

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME II.]

COBourg, UPPER CANADA, SATURDAY, SEPTEMBER 15, 1838.

[NUMBER XIII.]

Original Poetry.

To the Editor of the Church.

Rev. Sir:—The following lines were written by a departed minister of our Church who laboured for many years in the Canadian vineyard with acceptance and success. Having been requested by a young lady to make a contribution to her Album, he hastily glanced over the pages already filled, and without further premeditation inserted these beautiful stanzas—for which I would now solicit a place in the columns of your paper.

Yours &c.

C. T.

1.
Lady! I've looked thine Album thro'
And con'd each page with care,
The gems it boasts are fair to view,
But much is wanting there:
Hemans hath furnish'd many a flower,
The smiling wreath to grace,
And Byron's verse, of matchless power,
By Moore's soft strains hath plac'd.

2.
And bards for thee, to fame unknown
A chaplet sweet have wove,
And wove the shell of softest tone
To Friendship, or to Love:
But scarce a line, 'mid joys so fair,
To higher themes is given;
No strains Religion's praise declare,
And lift our thoughts to Heaven.

3.
Oh! worse than useless is the lay,
That knows not how to soar
Beyond the term of life's short day,
And heavenly scenes explore!
For who would cling to earth's dull breast,
If winged like a dove,
His soul could flee and be at rest,
In better worlds above?

4.
When Jesse's son his father's flock
Tended, amid the wild,
By peaceful stream or shel'ring rock,
Or pasture green that smil'd,
Where'er his lonely footstep stray'd,
To Heaven his harp was strung,
While still his lips, that fervent pray'd,
The Lord his shepherd sung!

5.
Nor less, 'mid Zion's courts of old,
Isaiah's minstrelsy
Th' anointed virgin-born foretold,
In strains that ne'er shall die:
Undying too—such themes sublime
Awoke a Milton's fire,
And still to such, in later time,
A Heber tun'd his lyre.

6.
Then Lady! let thy wreath be grac'd
With flowers divine like these,
Each earth-born bud beside them plac'd
Shall lack the charm to please:
And know, transplanted to thy breast,
These flowers, 'neath kindlier skies,
With Heaven's eternal sunshine blest,
Shall bloom in Paradise!

Ship Endeavour,
At sea, July 17th, 1829.

J. L. M.

BISHOP KEN'S GRAVE.

[He is buried in Frome churchyard; the low mound of grass having no stone, and being simply designated by a mitre and crozier of iron.]

Like the gale that sweeps the clematis flowers,
When the breath of November sighs,
Is the thought that comes in the holy hours,
When we gaze where a good man lies.
The flower is torn by the wind and rain,
But we know that its beauty shall spring again.

And thou! of the true and the loyal heart,
Of the calm and uplifted eye;
Who didst bear in the conflict such faithful part,
And hast done so valiantly:
We turn to thy quiet grave and tell,
Still thunders the battle, but thou sleep'st well.

Yet little notice thy tomb may crave,
No marble is sculptured fair;
But the high moon shines on the quiet grave,
And the dew, like God's grace, rests there.
And the pastoral staff for the Shepherd's hand
Is bound on the turf where the wild flowers stand.

Penny Sunday Reader.

E. H.

SKETCH OF THE LIFE AND CHARACTER OF THE REV. THOMAS T. BIDDULPH, M.A.,

LATE MINISTER OF ST. JAMES'S, BRISTOL.

(Abridged from the Bristol Journal.)

The subject of this brief memoir was the only son of the Rev. Thomas Biddulph, incumbent of Padstow, Cornwall, by Martha, his first wife. He was born July 5th, 1763, and baptized shortly after in the parish of Claimes, in the county of Worcester, to which neighbourhood his father had removed for the benefit of his health.

At the proper age, Mr. Biddulph entered at Queen's College, Oxford, and proceeded in due course to the degree of Master of Arts.

Mr. B. was admitted to Deacon's Orders by the Bishop of Exeter, September 26th, 1785, almost a year before the usual age, a special favour which used sometimes to be shown to the sons of clergymen—and was ordained Priest by Dr. Shute, Bishop of Salisbury, May 18th, 1788; so that the term of his ministry, from his admission to full orders, was exactly half a century.

In February, 1789, he was married in the church of Bradford, Wilts, to Miss Rachael Shrapnel, daughter of Zechariah Shrapnel, Esq., of that place, by whom he had fourteen children, ten of whom have preceded him in their entrance into the mansions prepared for them in their Heavenly Father's house.

Not long after his marriage, Mr. Biddulph removed to Bristol, where he became assistant to the Rev. W. Tandy,

then minister of St. Mary-le-Port, with whom he shared not only the ministry of the cross, but the reproach of the cross also—for whilst an eminent blessing attended the preaching of the Gospel by those two faithful servants of Christ, such was the obloquy excited by a simple enunciation of the doctrines contained in the Articles and Homilies of the Church of England, that even some piously-disposed persons were ashamed to be seen entering the church where these stigmatized principles were inculcated, and specific cases are collected of respectable parties quitting their carriage at the distance of a street, that they might steal unobserved into the proscribed resort of reputed fanaticism.

In the early part of the year 1796, the Sunday evening lecture of St. Werburgh's was established, and Mr. Biddulph was appointed the first lecturer.

On the resignation of Dr. Small, Mr. Biddulph was nominated to the incumbency of St. James's, Bristol, to which he obtained institution 21st September, 1799. He preached his first sermon in St. James's church from Acts xxiv. 14, "But this I confess unto you, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

This sermon he published, dedicating it to the vestry and inhabitants of the parish as the groundwork of his after ministrations. Those ministrations it has pleased the Great Head of the Church to prolong through a period of more than thirty-eight years, during which he has gone on labouring in the word and doctrine, through evil report and good report, the happy instrument of spiritual good, as well as the dispenser of temporal succours, to an incalculable extent—growing in the esteem of all around as years advanced, until his sun has at length set in the mild beamings of an honoured and peaceful old age.

To one who has only contemplated the latter portion of Mr. Biddulph's career—ministering as he has been to a devout and attentive audience, gathered around him from all quarters of the city—his preaching listened to with avidity by many of the more refined and polished of society, whilst a numerous body of clergy, sedulously employed in inculcating the same Divine truths have looked to him for advice and counsel, and venerated him as their best earthly exemplar—whilst, too, the prelates who for the last twenty years have successively filled the see, have seemed to vie each with his predecessor in the kindest expressions of their confidence and esteem to one so worthy of them—to an observer who has only witnessed these halcyon days of Mr. Biddulph's ministry, it might seem almost incredible that only thirty years ago the same truths, uttered by the same lips, did but render the promulgator of them a by-word amongst the people. This should encourage the Christian, and especially the Christian minister, to go on steadily and perseveringly in his work, even when assailed with unmerited reproach—not being afraid of the fear of man, but "in meekness instructing those that oppose themselves, if peradventure God will give them repentance to the acknowledgment of the truth."

From this general view of Mr. Biddulph's course, we may now turn to the consideration of some particular traits which will serve to fill up the outline, and place his character in bolder relief.

Mr. Biddulph was a most attached member of the Church of England. He held very high views of the apostolic character of the Church and its ministry. He employed his pen most successfully in the elucidation of her formularies, and was ever found in the foremost ranks of her defenders. The peroration of his sermon preached at the primary visitation of the Archdeacon of Bristol, contains a most animated passage, the reiterated burden of which is, "I LOVE MY CHURCH." It was, and it was felt to be, the *cygnea vox*, the last testimony of a true lover of our venerable Establishment, and those who were privileged to hear him can bear witness with what fervency it was uttered. Mr. Biddulph's principles and conduct as a firm member of the Church afford a striking refutation of the calumny once extensively prevalent, but which the recent current of events has tended pretty effectually to wipe away—that Evangelical preachers are necessarily low Churchmen, or in other words, that those who preach according to the letter of the Church's Articles and Homilies, must needs be disaffected to her constitution and discipline!

Closely allied in Mr. Biddulph's character with his attachment to the Church, were those inseparable concomitants of true Churchmanship, *loyalty and patriotism*.

He regarded Popery as the Upas, under whose pestilential droppings the fair fields of Ireland are withering—and he laboured by means of scriptural instruction, and the dissemination of the word of God, to uproot the poison-tree, and plant in its place that tree of life "whose leaves are for the healing of the nations." Nor did he restrict his support to those efforts for the maintenance of Protestantism, which are merely defensive. He knew well that it was by employing the sword of the Spirit in direct attacks upon the strong holds of Popery, that Luther and his co-sepers became the instruments of emancipating whole regions from its thralldom; he therefore inferred that God's blessing may be looked for on similar means in the present day, and that it is the duty of Churchmen not only to defend truth but to expose error. On this principle he not only supported the Reformation Society, which is in its character strictly theological, but it was one of the last acts of his life to have his name enrolled on the lists of the newly-formed Protestant Association—thus in a most marked manner recording his final protest against Popery.

As a preacher, he has throughout the whole course of his ministry been very effective. His style of preaching was peculiarly impressive, but it owed its power not to any laboured rhetorical arts—but to soundness of doctrine, perspicuity of thought, felicity of illustration, and gravity of diction; above all, to that spiritual savour which ran through the whole, and which may best be described in the language of the Apostle, "his speech and his preaching were not with

the enticing words of man's wisdom, but in the demonstration of the Spirit and of power."

The most honourable testimony that can be supplied in regard to the efficiency of Mr. B.'s preaching is to be found in its actual results. The known instances of spiritual benefit derived by his hearers are very numerous; and not a few who are or have been useful and even eminent preachers of the Gospel in the Church of England, have owed their first impressions, under God, to his ministry.

It has been a common occurrence with him to be applied to for counsel by young men under serious impressions, wishing to enter the ministry, with the declared single object of labouring to promote the glory of God and the salvation of men. In such cases, when in the exercise of a sound discretion Mr. B. considered that the applicants were sincere and single-eyed in their professions, he encouraged them with his counsel and influence; and when a defect of pecuniary resources was the sole bar to the progress of the candidate for the holy office, he was often enabled by the help of friends to remove that impediment. Perhaps not fewer than a hundred clergymen have entered the Church under his auspices, many of whom are at this time faithfully dispensing the word of life in different parts of the kingdom.

As a writer too, Mr. B. has rendered great service to the cause of vital religion, as well as to the Established Church. His object in this, as in every department of his labours, was to serve his Divine Master, and not to rear a monument to his own fame. His writings have been for the most part either doctrinal and practical, or else of a polemical nature, and drawn forth by the theological controversies which incidentally arose. Among the former class of his works, his *Essays on the Liturgy*, stand deservedly high, even by the admission of adverse criticism. His work on the Spirit is another of those memorials by which he, being dead, yet speaketh. It is hoped that materials may be supplied to give to the world some specimen of his admirable discourses, and there can be no doubt but his writings will be more generally read now that the Church has been deprived of his oral testimony.

His connexion with, and influence over, the religious and benevolent Institutions of this city was most extensive.—Of several most valuable Institutions he was either the originator or one of the earliest promoters; among these may be mentioned the Church of England Tract Society, an Institution which has been sanctioned by successive bishops, and whose publications are characterized by such soundness of doctrine, sobriety of style, and genuine Church of England principle, as entitle them to the warm support of the friends of the Establishment. Not a few of the tracts of this Society, and some, too, which have been extensively useful, came from his pen. Amongst these may be mentioned, *The Churchman on a Sick Bed*, a tract which has carried instruction and consolation to many a dying sinner; the *Address to a Convalescent on his Recovery from Sickness*; most of the tracts connected with the offices of the Church; and (though last mentioned not least in importance) the well known *Sixteen Short Sermons*, which have been translated into fifteen languages.

It would occupy far too much space to attempt even an enumeration of the religious and benevolent Societies and Institutions in which he took an active part.

But it is time to come to the closing scene. There had for months been a visible decline in Mr. Biddulph's health: as, however, he had previously recovered from a severe attack, it was hoped that he would again rally; but on Sunday, the 29th of April, there was an accession of disease, followed by symptoms which strongly indicated that his course was nearly run. The desire which is naturally felt to know the particulars of the last hours of so eminent a servant of Christ, will doubtless be more fully gratified by some of those who were privileged to wait beside his couch. A few particulars which have transpired must suffice to close this hasty memorial.

It appears that Mr. Biddulph's malady was of such a distressing kind as to deprive him of the power of lengthened converse, or of the fixed exercise of thought; but there were intervals of recollection and self-possession, and those intervals served to demonstrate that he was in the sensible enjoyment of the presence of his Saviour. There was nothing of extacy or transport, but there was that which is perhaps more desirable—*peace*—peace undisturbed by doubt or fear. His own expression was, "I am in great peace." The text on which his mind dwelt, and to which he clung, was that saying of the Saviour, "Father, I will that those whom thou hast given me be with me where I am, that they may behold my glory." His renunciation of self-dependence was entire. Grace reigns (he exclaimed on one occasion), that is my word—grace reigns! One who watched by his bed added, "through righteousness."—"Yes," he replied, "but not my righteousness," (lifting up both his hands, and expanding them suddenly, as if casting something from him), "I nauseate it!" In the same strain, he said to a medical friend, "I have often dwelt upon the words of the Apostle, 'though I be nothing,' but I never felt their full meaning till now—I am indeed 'nothing'—I feel annihilated."

On Friday, the 18th, the last day but one of his mortal existence, he said, "Do tell me something of him who came to save sinners." A near relative read to him Heb. iv. 14—16, "Seeing, then, that we have a great High Priest, &c. Let us, therefore, come boldly to the Throne of Grace, that we may obtain mercy, and find grace to help in time of need;" to which he added his fervent "AMEN." He suffered exceedingly from thirst: on water being given him, he quoted the words—"To him that is athirst will I give to drink of the water of life freely." The last day (Saturday) was freer from pain, but passed in a state of *coma*, and at five o'clock, P.M., he fell asleep in Jesus.

Thus terminated the career of a man who, for nearly half a century, has been a blessing and an honour to our city,—who, whilst he boldly proclaimed the Gospel with his lips, adorned it with his life—who possessed and exer-

cised, almost without being conscious of it, a powerful and most salutary influence over a large portion of the community,—that influence the simple result of his sound judgment, genuine piety, and urbane deportment,—who might have been a greater man in man's esteem, had he possessed less of that which constitutes true greatness, namely, *humility*. Mr. Biddulph did not take the station which of right belonged to him;—he ever sat down in the lowest room; but the great Master hath at length said to him, "Come up higher."

HOMÆ LITURGICÆ.

No. V.

THE EXHORTATION.

The brief review in our last essay of the INTRODUCTORY SENTENCES with which our public worship commences, would sufficiently prove the care and skill with which they have been collected and arranged by the venerable compilers of our Liturgy. After the gathered worshippers have thus been warned of their duty by striking and appropriate passages from the Book of God, and informed from that sacred source of the temper and frame of mind in which they should enter his tabernacles, the accredited ambassador of the Lord, ere he calls upon them to unite in prayer and praise, exhorts them to be mindful of the spirit which they ought to cultivate and maintain during this season of solemn worship. The first duty of Christians in coming into the presence of God is doubtless a confession of sin: in approaching the mercy-seat, there is nothing to them more appropriate than the cry of "unclean, unclean;" and this duty it is to which the words of the Exhortation more particularly direct the attention of the hearers.

These the minister of God is instructed by the Church to address as his DEARLY BELOVED BROTHERS. Though to many of them he may personally be a stranger, he speaks to them in the comprehensive language of christian love,—affected by a deep regard for their souls' welfare, and animated by the feeling which Paul expressed when he said that his "heart's desire and prayer to God for Israel was that they might be saved." Such, too, were the words in which inspired Apostles of old addressed their converts.—"My dearly beloved and longed for," is the language of St. Paul, when he urged the Corinthians to "stand fast in the Lord;" "dearly beloved," says St. Peter to the universal church, when he beseeches them to "abstain from fleshly lusts which war against the soul."—And shall not this sentiment of christian affection be reciprocated by those who hear? When the ministers of Christ, in obedience to the solemn charge with which he has invested them, "reprove, rebuke, and exhort," shall not the subjects of that charge receive their admonitions as the voice of a friend, and accept their counsels in love?

Thus ought they to do, because the Ministers of God address them not upon their own authority. THE SCRIPTURE MOVETH US IN SUNDAY PLACES to the performance of this duty, is their justification for the call to repentance, which might otherwise be made in vain. Men are prone to deny their guilt—many will despise the summons—and others would avoid the appeal by recrimination: therefore, the ambassador of Christ comes armed with the "sword of the Spirit, which is the word of God;" and appealing to his credentials he can say, "God now commandeth all men every where to repent."

It were vain to dissemble our sinfulness in the sight of an all-seeing God—vain to come into his presence without the acknowledgment of our transgressions. We are called upon, therefore, TO ACKNOWLEDGE AND CONFESS OUR MANIFOLD SINS AND WICKEDNESS. This we should do especially BEFORE THE FACE OF ALMIGHTY GOD OUR HEAVENLY FATHER. He is almighty to punish those who despise his mercy and reject his counsel; almighty, too, to "save to the uttermost those that come unto him" by faith in Christ Jesus. For while we are told, as a check to presumption, that he is the 'Almighty God,' we are reminded at the same time, for our encouragement and hope, that he is our 'Heavenly Father,' pitying those that fear him, and, as a parent, ready to pardon and accept the penitent.

Nor with this all-seeing and heart-searching God must there be any reserve—no "little sin" kept back, which would fain be exempted from the catalogue of the condemned. We are warned expressly NOT TO DISSEMBLE NOR CLOAK OUR SINS in the presence of Almighty God. "It is the language of Satan's school that we may cover one sin by committing another;"* but neither will excuse palliate as in the case of Saul and Ananias, or denial avail us as in the case of Gehazi: despite of every attempt at extenuation, this truth must ever be borne in mind, "Be sure your sin will find you out."

Confession, therefore, must be made; but, in the fulfilment of this duty, a careless spirit were as unbecoming as a dissembling heart. No feeling of pride must be allowed to linger in the soul, no unmortified temper of rebellion must be permitted to have footing there, while the lips proclaim the acknowledgment of sin; and so the Church, by the mouth of her ministers, directs that confession be made WITH AN HUMBLE, LOWLY, PENITENT, AND OBEDIENT HEART. When sin in all the fulness of its burden, when guilt in all the extent of its foulness is felt, the whole soul of the christian will be humble and lowly: that is the characteristic of a hearty penitent, and a real believer: in constant remembrance of his sinfulness, in continual recollection of the vast price at which his pardon was purchased, he is "ashamed and confounded"—he "goeth softly all his years in the bitterness of his soul." And while it is 'humble, lowly and penitent,' his is also an 'obedient heart'; a heart fraught with holy desires and purposes, ready in all things to submit to whatsoever God enjoins, and responding with the awakened and converted Apostle, "Lord, what wilt thou have me to do?"

* Dean Comber.

Such is the Christian's confession, and such the temper in which it is expressed: the church then instructs him in the object for which it is made,—that he MAY OBTAIN FORGIVENESS OF THE SAME—forgiveness of the sins which, in this contrite spirit, he acknowledges. "Remission," says a late writer,* "is the 'one thing needful' to an awakened mind.—Go to the dying traveller, stretched on the burning sands of Nubia; offer him gold and silver and gorgeous apparel; and, if he has sufficient strength left, he will express his astonishment at your folly, or his abhorrence of the insult shewn him. The refreshing draught is the boon he wants. So when a sinner is divinely convinced of sin, the pleasures, profits, and honours of the world, become tasteless. The lectures of the philosopher, and the exhortations of the moralist, are insults to his misery—forgiveness of his sins is the object of his fervent wishes." Nor is he allowed by the Church to forget the source from which this plentiful redemption flows,—from THE INFINITE GOODNESS AND MERCY OF GOD. He may seek this peace to his soul amidst the promises of the flesh and the world, but he will seek it in vain: amongst them he may wander, like the dove of Noah, without finding rest for the sole of his feet; and after all his trials and all his efforts, he will come back weary and disappointed to the only ark of shelter,—the 'infinite mercy and goodness of God.' There alone will he find a cordial for his spirits, or a refuge from despair.

And if confession of sin be a necessary duty, it is never an unreasonable one: AT ALL TIMES WE OUGHT HUMBLY TO ACKNOWLEDGE OUR SINS BEFORE GOD. Many may think the duties of religion are appropriate to the Sabbath-day alone; that then it is to be assumed like a Sunday garment, and put off when the day of toil returns. But such is not the spirit of the Gospel, nor is it the spirit inculcated by our Liturgy. Religion, according to this teaching, is to be a daily, a perpetual work: at all times its duties are appropriate; "in season and out of season," it is a necessary business. The sentiment of the real Christian, like that of David, is, "My sin is ever before me;" and with this humbling consciousness never separate from his mind, he thus resolves with the same holy individual, "At evening and morning and at noon-day, will I pray and cry aloud."

But if the duty of confession is never out of season, it is peculiarly indispensable WHEN WE ASSEMBLE AND MEET TOGETHER for the express purpose of the public worship of our God. For why do we thus assemble? what is the purport of our meeting? In the first place, to RENDER THANKS FOR THE GREAT BENEFITS WHICH WE HAVE RECEIVED AT GOD'S HANDS; but this tribute of thanks would assuredly be deficient and cold, unless it was prompted by a deep and constraining sense of our demerits. We meet, too, TO SET FORTH HIS MOST WORTHY PRAISE; but the voice of melody springing from the heart would be faint and dull, unless excited by a conviction of sin and a persuasion of the infinite goodness and mercy of God in pardoning it. "It is fabled of the nightingale," says the writer last quoted, "that she sings most sweetly with her breast upon a thorn; and so the sinner who has felt most deeply the effects of the fall, will celebrate most gratefully the riches of the grace of God. The new song, mentioned in the Revelation of St. John, could only be sung by those who were redeemed from the earth; and redemption can only be duly celebrated by the captive who has felt the galling chain, who has tasted and remembers the bitter taste of the wormwood and the gall of sin, and who has experienced deliverance through grace." We meet, further, TO HEAR GOD'S MOST HOLY WORD: but this is a word of condemnation to the unrepentant sinner—sharper than a two-edged sword to him who hears without conviction of his iniquity, prayer for pardon, and hope of forgiveness through Christ. And, lastly, we meet TO ASK THOSE THINGS WHICH ARE REQUISITE AND NECESSARY, AS WELL FOR THE BODY AS THE SOUL. The selfishness of man may render him eloquent in the petition for his bodily wants; but unawakened, unconvinced of sin, how can he feel the wants of his soul, or ask as he should for their supply? Without contrition, without confession, in short, every office of public worship is deficient.

The minister of Christ having thus affectionately exhorted to this duty, concludes, in the same strain of loving entreaty, with inviting his hearers to the actual confession of their sins. WHEREFORE I PRAY AND BESECH YOU, are the words which he is instructed to use: still the same courteous manner of address; imitating him who, although an "ambassador for Christ," and speaking "in Christ's stead,"—prayed and besought his converts to "be reconciled to God." They "pray and beseech" the bold and careless to cast away their pride—the self-excusing to abandon their vain pleas—the dejected and sorrowful not to be discouraged because they have staid so long, but to hasten now because "the time is short." AS MANY AS ARE HERE PRESENT, whatever be their temper, whatever be their practice, are invited to this hearty confession of sin.

And great and peculiar is the privilege of the Christian! Under the Law, the priest alone entered into the temple to burn incense, while the people remained without; and to the mercy-seat, to the most holy place, none might enter but the high-priest, and he only once a year. But now of Christians it may be said, "ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;" every man is, as it were, a priest to offer up his own prayers and praises, and that not without; he is led in by the hand to the very throne of grace by one who is the representative of Christ; he has liberty to speak freely for himself before the King of Heaven. No longer is he required to send in his petition by the hand of a servant, but the messenger of God earnestly invites him to ACCOMPANY HIM TO THE THRONE OF THE HEAVENLY GRACE—to accompany him who has the same errand for himself, and who, therefore, is likely to be the more concerned and importunate.

But both he and they must be cautious in their approaches to the foot-stool of their God. They must proclaim their acknowledgment of sin WITH A PURE HEART; because the dissembler cannot hope to be heard, the unfeeling petition can never reach the mercy-seat. They must express their contrition WITH AN HUMBLED VOICE; because that were an evidence of inward compunction, an indication of the secret sorrow of their souls.

"In other prayers," says an old divine, already quoted, "it will be sufficient to seal them with an AMEN, and set our name at the bottom; but this must be all in our own words and under our own hands, to justify God, to take shame to ourselves, and to encourage our brethren." SAYING AFTER ME, and not content with a mere declaration of assent at the conclusion, is what the minister of God requires of his brethren in the office of confession. And who, when thus solemnly and affectionately called upon, will refuse the invita-

tion? Who, upon this appeal, will be silent? If, after such a summons, the tongue will be mute, we must infer, either that those who hear are confident of their innocence, or obstinate in their wickedness, or fearless of the threatened punishment of sin. But if none, in the awful presence of God, will presume to plead their innocence; if, conscious of their offences, they are resolved to turn away from their wickedness and live; and if, looking to the terrors of the Lord, they are persuaded to repent,—let not the tongue be silent, but let confession be made, humbly yet audibly, of their manifold sins and wickedness.

AN ARCHBISHOP TO HIS CLERGY, 1738.*

Indeed with respect to us, the rule which most of our adversaries appear to have set themselves, is to be, at all events, as bitter as they can: and they follow it, not only beyond truth, but beyond probability: asserting the very worst things of us without foundation, and exaggerating every thing without mercy: imputing the faults, and sometimes imaginary faults, of particular persons to the whole order; and then declaiming against us all promiscuously with such wild vehemence, as in any case but ours, they themselves would think in the highest degree, unjust and cruel. Or if sometimes a few exceptions are made, they are usually made only to divide us amongst ourselves, to deceive one part of us, and throw a greater odium on the other. Still, were these invectives only to affect us personally, dear as our reputations are and ought to be to us, the mischief would be small in comparison of what it is. But the consequence has been as it naturally must, that disregard to us hath greatly increased the disregard to public worship and instruction: that many are grown prejudiced against religion: many more indifferent about it and unacquainted with it. *

Yet, however melancholy the view before us appears, we have no reason to be discouraged; for let us take care of our duty, and God will take care of the event. But we have great reason to think seriously what our duty on this occasion is, and stir up each other to the performance of it; that wherever the guilt of these things may fall, it must not fall on our heads. For it must needs be that offences come, but woe to that man by whom the offence cometh. Our grief for the decay of religion might be attended with much comfort with regard to ourselves, could we but truly say that no faults or infirmities of ours had ever given advantage against it. But though, God be thanked, we are far from being what our adversaries would represent us, whose reproaches perhaps were never less deserved than now when they are the most violent, yet it must be owned we are not by any means even the best of us, what we ought to be; and the present state of things calls loudly upon us, to correct our mistakes, to supply our deficiencies, and to do all our power for the honor of God and the happiness of mankind. If we can be unconcerned now, we have neither piety nor common prudence in us. And if we are concerned in earnest, we shall be very desirous both to avoid all wrong methods of shewing it, and to make use of all right ones.

Complaining of our superiors for those evils, which possibly they cannot prevent; or complaining of them with disrespect for what we may apprehend they could prevent, would both be unfeeling and imprudent conduct; would give our adversaries joy, and do our cause harm. Indeed to beg earnestly of God that he would direct the hearts of those who preside over the public welfare, and humbly to represent to them on all fit occasions, the declining state of religion, the importance and the means of preserving it, these things are unquestionably duties. But then we must always approve ourselves at the same time, conscientiously loyal both in word and deed, reasonable in our expectations, sincerely grateful for the protection which we are assured of enjoying and duly sensible that every thing of value to us in this world, depends upon the support of that Government under which we now live. We cannot be good men if we are bad subjects; and we are not wise men, if we permit ourselves to be suspected of it.

To speak unfavorably of liberty, religious or civil, instead of carefully distinguishing both from the many abuses of them which we daily see; or to encourage any other restraints on either than public utility makes evidently needful; can only serve to increase that jealousy—which being in former ages grounded too well, has been most industriously heightened, when there never was so little pretence of ground for it,—that the claims of the clergy are hurtful to the rights of mankind. It concerns us greatly to remove so dangerous a prejudice against us as this: not by renouncing those powers which the Gospel has given us, for we are bound to assert them; but by convincing the world that they are perfectly innocent: by avoiding all appearance of assuming what we have no right to; by shewing our abhorrence of tyranny, especially over the consciences of men; and by satisfying them fully, if possible, that we preach not ourselves, but Christ Jesus the Lord; and ourselves their servants for his sake. Then, with respect to the privileges which we derive from human authority; as on the one hand, receding from any of them without cause is only inviting fresh encroachments, and giving needless advantages to such as will be sure to lose none, so on the other, straining them too far is the likeliest way to destroy them all at once. Both our usefulness and security depend very much on our appearing plainly to desire nothing inconsistent with the common good: to have the truest concern for all reasonable liberty, and to be zealous only against licentiousness and confusion.

* From Archbishop Secker's Charges.

HISTORICAL ARGUMENT FOR EPISCOPACY.

Charles I, after his surrender to the Scottish army, being waited on by the Presbyterian divine Henderson, who was sent to combat his Episcopalian sentiments, the Anglican monarch defended his opinion by the following argument: The church government actually established by the Apostles must have been consonant to the meaning of the Scriptures.—But as far back as we can go in history, we find Episcopacy every where established: whence it is fair to infer, that it was the form established by the Apostles.

The above reasoning is completely borne out by proofs.—Previous to the sixteenth century, the records of Christianity, up to the most ancient date, invariably shew it subsisting under an Episcopal hierarchy. However different the people, the customs, the laws and the languages of the widely-distant countries where it existed, there is no evidence that any portion of the Church (before the innovation of Calvin) ever had a form of government other than the Episcopal.—This fact, in all its plenitude, meets us uninterruptedly as we

recede from age to age, until we arrive among the contemporaries and friends of the Apostle St. John, and at a time when a host of the disciples of Apostles were still laboring in the ministry in every part of the world. If we cannot go higher into the first century, it is merely because no christian writings of that period, except the New Testament, have come down to us.

On the strength of such evidence, well might Charles refuse, as he did, to secede from the Church of England into any of the modern sects which have chosen to throw off the apostolical institution of Episcopacy. And as his inflexible determination to support so sacred an institution mainly contributed to bring him to the scaffold, he is justly termed, in the Liturgy for the 30th January, "our martyred Sovereign."

THE CHURCH.

COBOURG, SATURDAY, SEPT. 15, 1838.

Our attention has been drawn to a passage in the communication of our able correspondent 'Alan Fairford,' which we regret to learn has given offence to some of our friends of the sister communion of the Scottish Church. Although not directly responsible for the language or opinions of our correspondents, we are not disposed to shrink from a general accountability for the spirit and diction of the communications which they may furnish, and are fully alive to the duty of admitting nothing, from any quarter, into our columns, to the general purport of which we cannot at least subscribe. That to every portion of every communication, whether original or selected, we should yield an entire and unreserved assent, is impossible; nor, at the same time, can an editor be expected to reject such contributions to his journal, although while he cheerfully subscribes to their general tenor, there may be in them sentiments or expressions to which he cannot yield his unqualified approbation.

In the general strain of the communication just referred to, we discerned the warm, yet not passionate, excitement of a generous and devoted son of the Church of England, observing with indignant scorn the unhallowed combinations to level this glorious fabric with the dust; and while expressing in vigorous terms his abhorrence of the machinations of its foes, appealing with ardour to the slumbering sympathies of its legitimate defenders. Perceiving this to be the general spirit of the essay in question—and feeling that the provocation to a more than usual energy of expression was more than usually great—we did not think it by any means needful to recommend a revision or a softening which might allay the glowing fervour of so admirable and appropriate an article.

Yet, as some of our friends of the sister church—persons with whom we have ever lived in the interchange of courteous and Christian offices, and whose good opinion we should always be gratified to deserve—have expressed their concern and grief at the introduction of the quotation in reference to 'Major Bellenden,' we have to remark that if this be regarded as a national insult, it was an insult provoked by another much more grave and uncourteous. In a clerical memorial, presented to our excellent Lieutenant Governor—himself an Englishman and like other Englishmen not likely to observe such needless taunts with complacency,—a memorial, too, which has been widely circulated throughout these Provinces, it is stated that "England first consented to receive from Scotland a King, and then sought to be incorporated with it as a nation!" One national sarcasm usually provokes another: a 'Bannockburn' will be met by a 'Flodden-Field'; and if the thistle display its ungainly prickles, the rose can protrude its thorns!

The subject is not perhaps worthy of any very serious observation; and we shall content ourselves with saying what we feel assured none will more heartily acquiesce in than 'Alan Fairford' himself, that most wantonly as this rejoinder was provoked, we much regret that the manner of its application should for an instant wound the feelings of those towards whom we entertain no other sentiment than that of Christian respect and good-will.

It is true we differ—widely differ—from the members of the Church of Scotland upon the unhappily litigated question of the Clergy Reserves. They have advanced claims to a property which we conscientiously believe to be legally and indivisibly our own; and in the prosecution of those claims they have frequently exhibited a violence into which no Christian body should have suffered themselves to be betrayed. They have appealed to the worst passions of the community for the adjudication of a question which, convinced as we are of the incontrovertible justice of our tenure, we have ever calmly expressed a willingness to submit to a tribunal where it can be discussed and decided upon without the intervention of personal or local excitements. They accuse us of rapacity because we contend for the maintenance of that which we honestly believe the law and the Constitution have awarded to us, at the same moment that we are willing to give them the benefit of any legal doubt by a reference of the whole question to competent judicial authority. They violently attack the establishment of the Rectories, expressly provided for by the Constitutional Act; while they receive a pecuniary grant from the profits of the Reserves, which that Act does not expressly provide for, and in arbitrary prejudication we must deem it of the very doubt which we are willing to refer to a legitimate decision.—They vehemently protest against the powers which, by inference, they consider to be attached to the Rectories, at the same time that they directly petition the Imperial Government for the possession of synodical and parochial powers as extensive as can possibly pertain to the Rectories. And, pending the judgment to which we are content to bow from a sufficient and dispassionate tribunal, they are now entering into a league with the very enemies of all Establishments; they are uniting with those who are adversaries as much to their principles as to ours, in the appeal to popular passion and in the endeavour to extort by angry agitation the judgment which they are unwilling to wait for from a sober, christian-like, and what in the end would prove a more satisfactory process.

Such is the state of the question: but let us be fully understood. We need not say that we respect the Church of Scotland; nor need we appeal to the readers of this journal whether its editorial observations at least have ever contained an expression which could be construed into a forgetfulness of its claims to our Christian reverence and esteem. And we say further, what the clergy and people of the Church of England have again and again declared, that we recognize their claims, as the establishment of Scotland, to the favourable consideration of the Government in every colony where their members are to be found. We deny that, in the Colonies, the rights of an Establishment, per se, extend to the Church of Scotland, nor will we allow that any other than

what is recognized at home as the Church of the Empire has the privilege of being so regarded in the Empire's colonial appendages. Yet so far from viewing with an envious eye any pecuniary boon which, in this or any other Province, the Government may think fit to extend to them, we should rejoice to see it bestowed to the fullness even of their own most sanguine wishes,—provided that our property be not infringed upon, and that our rights and privileges remain unimpaired.

We said that the Church of Scotland had solicited from the Imperial Government the very ecclesiastical powers which are thought, by implication, to be annexed to the Rectories; and next week we shall commence the publication of the documents which embrace that petition. Their publication may remind their own body of the inconsistency of the course they are pursuing; they will enlighten other religious denominations as to the real sentiments of the allies with whom they choose to unite for the overthrow of the Church of England; and they will shew to the members of our own establishment, that we are not without precedents, even in the example of our opponents, for a vigorous adherence to the rights and privileges which the Constitution guarantees to us.

We beg to state, with a mixed feeling of pleasure and regret, that owing to the success which has progressively accompanied us from our earliest commencement, we shall be unable—unless to a limited extent—to furnish back numbers of 'The Church' to our new subscribers.

While we feel under lasting obligations for the substantial encouragement we have received from many persons and places, we must not omit to make particular mention of the city of Toronto. The metropolis of the Province is honorably conspicuous for the number and the zeal of the churchmen it contains. Since the commencement of our second volume, it has furnished us with more than forty additional subscribers; and from the exertions now in progress we have the fullest assurance of a large and steady augmentation.

It is announced in the *Quebec Mercury* that His Excellency the Governor General has appointed the Rev. G. Cowell, Chaplain to the Forces, to perform Divine Service to his Excellency and family, at the Government House, because, as some of the papers remark, the Clergy do not preach in terms agreeable to his Excellency. To attribute so unworthy a motive to the Earl of Durham is, we think, extremely inconsiderate and unfair. A nobleman has a legal right to appoint three or more chaplains, according to his rank; and we are happy to observe that there is many a British peer who avails himself of this privilege for the purpose of having Family Prayers read both morning and evening by a clergyman of the Established Church. It is, we presume, with this view, that Lord Durham has selected the Rev. Mr. Cowell for his chaplain; and we much rejoice to see so illustrious a person as the Queen's Representative in British North America setting so becoming an example of attention to domestic religious duties.

We have been informed that, either in the *Hamilton Express* or *Journal*, there has appeared a statement to the effect that the Bishop of Montreal makes a gain of the business of consecrating churches, in the shape of exorbitant fees! If any such statement has really been made, we are bound to say that there is not a particle of truth in it. We ourselves have been concerned in the consecration of two churches in this province, and in both of those cases we know that no fees were received by the Bishop. So far from the exercise of the Episcopal functions being attended with any emolument beyond the stipend attached to the Bishopric, it is invariably attended with considerable expense.

We recollect reading in a London Journal a short time ago a similar statement to the prejudice of the Bishop of London, and the prompt and official contradiction of it by his Lordship's Secretary or Chaplain, together with a remark that instead of receiving fees whenever he consecrated a church, he was obliged to defray himself the expenses of travelling to the place. Instead of benefiting, in a worldly point of view, by the opening of a new church, the Bishop is often one of the most liberal contributors towards its erection.

It will be but doing an act of common justice for the Journal, if any, that circulated this report, to insert this our unqualified contradiction of it.

His Lordship the Bishop of Montreal held an Ordination in St. John's church, Woodhouse, on Sunday, the 9th inst., when the Rev. Frederic Augustus O'Meara was admitted to the order of Priests. Mr. O'Meara proceeds, we understand, as Missionary to the Indian post at Sault St. Mary, formerly under the charge of the Rev. William McMurray. The latter gentleman has been appointed Assistant Minister to the united charges of Ancaster and Dundas; the health of the incumbent, the Rev. J. Miller, being such as to render necessary his present relinquishment of all parochial duty.

A public discussion has lately taken place in Dublin, which seems to have thrown the religious mind of Ireland into a state of strong excitement. The subjects of debate were the points in dispute between the two Churches of England and Rome:—the champion of the Protestants was the Rev. T. D. Gregg, a young clergyman; that of the Romanists the Rev. T. Maguire, a controversialist of established reputation. The former chose the Rev. E. Nangle, a clergyman of the Establishment, as his chairman; the latter nominated the Rev. Justin Macnamara, a Roman Catholic priest; and under their joint presidency, the discussion was conducted.

The conditions were that the disputants were to continue the controversy from day to day, before a mixed auditors—each being allowed to speak half an hour at a time—until it was the decision of the chairmen that the discussion should terminate. These conditions were adhered to by both parties for eight days, when on the ninth (the 7th June) the Rev. J. Macnamara withdrew his friend Mr. Maguire from the contest, contrary to the declared will of the Rev. E. Nangle, whose joint consent was necessary to terminate the discussion.

The Protestants of Ireland consider this result as an undoubted triumph; and in every direction meetings are held and subscriptions received, for the purpose of presenting Mr. Gregg with a becoming testimonial of Protestant gratitude and admiration. It is a welcome proof of the good feeling prevailing between Churchmen and Wesleyans in Ireland, that "Methodist preachers" are to be found coming forward to swell this tribute to the Protestant champion.

The *Dublin Record*, in announcing the conclusion of this exciting controversy, remarks, that "Mr. Gregg has occupied a place, and performed a great undertaking, for which he has shewn himself eminently qualified, and to which he

* Rev. T. F. Bidolph.
† Dean Comber.

seems to have been called in the Providence of God. We cannot speak too highly of the ability and the spirit with which he has executed his task. It has been nobly done in the Lord's strength from first to last." And, without wishing to diminish in the slightest degree the well-earned fame, or to pluck one leaf from the christian crown of Mr. Gregg, we will venture to add, that there are hundreds of our brethren amongst the Irish Clergy, who, whether they be called upon to contend on the theological arena, or to walk through the fires of persecution, will never disgrace the church of an Usher, a Bedell, a Jeremy Taylor, and a Berkeley.—While the Clergy of England have been living in a state of perfect security and comparative tranquillity, their devoted fellow-labourers in Ireland have long been exposed to an hourly martyrdom; they walk, with their lives in their hands, from day to day; they behold their families reduced to the very brink of starvation; and yet, upheld by no earthly power, and but feebly protected by the civil arm, they contend for the doctrines of the Bible, and come out from the fiery furnace—with raiment changed indeed, and visible marks of suffering—but with faith purified and piety animated by the process of the burning ordeal. Persecution begets an affection for the object persecuted; and to this source do we attribute that christian zeal which the Irish members of our communion in this Province so signally evince for the Colonial branch of their maternal Church. Assailed though she be, both at home and abroad, by foes who only hate her less than they do each other, we shall with unwavering trust in the protection of our God, adopt their stirring cry of "NO SURRENDER" for our battle signal.

We rejoice to perceive that a commencement is about to be made of the buildings of the UNIVERSITY OF KING'S COLLEGE at Toronto. We beg to call attention to the advertisement referring to this much needed Institution, in a succeeding column.

EPISCOPAL CHURCH IN THE UNITED STATES.

From the *'Gospel Messenger'* we learn that a Special Convention of the Diocese of New York was held in Utica on Wednesday the 22d August, and following day, on which occasion the great, and lately absorbing question of the division of that vast Diocese was decided. At the last General Convention of the Diocese, the following resolutions were past:

"Resolved, That it is expedient that this Diocese be divided into two Dioceses, and that the necessary measures be taken preparatory to such a division, in order that it be accomplished as soon as the Constitution and Canons of the General Convention will admit thereof.

"Resolved, That in order to carry into effect the foregoing resolution, the Bishop be respectfully requested to call a Special Convention of this Diocese, at such time as will enable the Diocese to bring the subject, fully matured, before the next General Convention, for the consummation of the proposed division.

"Resolved, That a Committee of seven clergymen and six laymen be appointed to confer with the Bishop, and designate the boundary line between the two Dioceses into which it is proposed to divide this, and to report the same to the said Special Convention."

The Committee thus appointed, reported as follows:

That after a very full and deliberate consideration of the subject, they have unanimously agreed to recommend to this Convention the following as the boundary line between the two proposed Dioceses, and that upon a conference with the Bishop he concurs in recommending the same line, viz. The line formed by the present eastern boundary lines of the counties of Broome, Chenango, Madison, Oneida and Lewis, and the north-easterly line of the county of Jefferson, as the said lines of those counties are now established by law.

And the division line thus agreed upon was supported by a reference to various statistical facts, evincing its justness and expediency both as to population and extent of territory. This Report, and consequently the line of division which it recommended, was adopted by the following vote.—Ayes, Clergy 67, Laity 64, total 131; Nays, Clergy 32, Laity 18, total 50. Majority in favour of the Report 81.

The division thus agreed upon is to take effect on the first day of November next.

We have been kindly favoured with the Journals of the Annual Conventions of Massachusetts, Connecticut, New Jersey and Virginia, from which we extract the following summary of the leading statistics of each,—affording cheering indication of the steady progress of our venerable church in the United States. The following abstract manifests a clear increase during the year in those four dioceses, of 782 communicants; although the reports are by no means complete and the increase thus stated is necessarily much within the reality:—

MASSACHUSETTS.

The Convention met 18th June.—The number of Clergymen attached to the state, 49.—Other Clergy temporarily residing or canonically belonging to other dioceses, 5. Several parishes have not made full reports. The number of reported Baptisms, 343 infants, 103 adults; total, 457.—Communicants added, 339; died or removed, 180; present number, 2421. Marriages, 128; Burials, 276; Sunday school scholars, 2827; Contributions for missionary and other purposes, \$9805.

CONNECTICUT.

The Convention met June 12th. The number of Clergy including the Bishop, is 82. Families reported, 4505; Baptisms, children, 598; adults, 63—total, 761. Confirmations, 462; Communicants added, 600; lost, 242; present number, 5530. Marriages, 225; Burials, 455; Sunday school teachers, 673; scholars, 3930; Bible class, 269.—Contributions for missionary and other purposes, \$5748 86.

NEW-JERSEY.

Meeting of Convention, May 30. The Clergy belonging to the diocese, besides the Bishop, are 34 Presbyters and 5 Deacons. Baptisms—adults, 87; infants, 313; total, 380. Confirmed, 129. Communicants—added, 230; died or removed, 115; present number, 1221. Marriages, 106; Funerals, 240; Sunday schools—teachers, 269; scholars, 1797; books in Sunday school libraries, 2369. Parish Libraries in five places, 881 volumes. Amount of receipts of the offerings of the church for the year, \$1368 83.

VIRGINIA.

Convention met 16th May. Clergy belonging to the diocese, including the Bishop and Assistant-Bishop, is 76.—Communicants added, 349; lost, 199; present number, 3297. Baptisms: adults, 41; infants, 437; coloured, 99; total, 577. Families, 550; Marriages, 227; Funerals, 388; Confirmations, 163; Contributions to the different institutions of the Church, \$9213 83.

Summary of Civil Intelligence.

Our New York papers lately received announce the arrival of the packet ship *South America*, from Liverpool, day of sailing the 4th of August, and bringing London papers of the 2nd. The following is a summary of the most interesting intelligence.

In the House of Lords, July 23, as before stated, a conversation took place between the Bishop of Exeter, Lord Glenelg, and others, on the state of the Canada Churches, Protestant and Catholic. In the course of which the Rev. Prelate denied that the Church of Rome was the established Church in Lower Canada; although tolerated, it was not to have any power or authority. It existed by permission only—not of right. He also complained that the instructions of Lord Glenelg in the matter to Lord Durham were more tolerant than safe, and concluded by moving for copies of them. Lord Glenelg had no objection, but assured the Bishop he was wrong in saying that the Catholic establishment was not recognized in Canada.

In the Commons the Marquis of Chandos called for a return of all appointments to office by Lord Durham, with salaries. Numerous petitions were presented for the suppression of idol worship in India. The Irish title bill being re-committed, Sir R. Peel moved in amendment to the appropriation clause proposed by Lord J. Russell of 300,000*l.* for the liquidation of all arrears, in full payment of them,—that a commission should be appointed to ascertain the amount and circumstances of each claim, and that the acceptance of such liquidation, to be just and politic, should be left optional with the claimants. O'Connell and Lord John Russell opposed the amendment, which was ultimately rejected by a majority of 21—votes, 122 and 101. A motion of Mr. Hume to omit the clause altogether was lost, 171 to 43.

On the 24th another skirmish took place in the Lords, on our interference with Spain—Lord Brougham moving for copies of the naval instructions. The Duke of Wellington thought their production might prejudice the public service, and were he in office he should probably refuse to produce them. Lord Minto said they would be prejudicial, and the matter dropped.

A Light House bill for Gibraltar is in progress in the Commons, imposing a tax of one shilling on every vessel passing that fortress.

At the suggestion of the Governor General of India, an expedition of a frigate, brig, 2 steamers and 500 sepoy has sailed from Bombay to the Persian Gulf. Ministers declined at present to state its object. Mr. Hume asked, had the Russian Ambassador left the Persian Court, and was the expedition connected with his departure? Lord Palmerston replied the last despatch from the Ambassador was dated at the Camp of Schah before Herat.

Sir John Hobhouse, in reply to questions of Sir Robert Peel, informed the house that the Governor General had power to prohibit the expatriation of the Indian natives to other Colonies, and it was the intention of government to exercise it.

The bill to abolish imprisonment for debt was read a third time and passed with some amendments.

A conference between the two houses had been agreed to on the Irish poor law bill on certain amendments of the Lords to which the Commons objected.

The Church discipline bill in the Lords, at the suggestion of the Duke of Wellington, has been laid over for six months, in consequence of a disagreement on the matter between the Bishop of Exeter and the Archbishop of Canterbury,—the former opposing the measure as the greatest blow ever struck against the Church of England, and the latter defending it.

The Irish title Bill has passed the Commons, Sir Robert Peel voting in its favor, because though not exactly to his wish he could not consent any longer to postpone a settlement of the question.

House of Lords, July 27.—The conference on the poor law Bill was held and the Commons yielded their objections. The title bill from the Commons was read first time—and the Irish Municipal Reform Bill a third time, on which some verbal amendments of Lord Lyndhurst were agreed to, and the bill was to be passed on Monday.

Sir Stratford Canning, in the Commons, again put a question concerning the Indian expedition, which, there was room to suppose, was connected with hostilities against Persia. He also asked information respecting an alleged secret treaty between Persia and Russia. Lord Palmerston knew of no such treaty; and with regard to the expedition, he could only say, with his colleague, that it had been sent by the Governor General. Sir Robert Peel insisted on knowing what for; to which his Lordship replied, to protect British interests at Bushire, but declined stating how those interests were endangered.

The House being in supply, after an interesting debate a vote was agreed to, granting £11,790 for the support of the Ecclesiastical Establishment in the North American Provinces.

Another sum of ten thousand pounds, making fifty thousand in all was voted for relief of the Refugee Poles—also £50,000 for expenses of the steam navigation to India—£19,150 for the Indian department in the Canadas—£30,000 for the negroes in the West Indies to instruct them—and £8,600 to repair the Rideau and other canals in CANADA.

EXPENSES OF THE INSURRECTION IN CANADA.—A very interesting debate arose on a motion to appropriate £500,000 extra for these expenses. Mr. Warburton submitted whether it was worth while to retain a colony which had proved so troublesome and unprofitable. The annual expense of which could not be less than £2,500,000. He should advise that immediate means should be adopted for a peaceable separation. The vote was agreed to.

The Continental intelligence appears of little interest excepting a rumour from Odessa of an order for all Europeans to quit Persia without delay and also of the assembling of Russian troops in that quarter.

THE BOUNDARY QUESTION.—Lord Palmerston being questioned on this subject, replied, that it was still a subject of communication between the two countries.

The Royal Assent was given in the House of Lords, July 31, to the Irish Poor-Law Bill, and other bills. The Tithe Bill was read a second time by consent, but Lord Brougham gave notice he should oppose its final passage.

The Bishop of Salisbury has announced that he will receive no candidate for Holy Orders who is not versed in the Hebrew language.

Quarterly average of the weekly liabilities and assets of the Bank of England, from the 1st May to the 24th July, 1838, both inclusive, pursuant to the Acts 3d and 4th Wm. IV. cap. 98:—

LIABILITIES.		ASSETS.	
Circulation,	£19,286,000	Securities,	£22,601,000
Deposits,	10,424,000	Bullion,	9,749,000
	£29,710,000		£32,350,000

Downing-street, 26th July, 1838.

UNITED STATES.

SOUTH WESTERN INDIANS.

There appears to us but very little doubt that before no long time shall elapse, the whole South western frontier of our Union will be thronged with hordes of sanguinary Indians, and deluged with white men's blood. Events have been a great while tending toward such a horrible catastrophe. It has been ominously shadowed forth by hints from friendly chiefs, in terms that ought long since to have excited preparation and dread. No one can remember the declaration made a few months ago, in a letter by the celebrated John Ridge, without acknowledging its awful import. The Indians of the West, as appears by the letter published yesterday in this Gazette, addressed from General Gaines to Governor Cannon, of Tennessee, are armed, blood-thirsty, and ready for the combat. The dark catalogue of Indian wrongs, brought nearer home to the business and bosoms of the red men by the late removal of the Cherokees, has been recounted at a hundred council fires in the dark forests of the West, and a spirit is brooding there, bold and bloody, which by and by will burst like a thunder cloud upon the defenceless frontier. We tremble for the consequences. What is the state and number of the American army? Crippled and inefficient, and not seven thousand men, officers and privates all told; not more than enough to preserve quiet on our Canadian border, to say nothing of the vast lines of the West, and the never ending still beginning Florida campaign—*Philadelphia Gazette.*

NORTH EASTERN BOUNDARY.

We publish, to-day, the remainder of the report adopted in the Senate, on the territorial limits of the State of Maine; and we cannot dismiss it without again advertising to the conclusive proof it affords, that the claim now set up by the British government is perfectly untenable. We have seen references, in some of the Canada papers, to a pamphlet recently published in England by a Captain Yule, in which the British claim is said to be supported with great ability. This pamphlet has not fallen in our way, and we should be glad to see it; but we cannot believe that it contains any thing capable of disturbing the strong proofs and cogent reasonings of Senator Buchanan. We can imagine nothing potent enough to prevail against the express language of the treaty, establishing as the Northern boundary of Maine "the range of highlands that divides the streams flowing into the St. Lawrence from those flowing into the Atlantic," coupled with the fact that not a single stream flows into the St. Lawrence has its source in the range now claimed as the boundary by the British government. Nor, if the British idea on another point is adopted, is there a single stream in all that region of country, flowing into the Atlantic. The very words of the treaty must be set aside, or the boundary must be established according to the plain and true construction of our own government.—*Commercial Advertiser.*

The *Bangor Whig* states that one thousand stand of arms had arrived in that city for the purpose of equipping the Lincoln regiment of frontier militia. This would certainly seem to indicate the truth of the statements made with regard to Governor Kent's determination to make the survey of the boundary line, by the aid, if necessary, of military force. There may be no reality in this view of the case, but it looks so, at all events.

UPPER CANADA.

His Excellency and suite left Toronto this morning for Niagara and Port Dalhousie, whence by St. Catharines and Port Robinson, he will proceed to Drummondville, and after reviewing the 43d Regiment, will visit Fort Erie, and by way of the Grand River proceed to Brantford to inspect Indian affairs, and after a day or two's sojourn at Pierson's Mansion House, will return to Toronto, or by possibility go on to London to review the 32d Regiment—*Patriot, Sept. 10.*

In another place will be found a translated editorial article from the *Ami du Peuple*, a French paper, published in Montreal, which, although a strictly Conservative journal, has ever been slow to impute rebellious inclinations to the *habitans* generally; but now it openly takes the ground of charging them with planning a renewal of the scenes of November, 1837. Large reinforcements, however, are coming from England, and what is better still, Provincial Corps, for permanent service, will be immediately raised, and thoroughly equipped for war.—*Ibid.*

In the *Patriot* of the 7th inst. a report was stated to be in circulation that the Barracks recently erected at Drummondville, Niagara Falls, were destroyed by fire immediately after their delivery to the authorities by the contractor. Having seen no allusion to this circumstance in the *Niagara Reporter*, nor subsequently in any other paper, we presume that the rumor is unfounded.

LOWER CANADA.

THE MURDER OF CHARTRAND.—This trial which commenced on Thursday was continued yesterday.

To publish the names of the witnesses and a detail of the evidence given, would only be to add fuel to the flame, at a moment when we cannot but feel that public excitement has reached already a most alarming point. The prisoners were all acquitted by the Jury. The evidence was nevertheless most conclusive.

We have been present in Court when a verdict at variance with the facts proved, has been rejected—when the Jury by direction of the Judge retired to reconsider their verdict—and when on persisting in it, they were told by the Judge that he must receive their verdict, one, however which he recorded as theirs and not his.

That the verdict of yesterday should be on record, and upon such evidence, makes it impossible to foresee the extent of evil with which this unhappy country is menaced. The charge of His Honour the Chief Justice was clear, conclusive and dispassionate, but it was totally disregarded—and if the jury have been right in acquitting the prisoners, and letting them loose upon society, then it must be the duty of some one to see to the punishment of the witnesses for perjury.

Every body at present feels, that nobody is safe.—*Montreal Transcript, Sept. 8.*

We have learned with surprise, and we are sure so will our readers, that the Government has not yet paid the reward of five hundred pounds, gained by the captors of the Scotch rebel W. H. Scott, who was detained all winter in gaol on a charge of

High Treason, and liberated on giving bail to the amount of ten thousand pounds. The captors took Scott at the imminent peril of their lives, for they knew not how he might be armed, or what assistance might be within his reach. He was also reported to be a desperate character, combining boldness with physical strength, so that the four young gentlemen belonging to the "mounted police," who took him performed a duty to their country in very gallant style, as was acknowledged by all. They have repeatedly asked for the reward from Lord Gosford who offered it, from Sir John Colborne who acknowledged its validity, and from Lord Durham, whose Chief Secretary has, hitherto, maintained a most dignified silence on the subject.—We believe it is usual for officers of the Government to answer official letters in some way or other, either by simply acknowledging their receipt, or by entering into their merits, but that rule has not held good in the present instance. Perhaps a legal application for the money might be better attended to.—*Montreal Herald.*

We are authorized to state that the Commissioners of Crown Lands and Emigration have nearly concluded their inquiries in this Province. Under the Commission issued for New Brunswick and Nova Scotia, Major Head has been appointed an Assistant Commissioner and despatched to those Colonies for the purpose of taking evidence. He is instructed to return to the seat of Government by the beginning of October. Mr. Hanson, the other Assistant Commissioner, with the Secretary of the Commission, are on their way to Toronto, for the purpose of making the necessary enquiries in Upper Canada. It is expected the Commissioners will have concluded their investigation by the beginning of October, and that they will make their Report before the end of that month. We are informed that the report, with the minutes of evidence, will be published for the information of the Colonies, before it is transmitted to England.—*Quebec Mercury.*

MONTREAL MARKETS.

FRIDAY, September 7.

Ashes are in good demand, principally *Pot*, good heavy bills of which bring 29s. 6d. pr. cwt. *Pearl* 23s. 9d. a 34s. 6d. Flour has rather advanced. Several hundred barrels have been sold to bakers, and also for shipment, at a slight advance; Superfine, 37s. 6d. a 38s. 9d.; Fine, 33s. 9d. a 35s.; Middlings, 33s. 6d.

Provisions.—There have been some transactions in Pork. The stock on hand being small and consequently confined to few holders, it is now held—Mess \$25 a \$26; Prime Mess, \$22 a \$23.

Groceries.—The increased demand has caused a slight advance in prices; and were it not for the large supply daily expected, the prices would materially advance. At an Auction Sale, Brazil Sugar brought 52s. 6d.; Porto Rico, 47s. 6d. a 48s. 3d. Teas—Twankay, 2s. 7½d. a 2s. 8d.; Hyson Skin, 2s. 8¼d. per lb. 10 puncheons of Grenada Rum brought 3s. 8d. a 3s. 8¼d. per gallon.

Exchange.—The amount of business done during the week has been very limited, without any change. On England, 60 days, Bank, 11½; Private, 11 per cent.

TO BUILDERS AND OTHERS.

OFFICE OF KING'S COLLEGE,

Lot-Street, Toronto,

Opposite the College Avenue.

SEPARATE Sealed Tenders, for the undermentioned Buildings of the intended University of KING'S COLLEGE, Toronto Upper Canada, will be received by the Bursar of the University, on or before the first day of November next, viz:

No. 1. The South-East Building, containing the Students' Apartments, &c.

No. 2. The South side of the Quadrangle, containing the Chapel, Library, Museum, Lecture Rooms, &c.

No. 3. The South-West Building, containing the Hall, (pro tem.) Proctor's Apartments, Steward's Rooms, &c.

The Drawings, Specifications, &c of the several Buildings, may be seen at the Office of Mr. Thos. Young, Architect, No 98, Newgate Street, between the hours of Ten and Four, from the 20th of September to the 1st of November, 1838.

Each Contractor to provide two good and sufficient Sureties for the due performance of his Contract or Contracts, and the envelope of each Contract to be numbered and directed as above described.

The Council reserve to themselves the right of deciding whether any of the tenders are such as they will accept, and they do not bind themselves to take the lowest Tender, unless they are satisfied of the competency of the person tendering to perform his undertaking in a workmanlike manner.

By order of the Council of the University of King's College, bearing date this Fifth day of September, 1838.

JOSEPH WELLS,

Registrar & Bursar.

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MARRIED.

At Orford, at the residence of Edward Hale, Esq., on the 22d ultimo, by the Rev. Mr. Doolittle, Arthur C. Webster, Esq., of Sherbrooke, Commissioner to the British American Land Company, to Miss Ann Emily, fourth daughter of the Honourable Edward Bowen, one of the Judges of Her Majesty's Court of King's Bench for the District of Quebec.

DIED.

On Sunday morning the 9th inst., the Hon. Duncan Cameron, Secretary of the Province.

At Charlotte Town, P. E. Island, on the 26th ultimo, in his 39th year, Edward Holland, Esq., Captain and Adjutant of Militia. He had served as an officer in the 1st Regiment, or Royal Scots, in Canada, with the Army of Occupation in France, and Great Britain. He was a godson of His late Royal Highness the Duke of Kent, being the second of his family for whom His Royal Highness had become sponsor.

LETTERS received during the week, ending Friday, September 14th:—

Rev. C. T. Wade [answered]; Rev. R. Rolph add. subs.; Mrs. Denroche, add. sub.; Rev. R. D. Cartwright, parcel add. subs.; J. Hawkins Esq. add. sub. and tem.; L. Lawrason Esq. rem. in full for vol. 2; A. Dixon Esq. add. subs.; Rev. J. Scott, rem. in full for vol. 2; Geo. Stanton Esq. do. 2 copies; A. Davidson Esq. rem.; C. A. Richardson Esq.; Lord Bishop of Montreal; F. H. Howard Esq. Rev. J. Cochrane, add. sub.; Brooke Young Esq. add. sub.; J. C. is received and welcomed.

ERRATA.—In the 2nd column, 9th line of 2d paragraph, in the *English Layman* of last week,—for "The Church of England men still," read "De Church of England men still." In the reply of the Bishop of Montreal to the Corn wall address, page 42, column 4, of this journal, for "individual care," read "undivided care."

Youth's Department.

ANSWERS TO SCRIPTURE QUESTIONS.

For six weeks in advance.

- 302. Acts x. 1, 2. 323. Daniel i. 3, 6. 303. Acts x. 9-20. 324. Daniel i. 8-12. 304. Acts x. 44. 325. Daniel i. 17. 305. 1 Kings xviii. 20-40. 326. Daniel ii. 306. 1 Kings xviii. 42-45. 327. Daniel ii. 17-23, 30. 307. 2 Kings i. 9-15. 328. Daniel vi. 1-5. 308. 2 Kings iv. 25-37. 329. Daniel vi. 10. 309. 1 Sam. xxv. 4-39. 330. Daniel vi. 22. 310. 2 Chron. xxvi. 10. 331. Hebrews xi. 33. 311. Isaiah xxxv. 2. 332. Ezekiel xiv. 14-xxviii. 3. 312. Isaiah xliv. 28-xxlv. 1-6. 333. 1 Sam. xvi. 1-13. 313. Ezra i. 1-4. 334. 1 Sam. xvi. 13. 314. Daniel v. 6. 335. 1 Sam. xvi. 14-23. 315. John xi. 49-52. 336. 1 Sam. xvii. 316. 1 Kings iv. 31. 337. 1 Sam. xviii. 1-4. 317. Acts viii. 27. 338. 1 Sam. xix. 4-6. 318. Luke xxiv. 18. 339. 1 Sam. xviii. 6-9. 319. Judges xvi. 23-30. 340. 1 Sam. xviii. 14, 15, 28, 29. 320. 1 Sam. v. 2-7. 341. 1 Sam. xix. 8-11. 321. 1 Chron. x. 10. 342. 1 Sam. xix. 20-24. 322. Daniel i. 7-iv. 8. 343. 1 Sam. xxi. 1-9.

CHURCH CALENDAR.

Sept. 16.—Fourteenth Sunday after Trinity. 21.—St. Matthew's Day. 23.—Fifteenth Sunday after Trinity. 29.—St. Michael and all Angels. 30.—Sixteenth Sunday after Trinity.

SCENES IN OTHER LANDS. No. XXVIII.

THE HOUSE OF COMMONS.

After my visit to the House of Lords, a visit attended with so many fortunate and gratifying circumstances—it was of course natural to seek admission into the House of Commons; and thither, an evening or two after, I accordingly repaired. The Commons of the United Kingdom held their assemblies at that time in St. Stephen's chapel, since destroyed by fire, but about to be replaced by an edifice worthy the grandeur of the nation, and bearing a better comparison with the intellectual, moral, and political greatness of the assemblage who are wont to be gathered within its walls, and who hold in their hand, as it were, the destinies of the greatest empire in the world. St. Stephen's chapel was built by the King of England of that name, and by him dedicated to the first martyr of the Christian Church. Long time may these religious associations be blended with its political uses; and when the infidel and the leveller would rifle one jewel from the crown or tear away one shred from the altar, may the spirit of the proto-martyr be the presiding genius of the place, and animate the nation's representatives to speak thus solemnly and resolutely out in behalf of the monarchy and the church,—"Though I die with thee, yet will I not deny thee."

There is nothing in the exterior of the House of Commons to excite particular attention, and within there is even less that is striking. The interior is very much cut up into Committee rooms and other apartments for the use of members, leaving the place in which the Commons meet so exceedingly contracted, that a stranger cannot help wondering how nearly 700 individuals can possibly be accommodated with seats within an area so limited. There are, it is true, galleries on either side appropriated to the use of members, but these are seldom occupied, unless by some wearied or indolent legislator who seeks a temporary abstraction from the crowd and the bustle below.

These galleries are supported by slender iron pillars, crowned with gilt Corinthian capitals, and the walls are wainscoted to the ceiling. The speaker's chair is highly ornamented, and before it is the table—with the ponderous mace—at which sit the clerks, habited, like the Speaker, in robes, and wearing the large flowing wig. The seats for members occupy each side and both ends of the room, and they consist of five rows rising in gradation one above another, each having a low back and covered with a green morocco cushion. The members of the Cabinet usually occupy the front seats to the right of the Speaker's chair, which is thence called the 'Treasury Bench,' and the side immediately opposite is generally occupied by the leading members of the 'Opposition.'

The only place for the general admission of strangers is the front gallery, furnished with benches rising in gradation, and terminated behind by the Reporters' seats. Into this gallery I accordingly entered, after winding through numberless rooms and passages below and previously depositing half a crown in the hands of one of the attendants. The strangers' gallery will hardly contain 150 persons, yet on the present occasion it was not inconveniently full and I was fortunate enough to obtain a very favourable position both to see and hear. So admirably indeed is the building constructed for the circulation of sound that a speaker with a tolerably distinct enunciation, although expressing himself in a low tone, is clearly heard by the Reporters in the extreme rear of the gallery.

At the time of my entering the House, a discussion was in progress upon some minor question relative to the state of Ireland, but it did not seem of importance enough to call forth the energies of any of the leading debaters. Mr. Henry Hunt, of Radical notoriety, was at the moment in possession of the floor; and after some rambling remarks, he was followed by Mr. O'Connell, Mr. Hume, and sundry other gentlemen of similar political stamp and legislative standing. On the first of the above-named gentlemen—in adherence to the generous maxim 'nil nisi bonum de mortuis'—I am not disposed to extend the criticisms which his very inferior and coarse style of speaking might provoke, more especially as Henry Hunt died a better man than he had lived. Whether it be that in the certain approach of the last dread reckoning when the obliquities of the heart must stand their judgment before the heart's Great Searcher; or whether that in those solemn hours, when the excitement of mere worldly themes had given way to more serious subjects of reflection, his thoughts and feelings could be better concentrated upon principles and duties hitherto utterly neglected or viewed only through clouds of early-implanted prejudice,—it appears to be certain that he died as a Christian ought to die, with a recantation of every previous blasphemy, and a firm though calm profession of belief in the simplicity of Gospel truth.

Mr. Hunt, on this occasion, though his speech was but a

brief one, was heard with much impatience; nor did more interest seem to be excited by the observations of Mr. O'Connell which followed. These, with the exception of a burst or two of caustic though vulgar wit at the expense of Mr. Serjeant Lefroy, which awoke a partial laugh, did not seem to draw off the members in general from that rambling and somewhat noisy conversation upon any and every ordinary topic which was in such active progress during the delivery of the previous speech. Mr. O'Connell had not then—whether he has since done so or not, is a question I need not attempt to decide—risen to the enviable eminence of being a leading speaker in the House of Commons. At that time the Reform Bill was not yet the law of the land, and accordingly the ancient character of an English gentleman was scrupulously respected and rigidly maintained in the House: moreover, the Speaker then was an individual unused to the capriciousness of a mob, and one who was accustomed to guide himself and the deliberations of the House by the good old-fashioned rules of placid courtesy and unalterable decorum. Mr. O'Connell, therefore, was not at that time in a congenial sphere—and there were few, very few around him with whose tastes his vulgarity of enunciation, and coarseness of matter and manner, would consort.—There was, to be sure, a humour in the expression of his countenance which rather predisposed you in his favour; and his port and mien, while at least his tongue was silent, were by no means unprepossessing. How Mr. O'Connell obtained, originally, that influence in his native country which led to the measure that gave him entrance into the House of Commons, involves a graveness of discussion unsuited to the lighter character of these remarks; but how he has obtained the influence which places the ministers of the Crown at his mercy, is more creditable to his own sagacity and tact than honourable to the individuals who admit and who endure the degradation.

Mr. Hume, who bore some part in the deliberations of the evening, did not realize that appearance which my imagination had figured,—having much more of a gentlemanly manner, coupled with a softness of voice, than from the usual matter of his ill-assorted orations, a stranger would be led to suppose. His, however, notwithstanding this subtle snaky shew of mildness and urbanity, is of the very worst order of principles; and could he, with a few others who belong to the same dusky constellation of politicians, be gratified with the secret wish of his heart, there should be neither Queen nor Lords to restrain the "madness of the people," nor Clergy to disturb that dream of present security and everlasting repose which the earthly-minded and the vicious would like to indulge in without the inconvenience of restraint. This theory of unfettered freedom, or rather of unbridled licentiousness, which forms one of the prominent doctrines of the school of Mr. Hume, is almost universally associated with an unfettered freedom or rather a perfect laxity in doctrinal belief and in moral practice.

Mr. Hume, in the present discussion, was sharply replied to by Sir Henry Hardinge; whose port and speech betokened the accomplished gentleman and the gallant soldier. He rallied the member for Middlesex upon the low artifices—upon the republican devices which were in busy operation for the attainment of the end which infidels and democrats were uniting with his Majesty's Ministers in forwarding.—This species of alliance, while it compromises no political or religious tenet of the meaner party, always derogates most lamentably from the men of professed principle who avail themselves of it; and what is worse, as soon as the object contended for is gained, and the stronger party attempt to be directed by their native feelings, they awaken in their late allies a deeper and denser hostility than ever. Enemies, puny and contemptible in themselves, may, by coalition, present at least a show of numerical power; but should they succeed in the destruction of the common rival whom they have united to crush, or have begun to revel upon the plunder which by this victory they may acquire, the disjointed character of these worthless allies will soon develop itself.—Rivalry and hate, each against the other, will break forth again; the strongest of the confederates will appropriate to themselves the lion's share of the spoil; and the only safe policy of the weak is to adopt the assumed modesty of the fox.

In the course of this debate, if debate it might be termed, I had the gratification of hearing Sir Robert Peel, the acknowledged leader of His Majesty's Opposition, and incomparably the most eloquent man in the House. He spoke but a short time, and the subject was not one to call forth the latent powers of his oratory; but even during the few minutes in which on this evening he did speak, he evinced enough of his peculiar talent to rivet the attention of his auditory. Graceful in person and polished in address, he immediately engages your admiration; and when he grows a little earnest in his subject, and his tones assume a pathos and his manner a warmth, the soul of the hearer is kindled and borne along with him: you feel conviction, as, in lucid order and eloquent diction, he lays down his propositions and draws his conclusions; your sympathies are enlisted with him, as he dwells, in clear, fervid, and well-rounded periods, upon some popular innovation of the day or vindicates the ancient constitution of our honoured country; and when he points the sarcasm, or aims the shaft of irony—all in a vein of pleasantry and with a look of good humour which bespeaks a native kindness of heart,—you feel the power of his own master-mind and the imbecility of those adversaries whose arguments he is scattering to the winds by the combined power of irrefutable logic and inimitable ridicule. Never shall I forget the look, the tone, and the air with which this master-statesman expressed his fervent condolence with my Lord Althorp upon the innumerable and growing difficulties with which his path-way to 'Reform' was perplexed,—reiterated his doubts as to the practicality of legitimately untying the Gordian knot, without resort to the destroying knife,—and questioned whether the Augean stable, as in the cant of the times it was termed, could be cleansed without letting in the floods of desolation upon the land!

Poor Lord Althorp,—what with laughter-causing satire from Sir Robert Peel, puzzling questions upon finance from Mr. Herries, and appeals for elucidation upon the subject of the revenue from Mr. Goulburn, he was thrown entirely from the balance of his mind, and he stood—in confounded conviction of the hopelessness of his case—he stood, like the young prince whose profligate father stood indubitably convicted before the Roman senate, unable to utter a word! Yet was there about Lord Althorp the sterling feeling of an honest, upright English gentleman,—a character which none more than his political adversaries respected, and one which alone, combined at least with the influence out of doors which rank and connexion gave him, constituted his qualification for the important office he held. Of sound

common sense Lord Althorp may have possessed a reasonable share; in sterling honesty it is certain that he was not deficient; but to the qualifications of a statesman, to the distinguishing tact of a debater, he could not plead a solitary claim. Yet what must have been the legislative imbecility—what the intellectual poverty of the ministry of 1834, when—Earl Grey having resigned, Lord Stanley deserted them, and Sir James Graham withdrawn in disgust,—their patchwork of a Cabinet was utterly and hopelessly broken up by the accession of Lord Althorp to his hereditary honours in the House of Peers? It is true that this dissolved patch-work has again been clumsily put together; but that it has not long since been scattered piece-meal to the four winds, is owing solely to the wily jesuitry of infidel-radicals, and to the generous clemency of the Empire's high-minded Conservatives.

WILLIAM TINDAL, OR TYNDALE.*

We shall now give a very short sketch of William Tindal, who besides other important services rendered to the cause of the Reformation, was the person who published the first printed copy of the New Testament in English, as Coverdale did the first printed English translation of the whole Bible. Tindal was born in the year 1500, in one of the counties on the borders of Wales, and was educated at Oxford. His character, both for learning and good conduct, stood high; but having embraced the opinions of the Reformation, he was turned out of Christ Church College, of which he had been elected a Canon. He disputed on points of religion with several persons, and the determination he had formed of enlightening the world, by giving them the knowledge of God's Word, was expressed by him in a discussion with a Popish doctor in terms which mark the energy of his mind, and had almost a prophetic power. The priest had exclaimed, "We had better do without God's laws than the Pope's." Tindal's indignant reply was, "I defy the Pope, and all his laws; and if God spare my life, ere many years, I will cause a boy that drives the plough to know more of the Scriptures than you do."

He was not wanting towards the fulfilment of his promise. He set about his translation and succeeded. He was generously assisted with money for the purpose by a citizen of London, Humphrey Monmouth, who was afterwards ruined by the persecutors of the Protestants, for this his good deed. But he had made himself good friends with the mammon of unrighteousness, who will receive him into everlasting habitations. And, we may hope, that on the great day of the Lord, when it shall be seen who are his, and who are not, this worthy and pious citizen shall meet his friend Tindal, with the other holy and tried martyrs, and be crowned with glory, and enriched with treasures, which far surpass all that this world can bestow, and of which neither the malice of the wicked, nor the persecutions of the misguided can ever deprive him. But, to return to Tindal; he spent his whole life in the great object he had in view, the giving his countrymen the Scriptures in their own tongue. At length the period of his labours approached. A wretch, named Philips, was employed by Henry VIII. and his council, to betray him. Tindal was then at Antwerp, and this villain, like another Judas, having found means to work himself into his confidence, then induced the Emperor's officers to seize him, and put him into prison at a place called Vilefort. Some persons, moved by compassion, and admiration of Tindal, procured letters from the King of England's Secretary to the Emperor, for his release. But the treacherous Philips contrived to render them useless. Tindal defended himself ably on his trial, but all was in vain. He was first strangled, and then burned. He died, as he had lived, in charity with all men. The last words he uttered were, a prayer for the man who procured his condemnation. "Lord," he cried, "open the King of England's eyes."

A circumstance connected with Tindal's translation is amusing, and, at the same time, exhibits the enemies of the diffusion of God's word, as being made the unwilling instruments of spreading it. Cuthbert Tonstal was, at that time, bishop of London, and, though an amiable man, he was a most zealous opponent of the Reformation, and of the Scriptures being read in the English tongue. He, and Warham, Archbishop of Canterbury, had issued orders that all copies of the New Testament, in the vulgar or common tongue, should be bought in and burned. And, so zealous was Tonstal in this matter, that, happening to be at Antwerp, he employed one Packington, a merchant, to buy up all Tindal's copies of the New Testament in English which remained unsold. He brought them to England, and had them publicly burnt at St. Paul's Cross. Soon after this, Sir Thomas More the Chancellor, having several persons accused of heresy, and being very anxious to discover those persons in England, by whom, he supposed, that Tindal was maintained, and supplied with money for his proceedings, offered a pardon to George Constantine, if he would inform them upon this point. Constantine, having secured from the Chancellor a solemn promise of pardon if he should disclose the name of any one of Tindal's supporters, to the astonishment of all, named Tonstal, bishop of London, as the principal supporter and most liberal contributor to Tindal. And he explained this, by showing that Tonstal, in purchasing the Testaments of Tindal to burn them, not only furnished him with means of support, but enabled him to get rid of an incorrect impression, and to print one more accurate and better instead of it. Sir Thomas More could not help smiling, and saying that Constantine had stated the truth, and that he should, according to the promise made to him, be dismissed in safety.—Penny Sunday Reader.

* We believe that the present Chief Justice of the Queen's Bench in England,—Sir Nicholas C. Tindal,—is descended from this Martyr.—[Ed. Church.]

The Garner.

THE HOUSE OF PRAYER.

How great is the mercy of God in providing these houses of prayer, where two or three may meet together in his name, and find their gracious Lord in the midst of them, saluting them, as in the days of his flesh, with his accustomed benediction, Peace be unto you! What a relief is it to come into these hallowed walls, out of the strife and turmoil of the world, and commit our cause, and our hopes, and our fears, to the care of God! What a comfort to leave behind us, for a brief interval, all the conflicting interests and the entangled devices of this perishable life, and to raise our thoughts to that happier time, when brothers shall no longer strive with brother; when men shall be all of one mind in one house; when none shall hunger or thirst, neither shall the heat nor sun smite them by day, nor the cold by night! What a miserable scene of incessant struggle and worldliness would this land be, without its Sabbath, and its house of Prayer! Abused as are these blessings by so many, despised and trodden under

foot, and desecrated, as are too often the holy things of this house, and of the Lord's own day, they yet shed a light and a religious cheerfulness over this world's scene, even in our imperfect observance of their duties, which those who value Christian privileges prize as their bread of life, and the best sustenance of the soul. They are the salt of our land.—They keep alive the fire of religious feeling in the altar of the heart. They give a respite from earthly cares, and open a glimpse of Heaven to our sight. They speak, as it were, a perpetual protest against vice and infidelity. They set up a standard for the Gospel. They oppose a temporary check to the foes of the soul. They remind man that there is no peace or spiritual prosperity, but through reconciliation with God, and in communion with him.—Dr. Sumner, Bishop of Winchester.

HOME.

"Thou shalt teach these words which I command thee this day diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," was a command of God founded, like all his eternal commands, upon eternal principles; and this command formed also part of the daily prayer of the Jew. The Lord has here enlisted the strongest feelings of human nature in his own service, and not only to his own glory, but to the boundless aggregate of national improvement, and the unspeakable profit and comfort of the human heart.

If there be one curse more bitter than another to man, it is to be the offspring of an irreligious home—of a home where the voice of praise and prayer ascends not to God, and where the ties of human affection are not purified and elevated by the refining influence of religious feeling—of a home, to which, if the cares or the sorrows of life shall bring religion to the heart in after days, that heart cannot turn without bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country, where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it, is a multitude of homes like that which I have supposed! Such homes send forth their sons unchecked in evil thoughts, unhallowed in their habits, and untaught in love to God—the name and cross of Jesus Christ stamped perhaps upon their forehead, but not written in their hearts—and they send them forth to prey upon the land, and to become its curse and its destruction. But, on the other hand, there is a blessing to the religious home which no tongue can speak, no language can describe! The home, where in early years the heart is trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man's holy affections which die not with the circumstances that gave them birth, which last long, even though they may for a season be forgotten and neglected, and which exercise at least some check upon the evil of the human heart, and often, may commonly, recall it to bear again the voice of God, and to return to the paths of holiness and peace! How great, how unspeakable is the happiness of a land where homes like this are common; and such the Almighty had commanded every father of a family to make his house, in the passage of the law which has first been read.—Rev. H. J. Rose.

Advertisements.

INFORMATION WANTED

OF CHARLES ALEXANDER STIELL, (formerly of Hampton Court, Middlesex, England) who came to Canada on board H. M. ship Active about the year 1819, and was employed in the ships in Ordinary at Kingston, whence he was discharged.

The last that was heard of him was in June 1828, when he was supposed to be working on the Welland Canal in the Township of Thorold. If living, he is entitled by the death of his mother to a small sum of money.

Any information concerning him will be thankfully received by the Rev. R. D. Cartwright or J. S. Cartwright Esq. Kingston.

* The Clergy in the Niagara, Gore, Western and London Districts are requested to examine their Registers whether there be any record of the death of a person of the above name. 13-Sw

WANTED, to superintend the education of several young children, belonging to two families, in the country, A MIDDLE AGED LADY, qualified to teach singing and music in addition to the ordinary branches of education. It is required that she should be a Member of the Church of England. Application (post paid) may be made to the Rev. H. J. Garsett, Asst. Minister of St. James's Church, Toronto. 11.6w

PRIVATE TUITION.

A MARRIED CLERGYMAN, residing in a central and healthy part of Upper Canada, has a vacancy in his family for another pupil. Application may be made (if by letter, post-paid,) to the Editor of "The Church." 10-Sw

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The Church

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