -I know not; but the result most undoubtedly is, pre contention and division in the Church of Christ. The dogmas truth, the brightness of the Father's glory, and the express image And let not this solemn warning fall unheeded upon of men in their single and separate capacity are from this cause of his person, manifesting in our nature, the free, eternal, compaslistened to with more eagerness than the word of God. The exposionate love of God to our race-Jesus Christ, by one offering of sitions of the modern controversialist are sought out with more exactness than the truth as it is in Jesus, and as the voice of His holy king reconciliation for iniquity, that God may be just, and the jus-Church has proclaimed it throughout past ages. The Shibboleth tifier of every one that believeth-Jesus Christ risen from the adopted by this or that section of society is accounted a sufficient dead, and in the truth of our nature exalted to the throne of the of Apollos, and I of Cephas, and I of Christ," they forget that blessing upon the chosen members of his mystical body, the preand Apollos were only ministers by whom the Corinthians bced any thing, neither he that had watered, but God alone that gave the increase (1 Cor. iii. 5-7.) To Him, therefore, whose ervants we are, must we, who have received such a ministry, look up for guidance and support, and not to the favour of our ellow-men. We are his ministers and stewards, remember, and not yours; to him we are accountable, and not to you. We minister indeed for you, but not by your authority.* We "watch Pope Clement the Eighth's Plenary Indulgence to for your souls as they that must give account, that they may do it with joy, and not with grief" (Heb. xiii. 17;) but we do this upon the strength of principles, whose intrinsic excellence rests upon far higher grounds than any which can be supplied either by the instruments to whom the ministerial office is entrusted, or by the objects for whose sake it was appointed.

Never, therefore, let the proper relations, in which those who are respectively the instruments and objects of the ministerial office stand towards each other be mistaken or misrepresented. On your part, it would be the error, the dangerous and fearful error, of trifling with an appointed means of grace; on ours, it would be the treacherous abandonment of the vantage ground on

*" The ministry of things divine is a function, which as God *"The ministry of things divine is a function, which as God himself did institute, so neither may men undertake the same, but by authority and power given them in a lawful manner. They are therefore ministers of God, not only by way of subordination, as princes and civil magistrates, whose execution of judgment and justice the supreme hand of divine Providence doth uphold, but ministers of God, as from whom their authority is derived, and not from men."—Hooker's Ecc. Pol., b. v. c. lxxvii. 1. The same distinction is insisted upon yet more expressly by Mede in his Discourse on 1 Cor. iv. 1. "This speech [minister of the Church, or of this or that Church,] is so much the more incommodious, because it hath benotton (as incommedious and inapt modious, because it hath begotten (as incommedious and inapt speeches do) an erroneous conceit, not only among the vulgar, world around us to see that we are not so accounted. The ministerial office is, in very truth, frequently not regarded by others as it ought to be. Neither would it be difficult to shew that such * From "Sermons on various Subjects," by the Rev. James S. M. Anderson, M.A., Minister of St. George's Chapel, Brighton.

errors of opinion are not, like many others, harmless and inof- which God hath placed us, the unfaithful administration of the

THE BURIAL SERVICE.

There is something very beautiful in the funeral service of the Church; and perhaps no part of it, if rightly considered, is more duties are of no profit to ourselves, except so far as they be actuspirit they will be vain as the finkling cymbal, vainer than vanity false teacher, or the profane communicant at Corinth, could have itself; and that, after all, they are but a portion, and perhaps reason to conclude, from the general declaration of St. Paul, that

followed out with zeal, and perseverance, and impartiality by all striking. The connexion between the minister and people, intewho would seek to be faithful stewards of God's mysteries. Now, resting under all circumstances, becomes peculiarly so in the case it cannot but be admitted, I think, that they who entertain such of the dying and the sick. During the sickness which precedes partial and unworthy notions of the office of the Christian minis- dissolution, he has frequently, it is to be supposed, been in attendter must themselves have a false impression of the requirements ance, to supply, as far as lies in his power, and as the case may reof a Christian people. They demand not that "the priest's lips quire, conviction, direction, and comfort. In the case of those should keep knowledge" (Mal. ii. 7,) because they themselves who, for a course of years, as he judges, have been walking in the wish to receive none. They rejoice not in the zeal of the faith- ways of the Lord, his province, though mournful, has much of ful messenger, because they themselves would go on calm and pleasure. To point to them more clearly the Lamb of God; to undisturbed. Neither knowing, therefore, nor desiring to know, lead them to the promises; to cheer their minds with the glories the things that belong unto their peace, they deem any one com- of their future hope; to encourage them, if trembling, meekly to petent to guide them along the same round of dull indifference. resign their souls to Him; or, if wearied with tedious pain, to teach It is a task of mechanical formality, which may safely be en- them all the days of their appointed time to wait till their change trusted, in their estimation, to the feebleness of mind that is unable to grapple with the afficulties of secular profession. They know and can appreciate the keen and active spirit which is demanded for the straggling with success through the difficulties of manded for the straggling with success through the difficulties of other walks of fife. They value there the fixed resolve, the lofty God who gave it, and the weeping relatives are following the lifeimpulse, the unwearied perseverance, the upright principle; and less body to the place of its rest, then, at the entrance of that last yet they dream that they may calmly consign the mightiest inter- home, they are met by him who hath done what he could to cheer

or the ignorant. No marvel, if this be the mistaken view which more. And then he, their pastor and their friend, appears to them is taken by some men of the ministerial office-if, acting upon in those introductory clauses, not simply as their minister, but as for eternity, to do all in your power to improve this branch of relicious notions, they urge any one that looks up to them a representative to them in no ordinary manner,—first of their for guidance to rush, unbidden, into the sanctuary, that "the Redeemer, next of the departed, and then of the society of mournenemics of the Lord should blaspheme" (2 Sam. xii. 14.) No ers. The Redeemer speaks to them from heaven: "I am the Remarvel that "the love of many" should "wax cold" (Matt. xxiv. surrection and the Life." The spirit of the departed, who is now 12,) that false teachers should infest the Church of Christ, and that waiting for the consummation, answers from the place of spirits Again; there is another error, coming indeed from an opposite this world, and it is certain we can carry nothing out. The Lord

The pious among his flock are to the minister what Lazarus was

PROTESTANT ASCENDANCY.

If you desire to prolong the peace, promote the improvement, est whereby to prove the character of shose who repeat it; the Almighty, far above all principality and power, and every-name otives of some who repeat it not are misrepresented; the actions that is named not only in this world, but that which is to come and the words of others are exaggerated: and so, whilst the followers of respective teachers are saying, "I am of Paul, and I Father, the gift of the Holy Ghost, and pouring forth the precious Christ is not dwided, that Paul was not crucified for them; nei- destinated objects of Jehovah's saving grace-Jesus Christ, the ther were they "baptised in the name of Paul" (1 Cor. i. 12, 13.) Lord of Creation, the second Adam, the Judge of the quick and They forget that truth which the apostle proclaims and reiterates with dead, returning in the clouds of heaven with power and great glory, such earnestness in the chapter preceding the present, and which, to break, as a potter's vessel, all the craft and subtlety of the devil n fact, gives immediate rise to his present argument, that Paul or man worketh against him, and to establish, in judgment and justice, that everlasting kingdom, the sceptre of which is a right lieved, "even as the Lord gave to every man;" that Paul had sceptre-if you would secure and perpetuate this glorious liberty of planted, and Apollos vatered, but neither was he that had plantnever will tolerate, then join in our labours, strengthen our hands, and cheer our hearts, and swell our numbers in stedfastly maintaining the only safeguard for all our blessings, and not ours only, but the blessings of the whole nation, PROTESTANT ASCENDANCY!-

> THE IRISH TO ENCOURAGE THEM TO AN INSURRECTION AGAINST QUEEN ELIZABETH; TRANSLATED FROM THE ORIGINAL LATIN .- See the collection of Records at the end of the first volume of Collier's Ecclesiastical History, p. 102.]

Pope Clement VIII. to all and every of our venerable brethren, the archbishops, bishops, and prelates, and also to our beloved sons the princes, earls, barons, and people of the kingdom of Irelandwishing health and our apostolic benediction. Whereas, we have heard, that you, incited by the exhortations of our predecessors and ourselves, have long endeavoured to recover your liberties, and to defend and preserve them against the heretics-first under the auspices of James Gerald, and then under Hugh O'Neil, Earl of Tyrone, Captain General of all the Catholic forces in Ireland, unler whose command you have achieved the noblest victories; We, therefore, that you, your general and his troops, may hereafter be encouraged still more manfully to contend against these heretics, and that you may be endowed with all spiritual graces for this object, after the example of our venerable predecessors, relying on the mercy of the Almighty, and on the authority of his blessed Apostles, Peter and Paul, do grant to each and all of you who will follow the aforesaid general and his army, as the asserters and defenders of the Catholic faith, and to all others who, by advice, favour, or provisions, or by any other military aids, shall assist in this expedition, on their repentance and confession, and, when practicable, on receiving the hely Communion, THE PLENARY PARDON AND REMISSION OF ALL THEIR SINS, to the same extent as if they had gone to the Holy Land to war against the Turks for its

* Wheatly on the Common Prayer.

dependent on any general indulgences in the year of Jubilee, or on acult that these presents shall come into the hands of all whom these printed copies, subscribed officially with our hand, and sanc- ily increased! tioned with our seal, as if we had given them in person to each in-

Given at Rome, at Peter's, under the ring of the Fisherman, the 18th of April, 1600, and the 9th of our Pontificate.

OBLIGATIONS OF THE STATE TO THE CHURCH

From the time of the Revolution the Church of England has partaken of the stability and security of the State. It has rescued ne, first, from heathenism, then from papal idolatry and superstition; it has saved us from temporal as well as spiritual despotism We owe to it our moral and intellectual character as a nation much of our private happiness, much of our public strength .-Whatever should weaken it, would in the same degree injure the common weal; whatever should overthrow it, would in sure and Immediate consequence bring down the goodly fabric of that Constitution, whereof it is a constituent and necessary part. If the friends of the Constitution understand this as clearly as its enemies, and act upon it as consistently and as actively, then will the Church and State be safe, and with them the prosperity and the liberty of our country .- Southey.

DEATH OF INFIDELS.

From amongst the beacons furnished by the last hours of the sceptical, let two be selected, those left by the two archleaders of the faithless host -Voltaire, the prince of philosophical, and Paine, of valgar, infidelity. The horrors of the closing scene of the profane though brilliant Frenchman are too well authenticated to be disproved. They are the more memorable, because had Infidelity been allowed to choose the champion on whose constancy she would have staked her character, would she not have chosen him who had assailed Christianity with no less force than virulence, whose enmity against it had known no abatement with declining years, who had seemed to have triumphed over every misgiving of conscience, and whose habitual fiendish exclamation in reference to the Saviour had been, "Crush the wretch!" But when this proud blasphemer had been spared to nearly fourscore years and ten-when he had diffused the poison of his principles throughout his native land -when, after a season of partial discredit and retirement from the metropolis, he had returned to Paris for the purpose of enjoying a kind of public apotheosis - when a mighty assembly had wreathed his hoary hairs with laurels, and overpowered him with idolatrous applause, -then, whilst returning to his apartment, his nostrils still reeking with the incense of adulation, and his ears still echoing with the acclamations of adoring thousands -at that very moment God smote him, as he had smitten the haughty king of Israel, with a terrific and immedicable malady. The hand of God was upon him, and the potsherd of the earth found how fearful a thing it was to strive with its Maker. Almost unimaginable were the torments of his mind; his cries were piercing as the shricks of a fiend; his atheistic associates, who would fain have steeled his spirit, fled before his curses; the nurse who waited upon him would never afterwards tend the death-bed of an unbeliever; and Dr. Tronchin, his physician, declared, "That the furies of Orestes were nothing to the tortures of Voltaire."-Scarcely less horrible were the last hours of Painc. That miserable scoffer, after having done untold mischief to the ignorant and unstable, after a career of successful villainy, found himself in the end "forsaken," as he expressed it, "by God and man."-Friendless and unpitied on a foreign shore, he lingered out his latter days, racked with pain, and surrounded with filth and destitution; his fool-hardiness failed him altogether-his pride vainly struggled to suppress his horrors-alternately he prayed and blas phemed: abject was his wretchedness, and pitcous were his moans These, Infidelity! are the consolations thou reservest for the hour of nature's agony! it is thus thou smoothest the pillow of thy dying votaries! Nor will it vindicate thee to point to the boasted calmness with which Hume and others met their end; for their calmness was forced, and there was effort in their peace. Recent disclosures indicate, that even the torpid Scotchman had his shivering forebodings; and, independently of these, his levity in dying was as indecent as we believe it was unreal. No one ac quainted with the desperate pride of the human heart will wonder to see how mightily it will wrestle to retain the mask of consistency, even amid the expiring agonics of unbelievers; but, spite of every effort, if the visor do not always drop, yet it rarely fails to be their pastor, -we mean the duty of praying for their so far discomposed as to betray the real features which it is designed to hide .- Rev. H. Stowell's Lecture on Infidelity.

THE CHUISCHE.

COBOURG, SATURDAY, MAY 16, 1840.

The twelfth Session of the MIDLAND CLERICAL AS-SOCIATION was held at Napanee on Wednesday and Thursday, the 6th and 7th of May instant. Eleven of the brethren who compose the Association were present; which, in consideration of the very unfavourable state of the roads at the time, was a numerous and satisfactory attendance. The business of the meeting was commenced by a service at the Mohawk Church,-beautifully situated on a gently rising bank on the Bay of Quinte, and contiguous to which is the neat Parsonage, in quiet but cheerful seclusion, nearly opposite to what is termed the "Long Reach" on that fine sheet of water. The congregation, composed chiefly of Iudians, was numerous; and the service was read partly by the Rev. A. F. Atkinson, with his usual impressiveness, in English, and partly in the Mohawk language by Mr. Hill, a Catechist of that nation. The portion read by the latter was the second Lesson and the Litany, and the 100th Psalm was also sung, to the usual tune, in the Indian tongue,-many of the congregation joining in English, and by this blending of languages heightening much the pleasing and solemn effect of the Psalm. The appearance of this congregation was very striking and interesting; the services were joined in by most of them with earnestness and a peculiar pathos; and the general attention evinced a solemn and becoming sense of the duties for the discharge of which they were assembled. A sound and excellent sermon, -admirably adapted from the simplicity of its language, reasoning, and illustrations, to the majority of its hearers, -was preached by the Rev. G. C. Street on the parable of the Sower. It was altogether an impressive and delightful service; and none who shared in it could refrain from an expression of thankfulness that, in dispensing the truths and consolations of our blessed religion, those interesting people who form a portion of the aboriginal inhabitants of the country, have not been over-The sacred and scriptural principle of an Established Church involves the duty of providing religious instruction to all classes and conditions of the subjects of the State; and if, in looking round upon the British American Provinces, we are painfully struck with the Imperial Parliament should resume this property the little which the Government have done for those who may in strictness be termed their own children, we can hardly wonder at the poverty of the provision which has been made for the unenlightened natives of the soil. There is not, we believe, any sphere of duty in which a clergyman can labour with more gratification to himself and acceptance to others, than amongst the poor "untutored Indians." By those who evince an "aptness to teach," there is generally experienced a readiness to hear its friends in regard to those able and illustrious advoon the part of these unsophisticated people, which delightfully repays for the labour spent amongst them; and although here as in other portions of the vineyard, difficulties and disappointments have, in their turn, to be en- upon the integrity of our Christian Constitution and so

any other orders or constitutions whatsoever. And since it is dif- Long may such be spared to persevere in this work of the discussion in the House of Lords which their station love; and with blessings from heaven, in abundant meathey may concern, we desire that they shall have the same effect in sure, upon their ministrations, may their number be speed- tice, and right, and true religion, has been crowned with

After a short sojourn at the Mohawk Parsonage, the clerical party proceeded to the village of Napanee; as well as to Mr. Pakington and others in the House of where the business of the Association was commenced with the customary prayers and the reading of the ser- of the Canadian Church, we must not be forgetful of vice for the Ordering of Priests. A discussion arose upon some of the many fruitful subjects for reflection which this Service offers, to the servants of the sanctuary especially, which occupied the Association until o'clock, the proposed hour of adjournment. Their discussions were renewed, chiefly on passages of Scripture, about 8 o'clock and were continued until ten.

On the following morning, from ten to four o'clock, with a short intermediate adjournment, the business of the Meeting was proceeded with,-the Ordination Service again forming, in the first place, a subject for consideration. This was succeeded by a long and interestng conversation on the parable of the Ten Virgins in the 25th chapter of St. Matthew. At four o'clock, divine service was held in the church of Napanee, -a neat edifice of stone, erected at the sole expence of John S. Cartwright Esq. of Kingston, and capable of containing about 250 persons. We were glad to see that the seats in this neat and commodious house of prayer are FREE,an arrangement which, with all its admitted inconvences, is decidedly the most judicious and advantageous in the rural portions of the country. We should pe rejoiced, indeed, if even in towns some method could be adopted for obviating the inconveniences and disadvantages which result from the custom of dividing a church into pews; for, in this case, it frequently happens that where all the pews are taken and paid for, the Church is nevertheless on an average not more than twothirds filled, while many desirous of attending are exclube practicable; but not, we are free to admit, without accommodation on the part of the congregation at large. We shall throw out one, in brief terms, for consideration, and perhaps the suggestion may be improved upon. We shall suppose a Church capable of containing 500 perone, but at which, as a consequence of the system of pew-letting, the regular attendance is but 300: now if it were agreed upon by the holders of pews, and notice given that 100 individuals would, upon paying each a small fixed sum per annum, be entitled to a sitting in the Church, in any part which they could find vacant, that number of persons would enjoy their accommodation by a species of right, and the objection so often started would be provided against, of intruding where perhaps they are not welcome. And this is a system which could easily be made to work without interfering with the established right of families to particular pews or with the natural and proper desire of having the mempers of a household together: it could, we conceive, be so managed as simply to fill such pews as are not ordinarily occupied by their proper owners or lessees, without trespassing upon the convenience of those larger households who require the whole of their allotted Church room. We shall only add that, for filling up the remainder of the vacant space, the same privilege might be conceded to 100 additional persons without any cost .-This, we repeat, is merely a suggestion; and if it can be taken as the basis of some plan for remedying the evil we have alluded to, our end will be fully answered.

At the service in the Napance Church the Prayers vere read by the Rev. A. N. Bethune and the Lessons by the Rev. R. V. Rogers, and a Sermon was preached from Heb. xiii. 17. by the Rev. S. Armour. This discourse, which was a very valuable and impressive one, and listened to with marked attention, was designed to illustrate the 20th Article of the Church, and contained much important instruction on the relative duties of pastor and flock. It was concluded with a very earnest exhortation to a duty not perhaps so well remembered by congregations in general as the custom of criticism upon the pulpit ministrations and the personal character of spiritual instructors. St. Paul, an inspired Apostle, entreated the prayers of his converts on his own behalf; how much more necessary are these pious and benevolent intercessions for the weaker and less enlightened

uccessors of that eminent apostle! About an hour was employed in the evening in the discussion of various Scriptural passages, when the business of the meeting closed and was adjourned to the second Wednesday in September. This postponement beyond the usual period was made in consequence of the psoposed visit by the Lord Bishop of Toronto during July and August to that portion of the Diocese which is included within the limits of the Association, -as during that period it is anticipated that the peculiar duties of the Clergy would less conveniently permit their ab-

The Meeting of the Association on the 9th of Sepember is intended to be held at Cobourg; and the preachers nominated for the occasion are the Rev. C. T. Wade and the Rev. R. V. Rogers.

The arrest of the Church Sponation Bill in the House of Lords was briefly announced in our last amongst the items of the intelligence brought by the Great Western. On the 7th April the Bishop of Exeter moved a series of questions to the Judges on the Clergy Reserve Bill then before the House,—a motion which after a long and animated discussion, and a vigorous opposition from Lord Melbourne, was carried by a majority of 57 to 40. The position in which the question now stands is, therefore, precisely that for which the authorities of the Church in these Provinces have long been contendng,-a reference of its disputable, or rather disputed, points to the highest and most competent judicial tribunal in the Empire. The declaration of Lord Ellenborough during the last discussion which took place upon the subject, will fully prepare us for the result of this reference, viz., that the Provincial Bill is, in most of its provisions, illegal, and that it cannot receive the assent of the Crown. What action may be taken in the matter, after the anticipated decision has been pronounced, we shall not venture to say. This much is certain, that it would be difficult to make a worse disposition of the Reserves than what was contemplated by the Bill lately passed by our Provincial Legislature. Better, we say it unhesitatingly, to have no Clergy Reserves at all, than to make such an appropriation of them! Better that and apply it to objects purely secular, than that by sanctioning this Bill they should become the formal patrons of error and the positive encouragers of schism, confusion and strife!

It is, we repeat, impossible to foresee the issue of this long litigated question; but whatever may be the result—whether favourable or not to the interests of the Colonial Church—there can be but one sentiment amongst cates of our cause in both Houses of the Imperial Parcates of our cause in both Houses of the Imperial Par-liament who have been the instruments, in the hands of a gracious Providence, of checking so glaring an outrage countered, the faithful labourer whose sphere of duty vital a stab at the sacred and permanent interests of the of the noble riscount, (Lord Melbourne) contrasted with that

tantly abandon them for a more enlightened charge.— Canterbury and the Bishop of Exeter took that lead in the bishop of Exeter took that lead in the lead in the bishop of Exeter took that lead in the lead in th and talents required; and so far their advocacy of jussuccess. But while we are cordial and earnest in the expression of our thanks to these distinguished prelates, Commons, for the zeal they have manifested in behalf our peculiar obligations to the Lord Bishop of Toronto for the part he has taken in bringing about this more favourable position of the Clergy Reserve Question. His Lordship was indefatigable in transmitting to influential members both of the Lords and Commons in England that explicit information upon the subject of the Reserves and the Colonial Church in general, upon which alone could be founded any vigorous or successful action on their part. This duty was by the Bishop of Toronto most faithfully and efficiently performed; and in contemplating the result of his honest and Christian exertions thus far, the members of the Church in the Canadas cannot be forgetful of the thanks which they owe him.

It will probably be fresh in the recollection of our readers that in his closing Speech to the Upper Canada Legislature, his Excellency the Governor General travelled out of the usual official path to convey what we could not help designating a special insult to the Bishop of Toronto, and an indirect one to all those numerous true-hearted and loyal individuals who felt it their duty to protest against this unconstitutional and unchristian measure. It was unfortunate for the credit of his Excellency's sagacity, that he should have ventured upon a prediction on the occasion, and expressed his conviction that the recorded judgment of the Provincial Legislature -brought about by a very unusual exercise of his own personal influence-would not be interfered with by better and more competent and more unfettered authorities at home. His prediction was unfortunate, as the result ded altogether. We should think some such method to even thus far has proved; and we trust it will teach him at least this lesson, that in any future discussion of a rethe exercise of a Christian self-denial and of the spirit of ligious question, or one affecting so directly the interests of the Established Church, it would be safer to consult the opinions of the Bishop of Toronto than to adopt so unreservedly the antagonist sentiments of the political dissenters and agitators to whose judgment he yielded so unwonted a deference.

Many persons of sound political views and the best intentions may possibly feel alarm at the mere fact of this question remaining unsettled, and for this reason may entertain some regret at the late proceedings in the House of Lords. It is unnecessary to recapitulate the arguments advanced by us last week to shew how utterly groundless any such apprehension ought to be; but we shall content ourselves with a brief and simple statement of a plan for their disposal and final settlement, in case the opinion of the Judges should be confirmatory of the interpretation of the Constitutional Act which we ourselves have always advanced. Let the Crown purchase the Reserves from the Church at a proper valuation.in other words, let them resume these lands and grant to the church in Canada a monied compensation in the shape of a permanent annual grant. Suppose, for example, the whole-both the sold and the unsold-should be worth £1,000,000 sterling, let £30,000 per annum be guaranteed to the Upper Canadian Church,-payable, if they please, on a graduated scale, in order to obviate the inconvenience of a progressive sale. We shall not enter just now into any details; but we mention this as the best means of settling the question, with a proper respect for the sacredness of vested rights and the removal of all visible cause for local excitement and contention. We shall only add, that if the high legal authority to which the question is now referred, should decide that any portion of these Reserves fairly and equitably belong to the Established Church of Scotland, we shall yield up our own judgment and bow contentedly to that decision; and that if they should decide in favour of the exclusive right of the Church of England, we shall contend-as we always have contended-that the members of the Church of Scotland have, from their connexion at home with the State, a right to the favourable consideration and bounty of the State in every dependency of the Empire where they are to be found.

Our readers will find under the proper head an abridged account of the Debate in the House of Lords on the motion of the Bishop of Exeter. We intend next week giving the learned prelate's speech entire,—as being the most able and comprehensive on the question of the Reserves ever delivered in any Legislature.

Civil Entelligence.

IMPERIAL PARLIAMENT.

CLERGY RESERVES.

HOUSE OF LORDS, April 7th. The Bishop of Exerter brought forward his motion on the sub-tect of the Clergy Reserves Bill, which had passed the Legislature of Upper Canada. His Lordship having alluded to the conditions under which alone such a bill could become lew, the right Rev. Prelate observed, that by the act of \$791 these reserves were appropriated to the maintained that the clergy of England could only be considered as the Protestant clergy. At the union win Scotland, the religion of the two countries was secured, and on hat occasion a material alteration was made in the coronation (ath. The 1st of William and Mary was altered by the 5th of Aine, c. 5; and then the oath was, that the Church of England shold be maintained inviolate within this kingdom (England) and the territories thereunto beonging; but the Scotch Church was stictly limited to the terri-ory of Scotland. The Right Rev. Prelate proceeded to reason from the analagous cases of law; as, for astance, the pro-Scotchman dying intestate in India being distributed ac ce, the property of a the law of England, that the Church of Scotland, like the law, was strictly confined to Scotland itself. With respect to an opinion given in 1819, which had been signed by the King's Advo-cate, Sir C. Robinson, Lora Clifford and Lord Lyndhurst, it was to be observed, that although those learned persons thought the provision for the maintenance of a Protestant clergy extended to the Church of Scotland, they did not think they extended to dissenting Ministers. The right Rev. Prelate then read some ques-tions on the subject which he wished their lordships to put to the judges. The first and second were, in substance, whether the words "Protestant clergy," in the 31st Geo. III., c. 31, include any other than the clergy of the Church of England, and Protestant clergy who have received episcopal ordination; and whether the 41st section of that act can affect lands already allotted and appropriated, under former grants: the third and fourth related to the application of the rents and profits to other purposes than the support of a Protestant clergy, and to the power of the Canadian legislature to make a new distribution.

Lord Melbourne said it was impossible to believe or to conceive that the words "Protestant elergy," in the act of 1781, were not carefully chosen and selected for the purpose of embracing all denominations of Protestant Christians, and of extending protection o them exactly in the manner in which it was extended by the bill now sent from Upper Canada. Otherwise, why should there have been such a departure from the language and phraseology of all former laws and acts of Parliament? In no other act would they find the Church of England signified by the words Protesthey find the Church of England agained by the works Friesdam tant clergy. He saw no grounds nor necessity for submitting these questions to the judges. The act of the Colonial Parliament before them was perfectly clear and plain, involving no legal subtlety, and with all his respect for the judges, he did not perceive that they were more competent to form a second opinion upon them than any other man.

The Duke of Wellington, referring to the difference of opinion

between the Bishop of Exeter and Lord Melbourne, thought it would be better to refer to the opinion of a third party. It certainly appeared to him that certain of the words referred to in the

Lord Abinger could not but think, that upon the statement

recovery to the Holy Sec. Nor shall this indulgence be rendered embraces the care of Indians would, in most cases, reluc- Church of Christ in the Colonies. The Archbishop of of the noble duke, (The Duke of Wellington) it was proved to more about it, before he gave an answer to the question of the noble duke, (The Duke of Wellington) it was proved to more about it, before he gave an answer to the question of the noble duke, (The Duke of Wellington) it was proved to more about it, before he gave an answer to the question of the noble duke, (The Duke of Wellington) it was proved to more about it, before he gave an answer to the question of the noble duke, (The Duke of Wellington) it was proved to more about it, before he gave an answer to the question of the noble duke, (The Duke of Wellington) it was proved to more about it, before he gave an answer to the question of the noble duke, (The Duke of Wellington) it was proved to more about it, before he gave an answer to the question of the noble duke, (The Duke of Wellington) it was proved to more about it, before he gave an answer to the question of the noble duke, (The Duke of Wellington) it was proved to more about it, before he gave an answer to the question of the noble duke, (The Duke of Wellington) it was proved to more about it, before he gave an answer to the question of the noble duke, (The Duke of Wellington) it was proved to more about it, before he gave an answer to the question of the noble duke, (The Duke of Wellington) it was proved to more about it, before he gave an answer to the question of the noble duke, (The Duke of Wellington) it was proved to more about it, before he gave an answer to the question of the noble duke, (The Duke of Wellington) it was proved to more about it, before he gave an answer to the question of the noble duke, (The Duke of Wellington) it was proved to more about it, before he gave an answer to the question of the noble duke, (The Duke of Wellington) it was proved to more about it was proved to more about it was proved to the judges. Upon that subject, so far as related to the meaning of the words "Protestant clergy," he must own that he thought that any man who came fresh to the subject must have a very overweening confidence in his own judgment, if, after having heard the argument advanced by the right rev. prelate, he could come at once to an opposite conclusion. He owned that he should wish, although much inclined to agree with the right rev. prelate, for an opportunity of consulting the judges on this subject With respect to another part of this case, he confessed that he thought it so clear, that it did not admit of a difference of opinion. He would in a few words call their lordships' attention to this part of the case. By the act 31st George III., he believed that it was the 35th clause, it was provided that no grant should be made of any land to any of his Majesty's subjects, unless the grant contained an allotment and appropriation of some portion of the land, bearing a certain proportion to the whole, for the purpose of affording support to the Protestant clergy. Now, under that clause many grants of land had been made to individuals, and many allotments had been made out of those grants to the Protestant clergy, because, if such an appropriation had not been made, the grants themselves would have been void. Now, then, came another clause, enabling the Canadian legislature to vary and alter the provisions of that act. But what was the effect of that clause? It enabled the provincial legislature to alter the provisions of that act in future, but he could not think that any man who knew anything of law, and was customed to the acknowledged rules of construction where an act of parliament was called in question, would venture to say that the act gave them any retrospective power. Now, let their lordships suppose that these appropriated portions of land had been enjoyed by incumbents under appropriations made by the different parties, and that the Canadian legislature had the power to undo all that had been done. He could not imagine for one moment that any one would contend that such a power of varying and altering an appropriation which had been already made was in the colonial legislature; that could only be done by the legislature of this country, which could do anything. But what was very remarkable in this Canadian bill was this—the power given was not to affect provisions which had already been those which might be made afterwards, and yet it would be found, upon an examination of the bill, that they had exercised a retrosective, and not a prospective power. This blunder was so exmade, and he thought that it must have required a Cabinet minister to make it. (Hear, and a laugh.) As some doubt had been thrown upon the meaning of the words "Protestant clergy," it was in is opinion advisable that the question should be referred to the judges. As to the other point, it was so clear that there

could not be a doubt upon it.

The Lord Chancellor objected to the form in which the questions were proposed to be put to the judges, and suggested several alterations in the wording of them. There were at present only six judges in town, and if the opinion of the judges were to be taken, it was necessary that the opinion of the whole should be taken; and the circuits would not be concluded before the end of next week. He submitted to the learned prelate that the discus sion should first take place, as in all probability much would be elicited from it that would serve to guide their lordships in the in-

quiries they would afterwards put to the judges.

Lord Wynford said his own opinion on the point decidedly was, that the term Protestant clergy, in the 31st Geo. III., could not possibly apply to any clergy but those of the Church of Eng-

The Earl of Haddington entered into an argument to that the words Protestant clergy clearly comprehended the Church of Scotland. He wished to take the opinion of the judges, but he suggested to the right reve prelate whether, in the first ques-tion he proposed to put to the judges, he would not include words that would put it to them to say whether or not the clergy of the Established Church of Scotland were entitled to participate in

The Bishop of Exeter should feel bound to object to the pro posal, as he had purposely omitted the point referred to by the

Lord Ellenborough hoped the noble viscount would consider well before he consented to the putting the first of these ques-tions to the judges. The bill passed by the Colonial Legislature on the subject appropriated a part of these reserves to the Roman Catholic clergy. This was clearly beside the intent of the 31st Gco. III., and rendered the question one of expediency for their lordships' decision, rather than one of law for the opinion of the

The Bishop of London thought that the Protestant religion should be maintained and encouraged by every legitimate and equitable means in the Colonies; and when he saw attempts made a them to elevate and encourage the Popish religion and to weaken and discourage Protestantism, he felt the greatest regret and disappointment. He spoke not exclusively of the religion of the Church of England, but of Protestantism in general. There was already an established and well endowed church in the Canadas-that of the Romish Church; and when they were about to effect a legislative union between the Provinces, it was not a time to deprive the Protestant clergy of so large a portion of the property to which they were entitled. A wound at the extremities soon spreads its baleful influence to the vital parts.

The Earl of Ripon said, when he came down to the house, he ery much doubted whether he should vote for any one of the stions: but he had now made up his mind to vote for the send of them. He recommended to the right rev. prelate not to press the others. He had never heard that the Colonial Legislapress the others. He had never heard that the Colonial Legisla-ture ever had the right to repeal any act of the Imperial Parlia-ment. It was a very important point to consider whether the act of the Canadian Legislature respecting the Clergy Reserves could become law, even if it should receive the Royal assent.

Lord Ashburton said, with respect to the feasibility of main-aining the ascendancy of the Established Church in the Canadas, he thought that any person who went through those provinces would see that it would be quite as impossible to maintain and settle the Established Churcli in the Canadas as it would be in the

The Marquis of Lansdowne believed that the act of 1791 in-

The third and fourth resolutions having been with-drawn, the estion was carried as to the first and second, by a majority of

House of Lords, Thursday, April 9. The Archbishop of Canterbury presented a petition from the Protestant Clergy of Upper Canada, praying that the sanction of her Majesty might be withheld from the Clergy Reserves Bill.

The most Rev. Prelate presented many other petitions to the ame effect from individuals as well as bodies of Protestants, some of them American loyalists, and others emigrants settled in Upper Canada; also from various parts of Great Britain; and a petition to the same effect from the Society for the propagation of the Gospel in Foreign Parts, stating that the Society contributed largely to the maintenance of the Established Church in the Colonies, and would, if the bill passed, be deprived of much of its power to promote the interests of religion, since the effect of the

bill would be to throw a large proportion of the Clergy of Upper Canada upon the Resources of the Society.

Viscount Duncannon moved that an humble address be presented to her Majesty for copies of all the acts passed by the Legislature of Upper Canada recognizing any denominations of Christians.

The Bishop of Chester presented a petition against the Clergy

Lord Ellenborough laid on the table the report of the select committee on the affairs of the East India Company. He wished also to call the attention of their Lordships to the position in which the house stood in consequence of the vote which they had come to on Tuesday night, that certain questions should be put to the udges. He understood that those questions had been transmitted to the learned judges, but they justly considered it would not be fitting on such important questions that an answer should be given by a small number of their body, and were therefore desirous of not meeting to consider the subject until the first day of term, which would be on Wednesday next, when all the judges would be in town. Now, he was quite sure, that when their Lordships put those questions to the learned judges, it was with the unde standing that it was necessary to have answers to them before proceeding further, and their lordships must feel that any unneessary discussions on this subject must be prejudicial to the peace of Canada, and might interfere with the settlement of the ques-But this house would at any rate adjourn on Tuesday or Thursday next, that was, before it was possible to receive any an-Thursday next, that was before it was possible to receive any answers from the judges; and the 30 days for the bill to lie on the table would expire on Wednesday in Easter week. Under these circumstances he thought it was not too much to ask the noble Viscount at the head of the government to give a pledge not only that no measure should be taken for the purpose of advising the crown to give the royal assent to that act, but that the government would consider this house placed in the same situation after the expiration of the 30 days, and the receipt of the opinion of the judges, as it was before. He urged this because he felt most deeply that all unnecessary discussion in this house was seriously prejudicial, and might materially affect the final and pacific setment of the measure. He therefore hoped the ministers would agree with him, and give a pledge, should the Right Rev. Prelate be disposed to postpone his motion until after the receipt of the answer of the judges, that in the interval the crown would not be advised to give its assent to the act now on the table; and more than that, that the ministers, in the event of the house addressing the Crown not to give the royal assent to it after the 30 days had expired, would not advise the crown to give that assent.

Viscount Melbourne said that he had voted against referring those questions to the judges. With respect to the pledge that was now required by the noble lord, he understood that something like it had been given in another place; but as he did not know the amount of that pledge, he should wish to know something

ble Lord. He was as anxious as the noble Lord that this subject should be as little discussed as possible, and if the noble Lord would allow him until to-morrow, he would give him a further answer to his question.

Lord Ellenborough begged to ask the noble viscount at the head of the government for an answer to the questions put by (Lord Ellenborough) last night.

Viscount Melbourne said that with regard to the Irish Munici pal Corporations bill, he proposed that the second reading should be appointed for Monday the 4th of May. With regard to the Clergy Reserves Bill, which was now upon the table of the house, he had inquired into the nature of the pledge which had been given by the companied of the house, he had inquired into the nature of the pledge which had been given by the companied of the pledge to the pl ven in another place, and was ready to make the same pledge their Lordships. Unquestionably it was not intended to advis her Majesty to give her assent to the bill which had been passed by the Legislature of Upper Canada, until such a period should have elapsed in addition to the 30 days, as should be equal to the period occupied by the vacation. If, besides this, any longer time were required to enable the judges to give their opinion upon the questions submitted to them, he should have no hesitation in un-dertaking that the assent should not be given till this time also had

Lord Ellenborough said, that the promise just given by the no-ble viscount was not precisely that for which he (Lord Ellenbo-rough) had asked. He (Lord Ellenborough) wished the noble viscount would give the house a pledge that he would in no case ad vise the crown to assent to the bill, if the house should express it opposition to the measure by an address to the Crown, within such a period as might necessarily elapse before the sense of the house ould be taken upon the subject.

Viscount Melbourne did not think he could, consistently with

his duty, give any further pledge than he had already given, as he did not know under what circumstances the address might be presented, or by what arguments it might be supported, but he sented, or by what arguments it might be supported, but he thought the noble lord might safely rely on the effect which such

an address must produce.

Lord Ellenborough said, that as far as he was concerned, he should be quite satisfied with what had fallen from the noble viscount, because he (Lord Ellenborough) felt convinced that the answer of the judges to the first of the questions submitted to then would be that the bill was invalid. If such were their opinion the motion of the most rev. prelate would become unnecessary, he (Lord Ellenborough) felt anxious that no unnecessary ion of the question should take place, because nothing would be so likely to prevent a pacific settlement of the question as a course which would commit right rev. prelates and their lordships to extreme opinions, which it would be impossible to carry into effect.

[Hear, hear.] If he might address a prayer to the most reverd prelate on the part of the people of Canada, he would entrest the most rev prelate to declare to the house that he would not press on the motion of which he had given notice.

After a few words from Viscount Melbourne, which were not heard in the gallery,

heard in the gallery,

The Archbishop of Canterbury said he should have been most happy to postpone his motion and to avoid the discussion to which it would give rise, if he received an assurance from the noble viscount that after the 30 days had elapsed the noble viscount would consider the address of the house as having the same power which it would have if presented within the 30 days. He (the archbit shop of Canterbury) really did not see why the noble viscount should feel any hesitation at acceding to this arrangement. He should feel any hesitation at acceding to this arrangement. (the Archbishop of Canterbury) was quite as desirous as any of their Lordships could be to prevent any unnecessary discussion from taking place upon a matter of so much delicacy, and in which the passions and feelings of the inhelicacy. the passions and feelings of the inhabitants of Canada were sumuch engaged; and he felt the more surprised at the refusal of the noble viscount, as he (the Archbishop of Canterbury) had not een without a hope that some amicable arrangement might have been made which would secure a provision for the Established Church in the Colony, and effect such a regulation of the clergy reserves as might prevent any further dissension from taking pla upon the subject. There was no desire on the part of the Chan push the claims of the Church to their full extent [hear, hear, The church wished, for the sake of peace, to make any reason concession with regard to property, provided always, that the church was recognised as the established church of the colony. This was a point on which the church had never deceived the house and if he abandoned this just right of the church, he should be justly reproached with a dereliction of his most sacred duties.

With regard to the property of the Church, he desired that if hould be so secured as not to be subject to fluctuate with the rious sentiments of successive Governors, and the temporary ndancies of political parties. The tenure upon which the ch property was held ought to protect it from the conflicting claim of other religious communities. If this point were satisfactors, settled, he should be ready to consent to place a considerable portion of the Clergy Reserves at the disposal of her Majesty's vernment, but he felt assured that no such settlement co be made by the Legislature of the Colony. In looking through the various plans and propositions which had been made and rejected or adopted in the Colonial Assembly, he discovered over the colonial Assembly in the colonia point of concurrence in them all, and that was the conscious which they exhibited on the part of the Colonial Legislature of wn inability to settle the question. It was very true that a bill had passed, but it by no means followed that it expressed the sentiments of the colonial legislature, for the measure had been adopted at the express suggestion, not to say the dictation, of the Governor General. It appeared that it was entirely owing to the Governor General that this bill had passed. He (the Archbishop of Canterbury was far from thinking worse of it on that accounts but the circumstance fully justified him in maintaining that the bill did not speak the plain and unbiassed sense of the Colonial learning with t gislature. Their lordships were not in the same situation respect to this bill as they would be in if the measure had originating ted in this country for they were under the nece it altogether, or of adopting it with all its defects. He mig allowed also to observe, that this bill involved a general qu of the greatest importance to the interests of religion in of the empire, and which could only be satisfactorily settled by the Imperial Parliament. His object was not to arraign the the Imperial Parliament. His object was not to arrange bill now before their Lordships, but to state the disposition which existed on the part of the Church not to press the rights of the Church to the full extent authorised by the existing law, so far as those rights related to property only. But let not the church be degraded from the position which it held as the established church in different parts of the empire; let it be at liberty to preserve its legitimate rights in peace, apart from political feeling and without molestation from the claims of other religious communities, making the same time and concessions with severet to property as ng at the same time such concessions with respect to property. as ought to be generally satisfactory. If he had received an aunce that the same force would have been given to an address the house presented after 30 days had expired as would belong to it if presented after 40 days had expired as would belong to it if presented at the magners, be quent to have submitted to the consideration of her Majesty's government a proposition founded upon the principles which he had just stated, and if the proposition met the approval of the government, it would have rendered his motion unnecessary; on the other head if the reposition his motion unnecessary; on the other hand, if the propos were rejected, and their lordships should have been of opinion were rejected, and their lordships should have been of opinion, no vertheless, that it was a proper and reasonable one, he should with greater confidence have moved the address to the Crown. Ho thought that the bill now before the house was in its present state most unsatisfactory, and he was certainly disappeared to the receiving the distance. most unsatisfactory, and he was certainly disappointed at not receiving the distinct assurance which he had expected from the noble viscount; however, if the general opinion of their Lordships was that he ought to be satisfied with the declaration which the noble viscount had made, he should be received. noble viscount had made, he should not press his motion [no, no] Then he had no alternative but to proceed according to the notice

which he had given. The Duke of Wellington said, he begged the house to recollect that its being in this position, of there being only 21 days for this bill to lie upon the table instead of 30. was owing to the act of the noble viscount himself and his colleagues; and that if the right rev. prelate were to put off his motion, the house would not stand in precisely the same recitions. n precisely the same position as if it were brought on on Monday Iowever, as he was disposed to put off his motion, he hoped, at However, as he was disposed to put off his motion, he hoped, after what had been stated, that he would do so. He should be the last person in the house to endeavor to prevail on their lordships not to agree to that postponement, as far as the house could safely do it [hear, hear,]; but he wished to see something of the kind proposed by the right rev. prelate, and that he should take the case as much as possible into his own hands [hear], both with regard to the great interest the church must feal in this quantion, as gard to the great interest the church must feel in this question, as well as the interest which the public had in seeing religion and good government established in this country. But he begged again to submit to the noble viscount that there was a claim on his generosity, if not on his good Giller and the house generosity, if not on his good faith, as he was aware of the house standing in the position of having only 21 days to decide that for which they ought to have had 30 days, that he should consider that circumstance, and allowed the should consider the that circumstance, and allow the house to have full time for the consideration of the case.

Viscount Melbourne had no objection to do all in his power to meet the wishes of their Lordships; but only let their Lordships consider what he was asked to do. He was asked to give a legal effect to the address which it really had not. After the 30 days had expired the address which it really had not. had expired, the address on this subject would be no more than an address on any other subject, and was it then for him to say that if the house address on any other subject, and was it then for him to say the if the house agreed to an address he would advise the erown to accede to it? [Hear, hear.] He would say that such a thing had never been done since the time of the long parliament [hear, hear.]—such a proceeding would be very much like the proceedings of that period [hear, hear.] When the noble Duke said it was owing to him (Viscount Melbourne) that the house had not had sufficient time to consider this subject, he was not aware of what he ficient time to consider this subject, he was not aware of what he meant; for the act as soon as it had arrived from Canada was laid on the table; and he did not see that the government could have pursued any other comments.

pursued any other course.

The Duke of Wellington said that what he meant was this the noble lord might have leid this bill on the table 30 days before the nencement of the Easter holidays [hear]; or he might have

delayed it until the first day after the recess. [Hear, hear.]

The Earl of Winchelsea said he considered this one of the most important subjects that had ever been brought forward in this house [hear], and one on which more public interest existed in this country than any other that ever came under their lordships' consideration [hear, hear]. He thought that there was not much inducement to trust to what might be the effect of an address after the legal time had expired; considering what had been the result of former addresses under similar circumstances. He did not know whether the noble viscount should withdraw this bill altogether, but if it could be done the house might at once be relieved from its difficulty. He was. however, one of those who contended that the most rev. prelate ought not to proceed with his motion on Monday.

The Earl of Ripon said he was aware of the difficulty in which the house was placed by this bill, but he thought it had been over-

rated by his noble friend who had just sat down, by not considering the position in which they stood if the opinion given by the law of cers of the Crown were correct, and that opinion was confirmed by the judges. The noble viscount had stated that the opinion of e law officers of the crown was, that it was not competent for the legislature of Upper Canada to pass the bill now on the table. If that opinion were correct, the crown could not give its assent to the bill [hear, hear,] and it could not become law by any process short of an act of parliament [hear, hear]. If, then, the house were inclined to address the crown on the subject, the government could not practically give their advice to the crown to assent to it [hear, hear]. The noble viscount said that notice had been given in the other house, on the assumption that this act was not law. was not law, to bring in a bill for the purpose of making it law by an act of parliament. Their lordships would therefore have three opportunities of considering this subject,—first, on the second reading of that bill; secondly, on going into committee upon it; and thirdly, on the report being brought up. Under the circumstances, he did not think the noble viscount could give a more

The Archbishop of Canterbury said that the noble viscount would perhaps allow him to ask whether he meant to act upon the opinion which had been given by the law officers of the crown? opinion which had been given by the law officers of the crown.

There could be nothing unconstitutional, or that could remind the noble viscount of the proceedings of the Long Parliament, in given anything unprecedented in ing an answer to that question; nor anything unprecedented in sacting on that opinion, because, in respect to this case, there is an opinion given by the law officers of the crown in 1819, which had been acted upon as law, and ussumed to be law, by the different Colonial Secretaries of State ever since. Viscount Melbourne said it certainly was his intention to act on

Viscount Melbourne said it certainly was his intention to act on that opinion, and indeed the government had already acted on it.

The Archbishop of Canterbury wished to know whether the consideration of the bill now before the other house would involve the whole merits of the question. He felt himself bound not to withdraw the motion at this time, as it was in no way connected with party of any bind. It was a motion too which, considering with party of any kind. It was a motion too which, considering the infirmities of age which he now suffered, he never should have been independent of the control of the co een induced to bring forward, but from his feeling himself bound to do so by the sacred obligation of duty. He conceived that by this bill a portion of the United Church would be so far deprived of the means of subsistence as almost to amount to extinction and how could he answer the charge if he were not to request the attention of their lordships to a measure of so much importance, and which tended to deprive many of her Majesty's subjects of spiritual

Viscount Melbourne said, the question which had been asked by rescount Melbourne said, the question which has been said, the most rev. prelate was one of parliamentary proceeding, and which he apprehended there could be no difficulty in answering.—
It was perfectly clear that the bill in the other house must involve the

the merits of the whole question.

The Bishop of Exeter wished to know whether their lordships were to understand that if the bill which was brought on in another place, to supply the defect of the bill now on their lordships table, were not to pass, the noble viscount would feel it his duty not to advise the crown to withhold the royal assent from the bill low on the table? [Hear, hear] He must say, that if that bill should receive the royal assent in spite of that defect, tho' that defect might apply to only a part of the bill, it would leave the

e bill untouched and operative. [Cries of no, no.] The Earl of Ripon said the apprehension of the right rev the Earl of Ripon said the appreciants on the competent for the trown to give its assent to a bill which it was not competent for the first or the f the Colonial Assembly to pass, and still less so to a part of it.

[Hear, hear.]

The Bishop of Exeter apprehended that there was nothing to Prevent the crown from giving its assent to the bill now on the ta-ble, because, according to the opinion of the law officers of the own, a part of it exceeded the power of the Colonial Legisla-If that were so, why should the noble viscount hesitate to say, if the defect were not amended, whether he should advise the

to give the royal assent to the bill? After a few words from Lord Wynford, which were inaudible in

the gallery.

The Bishop of London said it appeared that the opinion of the law officers of the crown had been taken as to the legality of a certain part of the act now lying on the table, and that they considered the colonial legislature had exceeded its power with regard to that now that part, and therefore that her Majesty could not give her assent so as to make that part of the bill law. That, in fact, vitiated the whole act [hear, hear]; and as it now stood, her Majesty, under the advice of her ministers, could not give her assent so as to make it.] make it law. [Hear, hear.] If under these circumstances the church, by her representatives, came forward and said "Let us but at the church of put this act aside, and negotiate on fair and liberal terms." was willing to forego her rights, and concede a very liberal portion of her liberty, that ought to induce the government to say that this was no bill, and that they must begin de novo [hear] and legislate the Sislate the same as they would in any other. Why could they not Lord Ellenborough said, after what had taken place, t

Lord Ellenborough said, after what had taken place, the most rev. prelate would have no difficulty in withdrawing his motion for Monday; because there was no doubt that this act was invalid, and that it was perfectly impossible her Majesty could give the royal assent so as to make any part of it law. He was most desirous that in order the provide the country of th sirous that in endeavoring to settle this question so as to satisfy the people of Canada, they should do nothing that would excite the people of this country. The most inconvenient course, as he thought, that her Majesty's government could possibly pursue, was that while was that which they now proposed to adopt—namely, the intro-duction of a bill. It would be in the recollection of their Lord-ships, that a bill was before the other house for effecting an union between the control of the control een the two provinces of Upper and Lower Canada To that bill it would now be useless to offer any objection. The state of ngs which had led to its introduction were now so far advanced that he feared such a measure had become necessary. Now it was well known that in the acts of Union with Scotland and Ireland Bravician to the story of the story Provisions were contained relating to religion, he therefore thought it would be most convenient that any provisions of a similar kind which might be necessary with regard to Canada, should be incorporated in the act of union. He entertained no doubt that such an arrangement would be satisfactory to all reasonable members of the Church of England, and would be more satisfactory than any other to the inhabitants of both the Canadas. He hoped then, that Her Majesty's ministers would reconsider their plan, and give to the suggestion of the most rev. prelate the attention to which it was deservedly entitled. He further hoped that the provisions of the of the Act of Union would be well and carefully considered; for he fully believed that upon it depended the peace of Canada and nection of that colony with Great Britain.

The Earl of Falmouth said, he should be perfectly satisfied with assurance of the noble viscount opposite, provided he felt cer-of clearly understanding it. He wished to know whether or ot the noble viscount was to be understood as stating that he prolidays in the same situation with respect to his after the hosale him. Sale bill as if the 30 days had not expired during the recess. [Viscount Melbourne was understood to say certainly not.] Then that was not the understanding. He feared that before the end of that period some circumstances might arise which would probably place m, with reference to that bill, in a very awkward situation.

The Archishop of Canterbury said he thought it would be very satisfactory if the noble lord on the woolsack would state his view as to whether the crown could assent to a bill, in the enactment of which the country is the limits of that hich the Colonial legislature had gone beyond the limits of that power which they might be considered legally and properly to pos-

The Lord Chancellor said there could be no doubt that if they d in any particular exceeded their authority, the consent of the

The Bishop of Exeter observed, that if the judges, in reply to uestions put to them, declared that the colonial legislature had one beyond their powers, then was he to understand that neither the whole nor to any part could the assent of the crown be granted? ld not be given to the bill.

The Lord Chancellor was understood to reply, that the royal assent could neither be given to the whole nor any part of the bill, if the judges gave it as their opinion that the legislature had exceed-

The Bishop of London said, it now being understood that if the judges decided against the authority of the colonial legislature, the bill could not receive the royal assent, in withdrawing the motion, then, its supporters evidently receded from a certain ground of safety, giving thereby the best possible pledge of the amicable safety, giving thereby the best possible pledge of the amicable sposition by which they were actuated. [Hear, hear.]

The Marquis of Lansdowne observed that the most rev. and right rev. prelates, in thus consenting to withdraw the motion, best consulted the interests of the established church. With respect to the main question, of course the government would be sonsidered as leaving it open to future consideration. Nothing the present the present motion, than thus to give up the right of exclusive ju-

The motion, as we understood, was then withdrawn.

April 13. At four o'clock, the learned Judges now in town (five in number) who had been summoned to attend for the (five in number) who had been summoned to attend for the purpose of considering the questions propounded by the Bishop of Exeter on the subject of the Clergy Reserves Bill, appeared, and took their accustomed seats.

The LORD CHANGELLOR then read the questions, in confor-

mity with the resolution to which the house had come, requiring the opinions of the learned judges upon them.

Mr. Justice Littledale, on behalf of himself and his learned brethren, requested that time should be given the Judges to consider the questions preparatory to their giving their opin-

ns. Leave given.

The Duke of Wellington presented a petition from the Chancellor, Masters, and Scholars of Oxford, praying for such a settlement of the question as to clergy reserves in Canada as should be most consistent with Justice, a due regard to religion, the principles of the constitution, and the permanent

elfare and tranquillity of the province. Lord Duncannon moved for accounts of the proceeds of the clergy reserves in Canada; also that an humble address be presented to her Majesty, praying that she would be graciously pleased to order that there be laid on the table of the house

The Bishop of London presented numerous petitions from Wigan, Brighton, and other places, to the same effect; also several petitions from places in Kent, for an extension of national church accommodation.

House of Commons, Thursday, April 9.

Mr. Pakington presented a petition from the Bishop of Toronto in Upper Canada, on the part of his clergy, against the Clergy

Lord Mahon presented a petition from a place in Upper Canada

against the Clergy Reserves Bill.

Sir R. H. Inglis presented petitions to the same effect from the Clergy (20) of Sheffield, from Framland, county of Leicester; from Copgrove, and three other places in the county of York, and

April 10. - Sir R. H. INGLIS presented petitions from the clergy of Boroughbridge, and from Easingwold, and other

es, against the Clergy Reserves Bill. Also several petitions from places in Middlesex, Monm nd Glocester, for church extension in the colonies (as we under-

that the sanction of the Crown might be withheld from the Clergy Reserves Bill.

Colonel Sibthorp presented a petition from Lincoln against

the Clergy Reserves Bill.

Sir J. Graham presented a petition from a place in York against the Clergy Reserves Bill.

BIS	HOP OF EXET	ER'S MOTIO	N.
	MAJORITY	57.	
ARCHBISHOP	Moray	VISCOUNTS.	Walsingham
Canterbury	Haddington	Strathallan	Grantley
DUKES	Galloway	Hood	Montagu
Beaufort	Orkney	Strangford	Kenyon
Buccleuch	Dartmouth	Hawarden	Northwick
Argyll	Hardwicke	St. Vincent	Dunsany
Montrose	Digby	Canning	Redesdale
Dorset	Mountcashell	BISHOPS.	Colchester
Newcastle	Longford	London	Maryborough
Wellington	Bandon	Winchester	Ravensworth
MARQUISES	Charleville	Lincoln	Bexley
Cholmondeley	Bradford	Bangor	Cowley
Westmeath	Sheffield	Llandaff	Stuart de
EARLS.	· Dunraven	Chester	Rothesay

CLERGY RESERVES. In a Convocation of the University of Oxford, holden on Thursday last, the following petition to both houses of parliaent was unanimously agreed to:

Brecknock

Exeter

LORDS.

Wynford

Abinger

To the Right Honourable, &c., &c., the humble petition of the Chancellor, Masters, and Scholars, of the University of Ox-

"Showeth-That your petitioners have learnt that an act re cently passed by the legislature of Upper Canada, intitled 'An Act to provide for the Sale of the Clergy Reserves, and for the distribution of the proceeds thereof,' has been laid before both puses of parliament, agreeably to the provisions of 31 Geo. 3

"That your petitioners humbly conceive the original allotment and appropriation of the clergy reserves in Upper Canada to have been dictated by enlarged views of policy and benevolence—of policy, in bearing witness to the truth of the priciple that an es-tablished religion is essential to the welfare of a state; of benevolence, in supplying the spiritual wants of all conditions in the colony, without exciting the animosity, by pressing upon the resources, of individuals.

"To the views thus wisely developed, the measure now before your honourable house is manifestly opposed, recognising, as it does, the admissibility of all denominations of Christians to share, in proportion to their numbers, in the encouragement and support afforded by the state; thus fomenting, instead of allaying, religious divisions, and retarding the ultimate attainment of political harmony and mutual good will.

legislature will fall with twofold "That this act of the colonis severity upon the clergy of the Church of England; taking effect at a time when the withdrawal of the parliamentary grant formerly dispensed to them through the Society for the Propagation of the Gospel in Foreign Parts has reduced them to distress and destitution, whilst constant and increasing demands are made upon their Christian compassion by the yearly influx encouraged upon their Christian compassion by the yearly influx encouraged by the government at home, of emigrants from this country, most of them poor, and struggling with the difficulties necessarily attendant upon their situation. To these privations and discouragements the Canadian clergy have hitherto submitted with cheerfulness, relying upon the blessing of God, that in proportion to the progress of the colonisation around them, ample means would be eventually placed at their disposal for the spiritual intercept and the progression of their fellow-subjects in that promprovement and consolation of their fellow-subjects in that province, and that habits of peaceful loyalty would thus be diffused among them, fraught with blessings to themselves, and to the

That the measure now before your honourable house is calcu-That the measure now before year monorators notice is calculated, in the judgment of your petitioners, at once to extinguish these hopes, to diminish the usefulness and efficiency of the Established Church in Upper Canada, inflict injustice and spoliation upon its ministers, and undermine the very foundation of individual and national happiness—the knowledge of salvation

through our Divine Redeemer.

"Actuated by these considerations, your petitioners most hun bly and earnestly entreat your honourable house to adopt such measures as to its wisdom shall seem best, for averting from one of our most important colonies the evil consequences which are to be apprehended from this act, and for settling the questions conneeted with the clergy reserves in such a manner as shall be most consistent with justice, with a due regard to religion, the princi-ples of our constitution, and the permanent welfare and tranquility of the province.

"And your petitioners shall ever pray."

CLERGY RESERVES.

From the St. James's Chronicle. The proceedings in the houses of parliament on Tuesday were great interest and importance. In the House of Lords the Marquis of Westmeath, in presenting a petition, delivered a long and very able argument against the Irish Municipal Corporations and very able argument against moved to consult the judges upon the subject of the Canada parliament church robbery bill.

It rarely occurs that so truly good a cause obtains the tage of so consummate an advocate as when on Tuesday the Bi-shop of Exeter appeared as the defender of the Church. How is speech, the only complaint against which was that it kept too close to its subject, and exhausted it? Lord Melbourne's reply was puerile and undignified to the last degree; but what better can be expected from a superannuated trifler? The Duke of Wellington would have settled the question if the Bishop of Exeter had left anything for his Grace to do: he demonstrated, without any attempt to weigh adverse claims, that the case was one ssible to give, except in its own words, any just notion of a

The Earl of Haddington, who has, we presume, made up his mind to follow Mr. Baring Wall, and other like respectable models, in passing over to the Whig-Radicals—who, at least, must dets, in passing over the tring that it was unjust to the Church of Sept-have bidden adieu to the expectation of ever forming any part of a Conservative administration, opposed the motion (as it seemed) on the several grounds that it was unjust to the Church of Septa Conservative administration, opposed the motion (as it seemed) on the several grounds that it was unjust to the Church of Scotland, that the original settlement of property in Canada was a violation of the articles of the Union with Scotland, and that the mail of yesterday having brought his pardon to the Sheriff of this Church of England ought to have no ascendancy in the colonies. Now first as to the injustice to the Church of Scotland; the very question to be decided is an answer to this imputation; for if the clergy reserves shall be decided to be (as they will be) the property of the Established Church, then the Church of Scotland perty of the Established Church, then the Church of Scotland suffers no more wrong in being excluded from them than any man who walks over Blackfriars-bridge suffers in not being permitted to possess himself of Lord Haddington's mansion and estates. pretence that the articles of the Scottish Union were violated The Bishop of Llandaff denied that they had given up any right.

The Scottish Union secures no more than a participation with from the 20th of June last.

Englishmen in all political and religious privileges, but privileges are not property. A community of property between England and Scotland would have been thought rather a strong proposition in the reign of Queen Anne. The complaint, moreover comes too late: the time to complain of the violation of the articles of union was when it occurred (if ever), not when it is found convenient. was when it because the control of t 14 and 31 George the Third were passed, yet nobody complained then that the Act of Union was in danger. Once for all, we ac-knowledge a sincere respect for the Church of Scotland, but we cannot think the interests and honour of that Church advanced by enrolling her in a miscellaneous mob of Dissenters and Papists, who are engaged in a war against the Church of England every who are engaged as a season the Church of Engand every where, as they are against the Scottish Church herself in North Britain. What Lord Haddington understands by the ascendancy of a church, we are unable to guess with any approach to certainty. Does his lordship mean that all the churches in the colonies, save one, ought to be depressed by penalties and disqualifications? If this is his meaning he may quiet his alarms. There is no such church ascendancy in any British colonies. If, on the other hand, however, he means by Church ascendancy a pre-eminence in learning and character, and in the possession of the means of extending religion, we tell Lord Haddington that the people of Engand are grossly cheated if their Church have not this prein every English colony. And what is more, we tell Lord Haddington that the people of England will have this ascendancy, despite of all the Whig-Radicals and sham Conservatives in the

The Bishop of Exeter's motion was carried by a majority of 57 of 40—another disaster to be added to the catalogue of ministerial defeats.

THE BISHOP OF EXETER AND THE CLERGY RESERVES.

From the London Age, April 12.

The Bishop of Exeter has succeeded in getting the Canada "Clergy Reserve" question to be referred to the learned Judges, who are to be summoned to give their opinion upon the proper interpretation of the different Acts which gave the lands to the Protestant Church of England. Ministers, of course, opposed the Bishop; and, of course, were in a minority. To be sure, they are beginning to be so much, see "stomed to this, that they they are beginning to be so much accustomed to this, that they treat a defeat with the most admirable in difference; but it is treat a deteat with the most admirable In-somewhat strange that they should always continue to be beaten only in questions affecting the Established Church, as if they Mr. Estrought presented a petition from the Chancellor, only in questions affecting the Established Church, as if they nasters, and scholars of the University of Oxford, praying felt it their duty to oppose every thing which tended to strengthen and support it.

Clergy Reserves Bill.

Lord Ashler three petitions from Exeter and other places against the Clergy Reserves Bill; Sir J. Y. Beller a petition from a place in Devonshire against the Clergy Reserves Bill.

But why should they have opposed the Bishop's motion for referring the legal points to the consideration of the Judges? If the Canadian Legislature legally possesses the power to appropriate the "Clergy Reserves," ministers should not fear taking the opinion of the Judges.

But in truth Mr. Poulett Thomson, and his obsequious Senate, have overshot their mark; and having done so, their rulers in England naturally dread having the illegality of their measure brought before the learned expounders of

Nay, this is confessed by Ministers; for Lord John Russell actually is bringing in a Bill in the House of Commons upon the subject, before any decision has been come to upon the Colonial Act now before Parliament! We take it for granted that it will be similar to the one which Mr. Poulett Thomson has sent over so right regally from Canada, and which will be put an end to by the constitutional veto of the House of Lords.

the constitutional veto of the House of Lords.

We have that Provincial Act before us, and could most anatomically shew up its rare deformities, but we will wait until we see Lord John Russell's re-edition of it, and also until the learned Judges have delivered their opinions upon the questions submitted to them upon the motion of the great champion of the Churchthe Bishop of Exeter.

Ministers, last night, had the honour and pleasure of voting themselves free from censure! Often before now we have remarked on their majorities of 16 or 21, composed entirely of placemen, but the present division is the first in which a direct vote of censure has been defeated by the bare votes of the parties proposed

The majority against the vde was 9. Among the 271 appear the ollowing names:-Lord John Russell (Cabinet Minister) V. Smith, Und. Sec. to Lord J. Russell Lord Palmerston (Cabinet Minister) F. Baring T. Macaulay dtto ditto Mr. Clay and Lord Seymour, his Secretaries H. Labouchere (Cab. Min.)

So that the Cabinet ministers and their own secretaries, who voted on a question whether the Cabinet should be censured or not, were more than equal to the whole majority!-Standard,

> TEMPERANCE IN IRELAND. From the Lordon Age, April 12.

The Temperance system in Ireland is turning out to be pre sely what we denounced it as its commencement-a purely poli tical contrivance of the Popish priests, to effect a great and anti-Christian combination, which should be, when the proper time arrived, put into destructive action. We have always regarded Father Matthew's labours as having no other object in view than the establishment of a new sert of Ribbonism, and it is now sufficiently clear that these Tee-totallers, or Temperance pledge-takers, are banded together by secret signs and pa

to act as an organized body.

What did Father Maguire say the other day in Dublin? That "if the Registry Bill of the high-born bilious sprig of the House of Derby was read a third time, he would put himself at the head of 3,000 TEE-TOTALLERS, who would rise and unfurl the flag of Repeal; and that there were not six priests in Ireland, who would not do the same." Yet this is the system which Lord Morpeth not do the same. Tet this is the system which hot another boasts is regenerating Ireland, and rescuing it from intemperance! This is the system which is patronized by the sanction and presence of the Lord Lieutenant! Do either of these noble Lords know the amount of money which has been raised from these pledged brethren? Who receives it, and to what purpose is it ap-

These are really serious questions; and when we find one of the Temperance system leaders threatening to turn his followers into political instruments, we are justified in demanding that the most rigid investigation should be instituted into the matter. pray Lord Roden to turn his attention to it, for it is hopeless to call upon the government.

INDIA AND CHINA. The advices from Canton are to the 7th of January, and

from Calcutta to the 19th of February.

Lord Auckland arrived in Calcutta on the 11th of February Lord Auckland arrived in Calcutta on the Translating and was actively engaged in forwarding and completing the preparations against China. The expedition was to be ready by the first of May, and was to consist of the following troops by the first of May, and was to consist of the following troops. the 21st and 24th regiments, with two regiments of nativ —the 21st and 24st regiments, with two regiments of native infantry from Bengal, one regiment of the line, four of native infantry, one regiment of artillery and one of engineers from Madras; and one regiment of the line from Ceylon,—making in the whole a force of about 10,000 men, which was to be in the whole a lotter ready to proceed to its destination by the lst of May. That destination was supposed to be the island of Formosa, but it was the opinion of the best informed persons that the object of the Governor General was rather to alarm than to subdue the Governor General and rather to alarm than to subdue the Chinese, and to bring them to a proper sense of the value of English commerce and friendly relations. The whole armament was to be placed under the command of Lieutenant-general Sir R. Arbuthot, while Generals Oglander and Wal-

ker would act under his orders. Nothing had occurred at Canton to render it probable that Nothing had occurred at Canton to render it probable that commercial intercourse would be renewed; on the contrary, an attempt by Captain Elliot to induce Commissioner Lin to allow the resumption of legal traffic had been met by a positive refusal, and a statement that the Emperor of China had positively interdicted all trade between his subjects and the English, and had ordered that no British goods of any kind the legal traffic had been met by a positively interdicted all trade between his subjects and the English, and had ordered that no British goods of any kind

UNITED STATES.

PARDON OF W. L. MACKENZIE. From the Rochester Democrat, May 11.

PARDON OF WM. L. MACKENZIE. -It seems that the British

On receiving the document last evening, the Sheriff gave the On receiving the discharge. But Mr. Mackenzie being comfortably accommodated, and having part of his family with him, preferred accommodated, and are until the morning; and to-day enjoys the freedom which he ought to have had months ago.

the freedom which he whig Prophet," who a few days since pre-dicted in this paper that Mr. Mackenzie would be pardoned "bedicted in this paper the distribution of the d

We learn by the Argus that Mr. Rensselaer Van Ransselaer. who was sentenced to six months imprisonment in the jail at Albany, and a fine of 250D., has also been pardoned.

COLONIAL.

THE UNION BILL.

Precis of a Bill to unite the Provinces of Upper and Lower Canada, and for the Government of Canada.

1. Governor General authorized to declare by proclamation within six calendar months next after the passing of this Act, that they shall form one Province under the name of the Province of 2. Repeal of the 31st Geo. 3d, cap. 31-giving the constitution

and of 1 and 2 Vic. c. 9. establishing the Special Council, but providing that the powers of the Special Council shall continue until the day when the two provinces shall be united, and that no session of the Legislature of U. Canada shall be holden after the

3. Creates one Legislative Council and one Assembly, with ower to make laws not repugnant to this act or repealed by it, to be sanctioned by it.

4. Governor authorized to summon Legislative Councillors, not fewer than twenty in number. To be 21 years old, a natural born or naturalized subject.

5. Legislative Councillors appointed for life.6. With power to resign and vacate his seat.

7. Legislative Councillors absent two years from their seats without permission, taking the oath of allegiance to or becoming the subject of a foreign power;—becoming a bankrupt or defaulter, or being accused of crime, thereby render their seats vacant. 8. Legislative Council appointed the tribunal to investigate and determine upon the above—with power to the Crown or party ac-

used of appealing to the Privy Council.

9. Governor authorized to appoint a Speaker to the Council

nd to remove him at will. 10. Quorum to consist of at least ten members—when the oices are equal, exclusive of the Speaker, he shall have the cast-11. Power given to the Governor to summon Legislative As-

mbly in the Province from time to time. Upper and Lower Canada to be represented by an equal 13. County of Halton in Upper Canada divided into two Ri-

ding with each one member.

14. County of Northumberland the same.

15. County of Lincoin one member.

16. Every other County in Upper Canada to have one mem-

17. Toronto, Kiugston, Brockville, Hamilton, Cornwall, Nia-

ara, and London, one member each.

18. In Lower Canada, each County to be represented by one

member, with the exception of Mountainers, Colored by Members, Placomption, Lachenaye, Placadie, Laprarie, Dorchester and Beauce.

19. Montmorency and Orleans to be one county, called Montmorency and one member; Plassomption and Lachenaye to be called Leinster, with one member; Placadie and Laprarie with one member; Dorchester and Beauce, to be Dorchester, with one

20. Quebec, Montreal and Three Rivers to have one member

21. Governor to appoint returning officers.

22. No person obliged to be such for more than one year.
23. Writs of election to issue returnable at farthest within 50 In case of death or resignation new writs to be issued. 24. Governor to fix time and place of elections and to give at

east eight days notice.

25. Power given to the new Legislature to alter the system of presentation, provided two thirds of the Legislative Council and

Assembly agree to it.
26. Election laws of Upper and Lower Canada to remain in orce until provision be made by the new Legislature. 27 Members to be qualified in property of the value of £500 terling, clear, and to attest the same.

Persons making false declaration liable to the penalties of 29. Governor authorised to fix the place of holding the Sessic 30. Parliament to meet once a year, and to last four years, if

31. Parliament to be called within six months after the Union. 32. Members of the Assembly to elect a Speaker.
33. Quorum to be at least twenty Members, Speaker to have

34. Each person to take the oath of allegiance.

35. False affirmation to be treated as perjury.
36. Governor to assent to, withhold, or reserve bills.
37. Disallowance of bills by her Majesty allowed to be signified within two years by Proclamation or by message to the two houses.

38. Assent to reserved bills to be proclaimed or communicated

39. Authorises her Majesty to appoint Lieutenant Governors although the Governor should be present, and the Governor to appoint Deputies, without abridging his power.

40. All Writs, Proclamations, Records, &c. of the Legislature

to be in English. 41. Bills affecting the Ecclesiastical and Crown rights to be be submitted for thirty days to the Imperial Parliament before be-

ing assented to.

42. Power retained by the Imperial Parliament to levy taxes on and regulate the Commerce of the Province—to be applied to the

of Appeals, Probate, King's Bench, Chancery in Upper Canada, and Court of Appeals in Lower Canada, and Laws of Lower and Upper Canada respectively maintained—Court of Queen's Bench for Upper Canada to be holden in Toronto.

45. Laws now in force to affect each of the Provinces respec- and three-pence. tively, until repealed or altered. 46. All Courts of Justice, Commissioners, Offices, &c. to con-

47. Temporary Acts of Upper and Lower Canada in force to the next ensuing session of the United Legislature.

48. Repeals the Act appointing Arbitrator to apportion the revenue belonging to Upper Canada,

49. Revenues of the two Provinces to form a consolidated

50. To be charged with the expenses of collection and manage-

51. £45,000 to be granted permanently to defray Schedule A. and £30,000 during the life of her Majesty and five years following for Schedule B. 52. Governor may vary the Salaries in Schedule B., not more than £2000 to be for persions in Schedule A., and not more than £5000 in Schedule B., list of Pensions and detailed accounts

to be laid before the Legislature each year, 53. In consideration of the above all hereditary revenues given 54. Consolidation of the revenue not to affect any sum charged

upon the duties levied or to be levied in either Lower or Upper Ca 55. The expense of collection shall first be paid out of the con solidated fund—then the interest of the public debt of Upper and Lower Canada. 3d. Payments authorised to the Clergy—the sam of £45,000 the 4th, and the £30,000 the 5th, and all other char-

ges upon the duties levied shall form the 6th.
56. Subject to the above charges the revenue fund to be appro priated by the Provincial Legislature, by Bills originating in the House of Assembly for objects recommended by the Governor.

57. Provides for the establishment of District Councils in the

Province for their local Government, viz.

1. Each township or division of 700 and for each 700 souls to elect one Councillor, and not more than three townships containing less to unite in the election.

2. Qualification of voters same as in elections of members, 3. No Councillor to hold office in the District Council, 4. Shall not continue in office more than four years.5. Councils to be presided by Wardens appointed by her Ma-

6. District Surveyor to be appointed by the Council for su-

perintending works.

7. Accounts in detail of all monies spent by the District Councils to be laid before the Legislature.

58. The District Councils shall have the power of making byelaws for the repairing or altering of roads and bridges, shall have

the management of all property belonging to the District, shall have the collection of revenues and payment of necessary expenses, and shall have power to raise such monies as may be needed for the purposes aforesaid, by duties on real or personal property.

59. Bye-Laws to be transmitted to the Governor by the Warden within fourteen days of the making thereof, can be disallowed by the Governor within two months. Not to be in force for two on the if not previously assented to.

60. All public property and proceeds of assessments shall be

sted in the Councils. 61. Governor by act of incorporation can qualify the Councillors, and their rotation in office, the bounds of each District, affix penalties for refusal of office and define their power, but not to be repugnant to this Act.

62. Governor can constitute Townships where there are none, and provide for the election of Township Officers by Proclama. 63. Governor to exercise his powers subject to the instructions

of her Majesty.
64. Defines what an Act of the Legislature is, and what is understood by the word Gavernor.

65. Act may be repealed or amended in the present session.

SCHEDULE A. Lieutenant Governor, 1:000 UPPER CANADA. 1,500 Chief Justice, Puisné Judges at £900 cach, -Puisné Juages ...
1 Vice Chancellor, LOWER CANADA. 1,125 1 Chief Justice, Quebec, 3 Puisné Judges Quebec, 900 each 1.500 1 Chief Justice, Montreal, 1,100 Puisné Judges, do. Resident Judge Three Rivers, -2,700 Judge, District of St. Francis, Do. Gaspé,
 Pensions of the Judges, Salaries of the the Attornies and Solicitors General, and contingent expenses of the Administration of Justice, 20,875 £45,000 Civil Secretaries and their Offices, Provincial Secretaries and their Offices, Receiver General and his Office, 3000 Inspector General and his Office, Executive Council, 2000 Board of Works, 2000 Emigrant Agent, Contingent Expences of the Public Offices, 3300

From the St. Catharines Journal.

TO THE REV. JAMES CLARK, RECTOR OF ST. CATHARINES.

The LADIES OF ST. CATHARINES, wishing to express their filial respect and gratitude to their beloved Pastor, the Rev. James Clarke, beg leave to present him with a Surplice, accompanied with their earnest prayers, that his zeal for their best interests, and his eloquent and instructive appeals, may, through the Divine blessing, tend to their advancement in all godliness; and that the unerring Providence which, in its mercy, appointed him their shepherd, may very long spare him to preside over his affectionate

April 18, 1840.

To the Ladies of St. Catharines and Vicinity.

The Rev. James Clarke receives, with paternal feelings, the vicinity, in their present of a SURPLICE, SCARF AND GLOVES.
If anything further could enhance the value of their much eseemed gift, it would be the affectionate and encouraging language with which this sacred pledge of filial love has been accompanied: it is from the picty and godly nurture of the mothers in Israel that the blessings of a rising generation may be expected; and to your maternal care it is owing that so many of those little ones, of whom Christ's his along accounts. Christ's kingdom consists, have been brought up in the fold of his Church, under their Pastor's eye, almost now to maturity.
you continue in the faith, steadfast unto the end, grounde
settled; and may the lambs of the flock never be moved away the hope of the Gospel which they have heard; and may the of peace who at this time brought again from the dead the Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, preserve and keep you when his servant, your aged Pastor, is laid in the grave, waiting the resurrection to eternal life, through Jesus Christ our Lord.

Easter Sunday, April 19, 1840.

From the Patriot.

On Thursday, 23rd April, being the festival of the Patron Saint of England, a number of the loyal British inhabitants of Woodstock, assembled at William Grey's Inn in that Town, for woodstock, assembled at will have offer an action of the purpose of celebrating the day, and of enrolling themselves as "Sons of St. George." Between fifty and sixty having assembled, they, most appropriately, proceeded to commence the day by marching in procession, headed by that gallant officer Captain Graham, to the Parish Church, where prayers were read, and a reary impression extraord above a tecomed Rector. and a very impressive sermon delivered by our esteemed Rector, the Rev. William Bettridge, from the text, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity." It was marked by all the impassioned eloquence and truly evangelical doctrine which universally characterize that Rev. Gentleman's discourses. No person could witness, without the highest gratification, the heartfelt fervour with which those present joined in the services of the day, every one audibly lending his voice as well to join in the petitions of our sublime Liturgy, as to swell the anthem of praise to the Almighty Creator of truly English dinner, the plain and substantial excellence of which reflected great credit on the worthy host. The most orthodox roast beef and plum pudding, and good foaming ale, formed a repast particularly congenial to English palates.

JUST PUBLISHED

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

PREACHED in the Cathedral Church of St. James's. Toronto, on Tuesday, March 17, 1840 (St. Patrick's se of the Province.

43. Until other provision be made by the Legislature, the Court

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 H C College, Chaplain of the St. Patrick

44. Powers to be exercised by the Governor with the advice of his Executive Council, or alone where their advice is not required.

(PUBLISHED BY REQUEST.)

For Sale at the Star Office, Cobourg, price one shilling

HER MAJESTY'S RECEIVER GENERAL gives notice, that SEALED TENDERS will be received at his Office, at Toronto, on the 20th May next, at 12 o'clock, from any person or persons who may be willing to purchase the whole or any part of Two Thousand Shares of the Capital Stock of the Bank of Upper Canada, (£12 10s. on each share paid in full with the dividend on, from 1st January last,) stating the rate of premium

The Tenders to be sealed and addressed to the Receiver General at Toronto, marked "Tenders for Bank Stock. Receiver General's Office.

18th April, 1840.

Editors of the different Journals within this Province are removed to insert the above in their respective publications. EASTERN CLERICAL ASSOCIATION. The Members of the above body are respectfully reminded

that the next Meeting of the Society is appointed to be held in

Osnabruck, the first Wednesday and Thursday in June (the 3rd

HY. PATTON, Secretary. Rectory Kemptville, May 7, 1840.

At Drummondville, (Niagara Falls) on the 6th instant, the lady of Capt. C. E. Gold, 65th Regt. Assistant Royal Engineer,

At Toronto, on the 6th instant, Mrs. Henry Rowsell, of a At Toronto, on the 7th instant, the wife of the Rev. W. H.

Norris, of a daughter. On Monday last in Cobourg, the Lady of G. M. Boswell, Esq., MARRIED. At Orillia, on the 25th instant, by the Rev. George Hallen, the Rev. Fred. A. O'Meara, Missionary of the Church of England at Sault St. Marie, U. C., to Margaret Johnston, eldest

daughter of James Dallas, Esq., Orillia Cottage. DIED.

At the residence of her brother, Mr. F. B. Baker, Picton, on Wednesday Morning, 6th May, Miss Calista Oliva Baker, aged 27, deeply lamented by a numerous circle of relations and friends. She died in the full hope of a glorious resurrection from the grave;

and in firm reliance upon the mercies of the Redeemer.

At the Mohawk village, Bay of Quinte, on the 7th instant, after a long and painful illness which she bore with Christian resignation, Eleanor, wife of Mr. John Hill, Mohawk Catechist,

LETTERS received to Friday, May 15th:-

Rev. S. Givins, rem; Rev. J. Grier, rem; F. Ferguson Esq.; Rev. J. G. Geddes; P. M. Sandwich [rem. acknowledged 18th April;] Rev. A. F. Atkinson, rem; Rev. F. A. O'Meara; Rev. H. Patton; Rev. R. D. Cartwright, rem.; Rev. A. Palmer [have heard from Mr. E.;] S. McCall Esq.; Rev. B. Lindsay, rem.; J. D. Carder, Esq.; J. B. Ewart Esq.; Lord Bishop of Montreal; H. Rowsell Esq. with parcel; Rev. H. Scadding, with do; J. Hore Esq. rem. in full vol. 3; Rev. H. Patton; A. David-

Xouth's Department.

THE YOUNG CHURCHMAN'S CATECHISM. PART IV.

OF THE GOVERNMENT OF THE CHURCH OF ENGLAND.

Q. 121. Do you contend that the Bishops, Presbyters, and Deacons of the Church of England are precisely the same now as the Bishops, &c, were in Asia Minor 1700 years ago?

A. We maintain that there have always been Bishops, Priests, and Deacons in the christian Church since the days of the Apostles: with different powers and functions, certainly, in different

land, which are objected to as not warranted by the New Testa-A. As it regards the other officers of our church, if their ex-

istence is considered advantageous or necessary to its well being, no other reason need be sought for; and this has been admitted Q. 123. Can any officiate as ministers in the Church of Engsenters themselves.

land who have not been ordained by her own Bishops? A. Episcopal ordination is essential to the exercise of the ministry in the Church of England, and without it no one can reistry in the Church of England, and without it no one can receive any benefice, parsonage, vicarage, &c. A person must be twenty-three years of age, or near it, before he can be ordained deacon or have any share in the ministry; and full twenty-four before he can be ordained priest, and by that means be permitted to administer the holy communion A bishop in the ordination of clergymen, is to examine them in the presence of the ministers, who in the ordination of priests, but not of deacons, assist him at the imposition of hands; but this is only done as a mark of assent, not because it is thought necessary.

[Heb. v. 1. Every high priest taken from among men is ordained for men in things pertaining to God.

4. No man taketh this honor to himself, but he that is

Luke xii. 42. Who then is that faithful and wise steward whom

the Lord shall make ruler over his household, to give them their portion in due season?

'A minister needs to have the eye and illumination of an angel, 'A minister needs to have the eye and illumination of an angel, the heart and compassion of a father, the tenderness and indubgence of a mother, the caution and courage of a commander, the vigilance of a watchman, the patience of a shepherd, the diligence and zeal of a lover, the gallantry and honor of an ambassador, (who as he gives no cause, so knows not how with patience to see his master or message affronted or neglected) the wisdom and dissipated of a coursellers the courtages and resolution of a pilot. rection of a counsellor; the constancy and resolution of a pilot, whom no storm must drive from the steerage; whom it becomes to be drowned at the helm.—Gauden.

A Christian poet, with reference to the Established Church,

Entreats that servants may be found

Of those pure altars worthy, ministers
Detached from pleasure, to the love of gain
Superior, insusceptible of pride,
And by ambition's longings undisturb'd.
Men, whose delight is where their duty leads
Or forces them; whose least distinguished day
Shings with some portion of that heavenly lust Shines with some portion of that heavenly lustre Which makes the Sabbath lovely in the light Of blessed angels, pitying human cares.'

Wordsworth's Excursion, p. 251.]

Q. 124. Is there a close resemblance between the forms of or-dination appointed by the Church of England and those described as having been generally received throughout Christendom from the days of the Apostles?

the days of the Apostles?

A. It is required that in the course of divine service, notice shall be given in the parish where the candidate has resided, of his desire to be ordained, and the people 'who best know his life and conversation' are invited to come forward and state objections. It is also required that the ceremony of ordination shall take place before the cyes of all men and in the presence of the congregation, who, in the name of God, are urged if they know 'any impediment or notable crime' at once to declare it.

[Every Clergyman, at his ordination, solemnly promises to use the congregation of the Rectory of this parish, 1807;

[Every Clergyman, at his ordination, solemnly promises to use towards those who shall be entrusted to his care, not only public but private monitions, as need shall require and as occasion shall be given: an important branch of duty which we fear is too frequently neglected. The uses of private instruction are manifold, and its place is not to be supplied by the most able and carnest discourses from the pulpit.—The instruction of young persons previously to their being confirmed, is also an important branch of clerical duty; and no one ought to follow the example of those clergymen who, after hearing each of the children utto a few sentences in haste and rote, give them tickets for confirmation as a matter of course. Care ought to be taken, not only that they be able accurately to repeat the Church Catechism, but that they be competent to give a clear account of the doctrines and the leading precepts it contains, and also understand the full import of the [Every Clergyman, at his ordination, solemnly promises to u. precepts it contains, and also understand the full import of the rite in which they are about to bear a part.—The catechising of children is a practice required by the canons from the minister of the parish. In many places the backwardness of parents to send their children, joined to other causes, has occasioned it to be discontinued. The institute of Surlay Salacheis eminently. continued. The institution of Sunday Schools is eminently adapted to remedy the defect; and on that account, as well as toming the rising generation to regular attendance on public worship and to habits of early piety, deserves the warmest support the parochial clergy.]

Q. 125. What is a Convocation?
A. It signifies an Assembly of the Clergy, in time of Parliament, for a consultation of eeclesiastical matters; and the same privileges, in freedom from arrest, are conferred upon them, as on Members of the House of Commons.

Q. 126. Does this Assembly also consist of two distinct

Houses?

A. It does: the one is called the Upper House, where the Archbishops and Bishops sit severally by themselves; the other the Lower House, where all the rest of the Clergy are represented by their deputies or proctors, consisting of all the deans and archdeaeous; of one proctor for every chapter, and two for the clergy of every diocese, in all one hundred and forty-three divines; viz. twenty-two deans, fifty-eight archdeaeous, twenty-four prebendaries, and forty-four proctors of the diocesan clergy.

O. 127. How is a Convocation summoned?

Q. 127. How is a Convocation summoned?
A. By the King's Writ directed to the Archbishop of each rovince, requiring him to summon all Bishops, Deans, Arch-

deacons, &c.
Q. 128. What jurisdiction do the Clergy exercise in convoca

A. They exercise authority in making Canons-but these must have the King's assent: they have also the power of examining and censuring all heretical and schismatical books and persons. An appeal, however, may be made to the King in Chancery, or to his delegates: and their whole powers are limited by statute 25 Hen. viii. cap. 19.

HODNET CHURCH.*

I sat down upon an old bench of heavy black oak in the rector's chancel of Hodnet Church. The day was very beautiful; it was one of those mild sunny days that come, many of them together, before the blackthorn blossoms and the sharp east wind sets in, making a second, though a short-lived winter. Through the Gothic archway of the little chancel-door, all seemed bright and light, the springing grass in the church-yard, the young fresh leaves just opening, the ceaseless cawing of the busy rooks in the high trees about Hodnet Hall, and the sweet songs of a hundred joyous birds.

The solemn quietness and mellowed light within the church were better suited to my mood. I was thinking of Reginald Heber. It was in that church that he had worship of the great congregation, during the period of his ministry in England, until he was made bishop of Calcutta. How often had his untravelled heart turned to his beloved parishioners in dear, dear Hodnet; and doubtless that country church and the old familiar faces there, had often and often risen up before him, and been welcomed with blessings from his kind and loving heart. I thought of his farewell sermon in the midst of his sorrowing flock, and of the af- bles." After the turbulent times of the Rebellion, a feeting description given of his departure from Hodnet. most extraordinary earelessness and negligence seem to "From a range of high grounds near Newport, he turned have prevailed for many years about Hodnet Church. back to catch a last view of His beloved Hodnet; and here the feelings which he had hitherto suppressed in and chancels by a row of six pillars, five of them cirtenderness to others, burst forth unrestrained, and he cular and one octangular, running lengthways the whole uttered the words which have proved prophetic, that he extent of the building, and supporting five circular and I blessed that gracious Master, who in calling his ser- out any ornament. The ceilings of the north and south vant from the charge of a few sheep in this quiet and chancels are panelled with dark oak, and small, but flow-

for his high calling, not only bestowing upon him many church is dedicated to St. Oswald. At the principal perfect, when the glorified soul and glorified body shall be fitted splendid gifts, but those meek and lowly graces without entrance is a small open box for alms, with two locks, with all the fulness of God.—Rev. R. P. Buddicom. which no gifts of genius could have made him fit to be and the words "Remember the poor" in raised carving the minister of Him, who is at once meek and lowly in upon the front of it. heart, and the Great Shepherd and Bishop of our souls. I thought of that which has always appeared to me the or the man of elegant taste in Hodnet Church. The most blessed assurance of his growth in grace, and his font is very old and grotesque, but some village painter ripeness for eternity, the prayer found after his depar- has exerted his barbarous skill to spoil its old rough ture in his book of private devotions, bearing date the 28th of March. (He entered into his rest on the 3d of face of white paint, smeared and striped with grey, incountries and in different periods, but the variations they have undergone have only been such as must ever belong to all persons in public stations. The general principles and duties which respectively characterized them were essentially the same.

Q. 122. But are there not other orders in the Church of Engage.

Q. 122. But are there not other orders in the Church of Engage.

Repeatly this window starting and striped with grey, in the Bible & Tract Depositories in Montreal & T and in Cobourg by Messrs. Gravely & Jackson.

These prayers are recommended by various M. as a polluted vessel; but so quicken me by Thy Spirit as a polluted v life before Thee! Convert me first, O Lord! that I may reading desk, of carved oak, to which some old books be the means in Thy hand of strengthening my brethren! are fastened with chains. But Fox and Jewell and the Convert me, that I may be blessed to the conversion of other few ancient volumes are now seldom opened. many! Yea, convert me, O Jesus! for mine own sin's sake, and the greatness of my undeserving before Thee, that I, who need Thy mercy most, may find it in most abundance! Lord, I believe-help Thou mine unbelief! Lord, I repent-help Thou mine impenitence! Turn Thou me, O Lord, and so shall I be turned! Be fovourable unto me, and I shall live! and let what remaineth of my life be spent in Thy service, who livest and reignest with the Father and the Holy Ghost, now and for ever! Amen." And as I thought upon this terest; for they are memorials of the graves of two prayer of a contrite and believing heart, I felt how many of those who praise Reginald Heber for the natural sweetness of his disposition and his character, naturally lovely among men, how many think nothing of that disposition and that character which distinguished him as a called of God, as was Aaron.

5. Christ also glorified himself to be made an High rested in his natural character, it might have been said of him, "And Jesus beholding him loved him, and said unto him, One thing thou lackest;" he did not however, rest in that fair and amiable character, but was on his tomb it might have been written, and written in

sober truth, "Blessed are the poor in spirit, for theirs is the kingdom of

Hodnet Church will not sometimes forget every thing devote it to his glory;" and he seems to have acted acbut Reginald Heber! We will go to his tomb, not his grave, for his honoured remains rest in another quarter of the globe.

Hodnet had so often stood, is a tablet of white marble, upon which the finely shaped head and intelligent features of Reginald Heber have been cut in bold relief by Chauntrey. The tablet itself, and the folds of rich drapery partly veiling it, are extremely elegant. There is a long inscription-too long for the monument of Heber, and too commonplace. I was glad, however, to

Instituted to the Rectory of this parish, 1807; Chosen Preacher at Lincoln's Inn, 1822; Consecrated Bishop of Calcutta, 1823; And died at Trichinoply.

This monument is erected at the request of
His maternal uncle, the Reverend G. Allanson, late Rector of
this Parish; In honour of one whose virtues will long be held in pious remembrance here,

Where the poorest of his Parishioners regarded him as a friend, And where he administered to the temporal and spiritual wants of all,
As a Father and a Faithful Guide,

One whose preaching was Simple, Impressive, Charitable, Earnest,
Eloquent,
Fitted alike to move the affections and convince the understanding; Whose life was a beautiful example of the Religion to which it was devoted;

And who in every state to which he was called, Performed his humblest, as well as his highest duties, diligently With all his heart, and with all his soul, and with all his

at the place itself. Leland's description of it in one himself any liberty more than ordinary, among those who will ded on a huge mass of rock, the old red sandstone which There are two small chapels of ease to the church of Hodnet, for the parish itself is very extensive, and the little churches of Moretonsea and of Weston do not officiate in Hodnet Church.

at Hodnet with a bold and reckless hand during the rebellion. The rector, Dr. John Araway, Archdeacon of Lichfield, being devotedly attached to the royal cause, was driven from Hodnet by the garrison of Wenn. His rectory and his books were burnt, and not merely to the rector, and his own personal possessions, did this persecution extend,-the church was stripped of its ancient memorials, even the registers were destroyed. Dr. Arnway has related part of his sufferings* in two little pieces called "The Tablet," and "An Alarm." In one of them he says, "they offered me £400 per annum, sweetened with the commendation of my abilities to bow to it (meaning the covenant). I replied I had rather cast my staff and tackling all overboard to save my passenger and pinnance (soul and body) than sink my passenger cheerful in the open air, the atmosphere full of golden and pinnance to preserve my staff and tackling?? Again he complains that his persecutors left him not a Bible of his library to comfort him, nor a sheaf of his means to nourish him, nor a suit of his clothes to cover him, nor use of common air to refresh him. He lost a large fortune, which he did not lament in his extremest penury, and never recovered either his books or papers, but after being imprisoned and very ill-used, he fled first to the Hague and then to Virginia, where he died in poverty before the Restoration. "He was a very worthy and excellent man; he yearly clothed a certain number of poor old people (I think they were twelve), and dined as many every Sunday at his table; and his loyalty kept pace with his charity, for he furnished out no less than eight troopers for his Majesty's service, which alone is sufficient to account for the true reason of all his trou-

The spacious church is divided into two broad aisles 'should return to it no more!' 'As I thought of him two pointed arches; the capitals of the pillars are with-

> * See Walker, Part II, p. 40. † See Walker's Sufferings of the Clergy,

There is little that is attractive either to the antiquary

"All needless now their weight of massy chain, Safe in themselves the once-loved works remain; No readers now invade their still retreat, None try to steal them from their parent seat;
Like ancient beauties they may now discard
Chains, bolts, and locks, and lie without a guard."

On the south wall, but upon the chancel wall higher up, are too other monuments, the most simply elegant of any in the church, both possessing a melancholy inyoung clergymen, Thomas Cuthbert Heber, and Chas. Cowley Cholmondeley,* the first the younger brother, the latter the husband of Reginald Heber's only sister. Both of them were tenderly loved, both are still deeply lamented, and both were well worthy to be loved and la-

mented with no common affection. Hodnet is worthy of notice as being the native parish of the high and truly honourable family of the Hills, of Hawkstone. The family vault, bearing the date of A.D. 1500, is beneath the pavement of the north chancel.taught by the Gospel to form his opinion of himself, and Sir Rowland Hill, already mentioned, an ancestor of the present family, was born at Hawkstone, in the parish of Hodnet, in the reign of Henry the Seventh. He was creasing number of his pupils, he has engaged as an Acaone of the most opulent merchants of his time, and demy the large and handsome edifice on "Court-House testimony to his character, "Being sensible that his Hotel. The accommodations are of a most superior de-But how am I writing on, forgotting that I cat down to give some account of Hodnet. Ah! who that enters great estate was given him of God, it was his desire to cording to this desire, for he was not only prayerful, William Miller, late student of Trinity College, Dublin, conscientious, and watchful, but distinguished for his has been engaged as second Master. The terms for good deeds and his munificent spirit.

There are several monuments in Hodnet Church samuch respected family.

ther of that generation of which the late Rev. Rowland Hill was now the only survivor.

Another curious circumstance is worthy of note, as onnected with Hodnet Church. The sum of £2, 15, 2. Brockville. is paid yearly, according to some old agreement, by the Rector of Hodnet, to the Pendrills of Boscobel, the family in whose house Charles the Second was concealed. Perhaps the patron in those days, as well as the rector, Dr. Arnway, was devotedly at ached to the Royal Fugitive, and consented to pay of part of the King's debt of gratitude by allowing such a tax to be laid on the income of the living of Hodnet.

* To this gentleman the church of Hodnet owes the repair and estoration of the chancel.

The Garner.

THE WISDOM NECESSARY TO THE SPIRITUAL TEACHER. How many things are there which a teacher is concerned to understand! He must be wise so to frame his discourses, especially in public, that he speak nothing that may either offend the weak, or give advantage to the malicious; that his sermons may not only be good in themselves, but adapted and fitted to the necessity of his hearers; that he make choice of the most suitable and powerful arguments to enforce on them these Christian duties whereto he exhorts them. He must be wise in the government of his carriage and actions, distinguishing especially between lawfulness and expediency, and shunning, not only that which is directly sinful, but whatsoever is scandalous and offensive. He must be wise in I have had more facilities than a mere visitor would his common converse with his people, that he be neither of too have had for learning something of the history of Hod- easy or of too morose and difficult as access; but especially he is net Church, but very slender materials are to be found to be careful of this in his free conversation; that he indulge not word exactly suits it now: "Hodnet, a townlett." It make an ill use of that wherein there was no ill intended. He is is neither a village nor a town, but consists of little more to be wise in the choice of his friends; not to inscribe any man than two streets of irregular buildings. At the upper into that catalogue, that may reflect any disparagement on his perend of the higher street stands the church. The whole son or function. He must be wise, especially in the government church-yard and many parts of the "townlett" are bed- of his own family: for, as the apostle excellently reasons, if a man know not how to rule his own house, how shall he take care of is often, I believe, a projecting stratum in this part of the Church of God? 1 Tim. iii. 5. He must be wise to enquire Shropshire. The church is built of the same kind of into the state of his flock, and to discern their particular tempers and constitutions; and even to search into their hearts and secret inclinations. He must be wise to administer private counsels and consists of thirteen townships; but the clergymen of reproofs, duly observing the circumstances of time, of place, of person, of disposition. For, as the visest of men tells us, a word place. fitly spoken is like apples of gold in a picture of silver. Prov. xxv. The work of spoliation seems to have been carried on 11. These, and many other things, the teacher is deeply concerned to be well versed in; and what a task is this !- Bishop

THE INFLUENCE OF RELIGION.

Religion, whether natural or revealed, has always the same beneficial influence on the mind. In youth, in health, and prosperity, it awakens feelings of gratitude and sublime love, and purifies at the same time that it exalts; but it is in misfortune, in sickness, in age, that its effects are most truly and beneficially felt; when submission in faith and humble trust in the divine will, from duties become pleasures, undecaying sources of consolation: then it creates powers which were believed to be extinct, and gives a freshness to the mind, which was supposed to have assed away for ever, but which is now renovated as an immortal ope; then it is the Pharos, guiding the wave-tost mariner to his ome, as the calm and beautiful still basins or fiords surrounded by tranquil groves and pastoral meadows to the Norwegian pilot escaping from a heavy storm in the North Sea, or as the green and dewy spot gushing with fountains, to the exhausted and thirsty traveller in the midst of the desert. Its influence outlives all earthly enjoyments, and becomes stronger as the organs decay and the frame dissolves; it appears as that evening-star of light in the horizon of life, which we are sure is to become, in another season, a morning-star, and it throws its radiance through the house and boiling house, and good piggery and poultry gloom and shadow of death .- Sir Humphrey Davy.

THE VISIBLE CHURCH. She is the pillar and ground of the truth. She is the mother of saints when they are born again of water and of the Holy Ghost in baptism. She is the nurse of the saints, by whose hand and ministration the bread of life, and the water of life, the wine, and milk, and honey of evangelical privilege, in the person and office of Christ, her glorified head, are dispensed. She is none chosen seat of Christ's dominion, governed by the sceptre of his eternal love, enlightened by the manifestations of his presence, upheld by the power of his providence, washed from sin in the word, restored in wandering by his Spirit, called to witness into to be secured on the Property. his glory; the habitation of his presence, and the place of his chosen rest. Her privileges are vast; her immunities, such as in bourg, or to the Proprietor, on the Premises. their extent and fulness cannot be contemplated by the clearest eye of faith, while yet the believer sees only through a glass

remote spot, to make him the shepherd of the flocks ered, bosses. The Royal Arms are painted between the darkly. Their grandeur, their length, and breadth, and depth, and VERY EXTENSIVE STOCK OF SPRING DRY upon a thousand pastures, had so graciously fitted him south aisle and the chancel, with the date 1660. The height, will be measured only by the spirits of just men made

Advertisements.

JUST PUBLISHED, Second Edition, price one shilling FAMILY AND INDIVIDUAL PRAYERS. 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,

These prayers are recommended by various Ministers

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

TERMS.—For Day Scholars, fixed by the Trustees.

The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A limited number only will be taken.

It is 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 inpossessed immense wealth. Fuller has given this fine Avenue," Brockville, lately known as the Commercial playground is unsurpassed by any in the country. Mr. boarders are as follows. Theological pupils, £50 per annum: other pupils £30 per annum. Various extra and just above the very spot where the good rector of cred to the memory of members of this excellent and charges, exclusive of school-books, from £2 to £3 per In a corner, where it cannot be generally seen, is the rials and towels; and to provide for their washing. The monumental tablet of Sir Richard Hill, the elder bro- 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.,

YOUNG LADY who has received a liberal edu-A cation, 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, Kings-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 Car-

riages taken in exchange. N. B .- Sleighs of every description built to order. 47-tf. BANK OF BRITISH NORTH AMERICA. THE Court of Directors hereby give notice, that a

half yearly dividend of fifteen shillings sterling per Share, will become payable, on the shares registered in the Colonies, on and after the 14th day of April, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective par-

The dividend is declared in sterling money, and will be paid at the rate of exchange current on the 14th day of April, to be then fixed by the Local Boards. The books will close, preparatory to the dividend, on the thirtieth day of March, between which time and the fourteenth day of April, no transfers of shares can take By order of the Court.

G. DE B. ATTWOOD,

4w39 London, 7th December, 1839.

TO BE SOLD OR LET IN THE

TOWNSHIP OF SEYMOUR, THE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon.

Apply to B. Dougal Esq. Belleville, or to Robert Elliot, Cobourg. If by letter post-paid. January 1st, 1840.

FOR SALE OR TO LET

TOWNSHIP OF SEYMOUR. FARM, beautifully situated on the west bank of the A FARM, beautifully situated on the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation-with a new fallow of 7 acres just cleared and ready for a crop. THE BUILDINGS CONSIST OF

A GOOD LOG HOUSE,

36 by 28 feet, with good cellars and hitchen beneath. A back kitchen in the reat, a large wood-shed, store houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath.

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

This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store other than the house of God and the gate of heaven. She is the or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase cious laver of his blood, sanctified by his grace, taught by his money would be required to be paid down, the remainder

For particulars apply to D'Arcy E. Boulton, Esq. Co-

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

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

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.

13w36

FALL AND WINTER GOODS.

hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprises à part of their Stock, and Country Merchants would do well to examine it before purchasing elsewhere: examine it before purchasing elsewhere:-

Broad Cloths, all colours and prices;
Plain and Fancy Cassimeres and Buckskins;
Plain and Plaid Pilots and Beaver Cloths and Flushings;
Tweeds and Gallashiel's Cloths;
Plain and Twilled Prints, Ginghams, and Furniture Chints;
Plain and Printed Moleskins and Drills;
Blankets, Flannals, Raigas, Sprags, Carrents and Rugs;

Blankets, Flannels, Baizes, Serges, Carpets and Rugs; Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks;

Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plaid Shawls, and Handkerchiefs; Twill Sacking and Russia Sheeting;
Osnaburgs, Canvas, Brown Holland, Dowlas, Diapers and
Huckabacks;
Brown and Bleached Table Cloths;

Linens and Lawns;
Hats, Caps, and Scotch Bonnets;
Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Lambs' Wool Shirts and Drawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stocks;
A large assortment of Small Wares, &c.
Writing and Wrapping paper;
3-4 and 6-4 Plain and Figured Merinos;
Printed Saxonies and Robe D'Orleans and Muslinde Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lutestring, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers;

Black Lace and Blond Gauze Veils; Black Lace and Blond Gauze Veils;
Black and Colored Silk Velvets;
Bobbinnetts, Quillings, Tattings, Thread Lace and Edgings;
Thibet and Filled Shawls and Handkerchiefs;
Superior Furs, in Capes, Muffs, Boas, and Operas;

White and Colored Stays; Book, Jaconett, and Mull Muslins.—Also Striped and Checked Muslin Capes and Collars. ROSS & MACLEOD.

Toronto, 26th Sept., 1839. 16-tf

BRITISHSADDLERY WAREHOUSE. Removed to Wellington Buildings, King-St. Toronto ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER,

ESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a correction from England] a very extensive and Fashionable assortment

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.

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Saddle-trees, with Spring Bars, &c.
Silver mounted Carriage, Tandem, Jockey, and Ladies' Whipfs, in great variety. Silver plated, Brass, and Japanned Single and Double Harness

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, Cayasons, &c. &c. &c.
N. B.—Every description of single and double harness.

manufactured with English Leather, constantly for sales with every other article in the Trade. Toronto, August 29, 1839.

CUTLERY, MILITARY & FANCY STORE.

THE Subscriber tenders his grateful acknowledgments to his NO. 120, KING STREET, TORONTO. numerous customers, for the liberal encouragement received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well select ted 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 Oashes,

Cavalry and Infantry Shells and Scales; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, 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; Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Cap Tassels, Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemens' Pressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada.

N. B.—The Subscriber having a specific content of the content of th

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 perior to any thing heretofore done in the Country, and as good if not superior to any imported from Europa.

not superior to any imported from Europe. Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the best possible manner.

Toronto, Sept. 12th, 1839.

SAMUEL SHAW. The Church

WILL forthe 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,

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[R. D. CHATTERTON, PRINTER.]

* From the British Magazine.