

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.—3 PETER 1, 12.

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, NOVEMBER 17, 1838.

[NUMBER XXII.]

Original Poetry.

For the Church.

OUR FATHERLAND.

Our Fatherland, our native land! the victor of the wave,
The breaker of the despot's chain, the freer of the slave!
Our Fatherland!—ten thousand hearts the heavenward pray'r
will breathe,—

Eternal be thine hour of pride, unstain'd thy glory's wreath!

The empires of the bygone time, the dreaded names of old,
The past hath veil'd their earthly might, their tale of power is
told;

Dim legends hint th' Assyrian's strength, in dust the Spartan
walls,

And the northern victor's step hath trod in Rome's ancestral
halls.

The voice of chivalry is hush'd, low lies her sparkling crest,—
Silent and cold her champions sleep, each in his stony rest;
The Paladins from earth have pass'd, all dimm'd the Kaiser's
fame,—

And darkness wraps the shield of Spain, wreck of a glorious
name!

But rouse! upon thine ancient hills bright Freedom dwelleth
yet—

Thy star of Empire ruleth still, thy sun hath never set:
The shadows of a thousand years have fitted o'er thy brow,
And the sunlight of the morning bathes thy cloudless beauty
now.

The echoes of earth's proudest fields shout forth thy high re-
nown—

The children of earth's mightiest ones guard well thine island
crown:

The Asian bendeth to thy flag, the Afric bows the knee,
And the Indian vails his feather'd crown, triumphant one, to
THEE!

Our Fatherland, our native land! oh, beautiful thou art—
Thou hast loos'd the heavy chains of time, the fountains of
the heart:—

Close round affection's faithful breast thy vivid memory twines,
As the ivy round thy feudal towers, thy spirit-haunted shrines.

Come back, bright phantoms of the past! echoes of ancient
power,

Wild notes on Victory's pinions borne, of Freedom's proudest
hour:—

Our banner's flight o'er battle fields, o'er ocean's conquer'd
foam,

And Fame's loud trumpet burst o'er all, to the glories of our
home!

Now Memory, from thy breathing lyre a softer music sweep—
Our hearts are dreaming of the graves, where the sires, the
children sleep;

Our thoughts are of the ancient shrines that watch their peace-
ful rest—

Green be the turf around their clay, their cherish'd altar bless'd!

Our Fatherland! thy children's home is by a far-off shore;
A thousand leagues between us spread, a thousand waters
roar:—

But o'er us like a glory flies the standard of thy might,
And we can deem our home is here where shines its victor
light.

And, blessing of our forest homes, our country's altar springs
Beside us, as the comforter—the rest for wearied wings;
To it, as guardian of his hearth, the Briton turns his eye—
Dreams of his early faith and feels, his father's God is nigh!

Our Fatherland! our ancient Faith! ye sacred names of youth,
Live on in loyalty's true heart, affection's changeless truth!
He rouse the war-cry of the free—high o'er the battle strife—
And show the dying Christian's hope, the parting thought of
life!

ZADIG.

Toronto, 1838.

WILLIAM BEDELL, BISHOP OF KILMORE.*

William Bedell was born at Black Notley in Essex, in 1570, and was the younger son of an ancient family, to the estates of which his own son afterwards succeeded. He was educated at Emmanuel, Cambridge, ordained by the suffragan Bishop of Colchester, chosen a fellow of his college, and became B. D. in 1599. From Cambridge he went to Bury St. Edmunds, where his ministry was distinguished for its faithfulness and zeal; and on Sir Henry Wotton's going ambassador to Venice in the reign of James I., he went as chaplain. Mr. Wadsworth, a fellow-student, going at the same time as chaplain to the embassy to Spain, was led to embrace popery, which gave rise to a long correspondence between these two former associates, and which illustrated the abilities and reading of the former, although the latter never acknowledged that he was convinced by it of his error. The son of Mr. Wadsworth, however, in after years, visited the bishop when at Kilmore, and declared that he was a protestant. He said his father had brought him up as such, being anxious, as he affirmed, to save one. This is a strong evidence, that though he did not publicly acknowledge his error, yet conviction was wrought on his mind.

Mr. Bedell arrived at Venice at a very critical juncture, the disputes between that republic and the Romish see being then at their height; and it is said, that on account of his influence with Father Paul, he had nearly emancipated Venice from popish thraldom. After remaining at Venice eight years, during which he applied zealously to the study of Hebrew, under the instruction of the heads of the Jewish synagogue, and gained a thorough knowledge of Italian, he returned to England, and resumed his charge at Bury. He was accompanied by Despotine, a physician, who had embraced Protestantism, and who got into good practice at Bury; and by Antonio de Dominis, archbishop of Spalatro in Dalmatia, who had also renounced popery.

Sir Thomas Jermyn, vice-chamberlain to Charles I., presented Mr. Bedell to the living of Horningsheath, in the diocese of Norwich, in 1615. He resided on this benefice twelve years, in great privacy, devoting himself entirely to the interests of his flock, and carrying on the correspondence with Mr. Wadsworth already adverted to. In 1626, he was appointed head of Trinity College, Dublin—an of-

fice on which he entered with much diffidence, and the duties of which he faithfully discharged.

To Archbishop Usher and the fellows of the college he was personally unknown, which made the appointment the more unexpected. The archbishop and fellows were so desirous that he should accept the office, that they petitioned the king to command him to do so! Sir Henry Wotton wrote to the king, urging him to comply with the petition, and, referring to Mr. Bedell, said; "Hardly a fitter man could have been propounded to your majesty, in your whole kingdom, for singular erudition and piety, conformity to the rites of the Church, and zeal to advance the cause of God."

The tone of Mr. Bedell's mind, his want of ambition, and his entire acquiescence with the Divine will, are powerfully set forth in his remarks with reference to his acceptance of the appointment. "I am married, and have three children; therefore, if the place requires a single man, the business is at an end. I have no want, I thank my God, of any thing necessary for this life. I have a competent living of above £100 a year, in a good air and seat, with a very convenient house near to my friends, and a little parish not exceeding the compass of my weak voice. I have often heard it, that changing seldom brings the better, especially to those that are well. And I see well that my wife, though resolving, as she ought, to be contented with whatever God shall appoint, had rather continue with her friends in her native country, than put herself into the hazard of the seas and a foreign land, with many casualties of travel, which she perhaps, out of fear, apprehends more than there is cause. All these reasons I have, if I consult with flesh and blood, which move me to reject this offer. Yet, with all humble and dutiful thanks to my lord primate for his mind and good opinion of me, on the other side, I consider the end wherefore I came into the world, and the business of a subject of our Lord Jesus Christ, of a minister of the Gospel, of a good patriot, and of an honest man. If I may be of any better use to my country, or to God's Church, or of any better service to our common Master, I must close mine eyes against all private respects; and if God call me, I must answer, 'Here I am.' For my part, therefore, I will not stir one foot, or lift up my finger for or against this motion; but if it proceed from the Lord—that is, if those whom it concerns there do procure those who may command me here to send me thither, I shall obey, if it were not only to go into Ireland, but into Virginia; yea, though I were not only to meet with troubles, dangers, and difficulties, but with death itself in the performance." About two years afterwards he was appointed Bishop of Kilmore and Ardagh, through the influence of Sir Thomas Jermyn.

Bishop Bedell found his dioceses in a deplorable state. The revenues of the see were almost entirely wasted, and benefices had been sold in a most disgraceful manner. The clergy in each diocese did not exceed eight; they had many churches to serve; and being Englishmen, unacquainted with the Irish language, were incapable of instructing the people. The cathedral of Ardagh, with the episcopal palace, was in ruins; that of Kilmore without bell or steeple, or the necessary vessels for the administration of the sacraments. The parish churches were in a most dilapidated state. The great majority of the people were papists, and wretchedly poor from paying double tithes, from the oppression of the ecclesiastical courts, the dearth of corn, mortality among the cattle, and the necessities they were obliged to provide for the military stationed among them.

After the bishop had recovered a portion of the property of the see, he began to reform abuses. At a meeting of the Clergy, he preached a solemn sermon on the duties of the Christian ministry; after which he exhorted them to remove what could not fail to mar their usefulness. He resigned himself the diocese of Ardagh, and the clergy relinquished their pluralities, with the exception of the dean, who, feeling ashamed to be the only exception, exchanged his deanery for another. The vacant livings caused by this laudable conduct of the Clergy the bishop sought to fill with energetic and faithful men, who should always be resident, justly conceiving non-residence to be one of the greatest evils in the Church.

At the visitations the bishop always preached himself, and endeavoured to render those solemn meetings improving to all parties. He administered the Lord's supper on these occasions—a practice which might with much benefit be observed at the present day. It could not fail to have a beneficial effect, in adding to the solemnity of the occasion, and might tend to bind in a closer bond of Christian fellowship those who were invested with the responsible office of ministers of Christ. At these visitations he entertained the clergy out of his fees, and remitted the residue for the relief of poor prisoners. He directed his attention also to the reformation of his own spiritual court, the proceedings of which required a thorough investigation; by which, as might be expected, he raised a host of enemies in those who had lived by fraud and extortion.

The bishop strictly conformed to the ritual of the Church, the scriptural doctrines of which it was his aim to set forth in all their purity. He regularly attended the cathedral, always assisting at the service, and preached regularly twice on the Sunday on the Epistle and Gospel for the day, catechised in the afternoon before sermons; and preached twice a year before the judges when on circuit. His voice was plaintive, and his manner marked with a singular gravity, which had a powerful effect upon his auditors.

The ordination of candidates for the ministry was always conducted by the bishop with the utmost solemnity. After his own strict examination, he desired the clergy present, of whom there was always a number, to question the young men on various subjects, and only such as satisfied the clergy were ordained. He always preached himself on the occasion, and administered the holy communion. He took care that no fees should be paid by clergy at ordination or institution. He usually drew up the necessary papers himself, delivering them with his own hands, and requesting

that nothing might be given to his servants; to secure which, he usually went to the gate with the parties. It is a subject for great thankfulness, that examination for holy orders is now conducted with much more strictness than it was wont to be, and that diligent inquiry is made both as to the Biblical knowledge of the candidate, and as to his views of divine truth and ministerial responsibility. It is gratifying to know that some of our prelates—it may be all, but some, to the writer's personal knowledge—take much pains to become acquainted with the candidates previous to ordination; and by their personal intercourse, edifying conversation, and useful advice, do much to prepare the young men for the duties of their important calling.

Convinced of the errors of popery, it was the bishop's earnest aim to disseminate as much as possible the holy Scriptures. He endeavoured, and not without success, to convince the Romish priests of the corruption of their Church. He procured a translation of the Book of Common Prayer into the Irish language, which he caused to be read in the cathedral every Sunday; and the New Testament having been translated by Archbishop Daniel, he procured a translation of the Old Testament which was afterwards printed at the expense of Mr. Robert Boyle, the bishop being unable to carry on the good work himself. It was thus that he testified his fitness for the distinguished and responsible office which he was called in God's good providence to fill. Living under the constraining influence of the principles of the Gospel, he was anxious that all should be able to read and to hear in their own tongue of the wonderful works of God. In his own family the Scriptures were regularly perused. Every day after dinner and supper a chapter of the Bible was read at table, whoever was present, Protestants or Papists, and Bibles laid down before every one, and before himself either the Hebrew or the Greek. He had family prayer thrice a day; in the morning, before dinner, and after supper. He looked on the obligation of observing the Sabbath as moral and perpetual, and considered its sanctification as a matter of the utmost importance. He was most exemplary in his own exact observation of it; preaching, as has been observed, always twice, and catechising once; and used to go over the sermons again in his family, and, singing psalms, concluded all with prayer.

While the bishop occupied the see of Kilmore, that fearful rebellion broke out, which caused the massacre of so many thousands of Protestants, and may be said to have deluged Ireland with blood. It is needless in this place, to enter into details concerning the miseries which then followed those who were attached to the Protestant cause; or to enumerate the enormities practised on the unhappy victims of the infuriated rebels. It is sufficient to state that the bishop remained for many weeks in his house in perfect safety, and that many from all quarters fled to him for shelter, whom he most willingly received; exhorting them, at the same time, to prepare for the fate which seemed inevitably to await them. The rebels expressed the greatest kindness towards him, and declared he should be the last Englishman sent out of Ireland. He was, in fact, the only Englishman allowed to remain in his house without disturbance. That house, and the church and churchyard, soon became full of people expecting hourly to be put to death. The bishop, however, encouraged them to trust in God. The first Sunday after they had assembled around him, he preached from Psalm iii., composed by David when there was a general insurrection under Absalom; and the Sunday following from Micah, vii. 8, "Rejoice not against me," &c.

The rebels sent, desiring him to dismiss those about him; this he refused; resolving to live and die with them. He would much more willingly have offered himself to have died for them, than have accepted any favour for himself which they should not share; and when they sent word that, though they honoured him beyond all the English that ever were in Ireland, yet they had received orders from the council at Kilkenny, that if he would not put away the people, they should take him from them; he answered, "Here I am; the Lord do unto me as seems good to him; the will of the Lord be done." On the 18th of December they seized him, carrying him, his two sons, and Mr. Clogy, his son-in-law, prisoners to Lockwater Castle, the only place of strength in the county. At first they were all put in irons, except the bishop, though afterwards their irons were taken off, and they were permitted to worship God without molestation. The day after their imprisonment, being Sunday, the bishop preached on the Epistle, which set before them the pattern of the humility and sufferings of Christ; and on Christmas Day he preached on Gal. iv. 4, 5, and administered the sacrament, their keepers furnishing them with bread and wine. On the 26th, the bishop's eldest son preached on St. Stephen's last words, a proper subject for their meditation, who were every day in expectation when they should be put to give such a testimony of their faith, as that first martyr had done; and on the 2d of January, the last Sunday of their imprisonment, Mr. Clogy preached on St. Luke, ii. 32, 33, 34. During these religious exercises their keepers never disturbed them; often declaring that they had no personal animosity against the bishop, nor any other cause to be severe to him, except that he was an Englishman.

From Lockwater Castle, the bishop, with his two sons and Mr. Clogy, were conveyed to the house of Dennis O'Sheridan, an Irish minister. During the last Sabbath of his life, though there were three ministers present, he read the prayers and lessons himself, and likewise preached. The 30th of January being the last Sunday he was able, he preached on Psalm cxliv., the first appointed for the day; and when he came to the seventh verse, "Send thine hand from above, rid me, and deliver me out of the great waters; from the hand of strange children; whose mouth speaketh of vanity, and whose right hand is a right hand of falsehood," he repeated the words so often, and dwelt on them with so many sighs, that his hearers burst into tears. The following day he became seriously ill; and on the fourth

day after, his departure being obviously near at hand, he called his sons and their wives around him, and, after much interesting conversation, then blessed them:

"God, of his infinite mercy, bless you all, and present you holy and unblameable and unprovable in his sight, that we may meet together at the right hand of our blessed Saviour Jesus Christ, with joy unspeakable and full of glory. Amen." To which he added, "I have fought a good fight; I have finished the course of my ministry and life together. Though grievous wolves have entered in among us, not sparing the flock, yet I trust the great Shepherd of his flock will save and deliver them out of all places, where they have been scattered in this cloudy and dark day; that they shall be no more a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. O Lord, I have waited for thy salvation." After a little, he said, "I have kept the faith once given to the saints; for the which cause I have also suffered these things; but I am not ashamed, for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day." He spoke little, his speech failed; and about midnight, on the 7th of February, 1642, his soul was released. In such respect was he held even by his enemies, that at his burial, a Popish priest exclaimed, *O sit anima mea cum Bedello!* "May my soul be with that of Bedell!"

The name of Bishop Bedell will be had in grateful remembrance by myriads in that Church of which he was so bright an ornament. Whatever may befall that branch of Christ's Church, still, by God's mercy, established in Ireland, it is our heartfelt prayer that the mantle of this holy and devoted man may descend on her bishops and curates, and that all congregations committed to their charge may have grace given them to adorn the Gospel of God their Saviour, and to hold fast those great principles, the universal dissemination of which can alone bring prosperity and peace to that distracted country.

T.

HOMER LITURGICAL.

No. VIII.

THE LORD'S PRAYER.

The service of the Church very judiciously commences with short appeals from God's own word to every class of sinners,—alarming the careless and self-deceiving, arousing the lukewarm, strengthening the weak, and encouraging the penitent. These Scriptural addresses are followed by an earnest exhortation from the minister of God, calling upon the assembled worshippers to confess their many and manifold offences against Him; and when this humble and heartfelt acknowledgment of sin has been made, the ambassador of Christ is instructed to declare, on the authority of the divine Master "in whose stead" he speaks, the pardon and peace which will follow their hearty repentance and unfeigned faith. This proclamation of pardon to the true penitent and fervent believer, concludes with an earnest exhortation to pray for grace and strength from above for the fulfilment of our Christian duties; that, from the fountain of all spiritual blessing, we may receive the gift of that "true repentance" which forgiveness will follow, and of that "Holy Spirit" which "worketh in us both to will and to do" the things which God requires.

PRAYER, therefore, is now the duty of the worshipper. But "does the penitent and humbled sinner need encouragement to begin his task of prayer,—does he feel that, from his unworthiness, he dares not, and from his blindness, he cannot ask? The Church has not been wanting in care, to provide us with a beginning that shall animate our courage and hope, and, as it were, break the ice of our devotions. She begins with that model—that best herald of all prayers,—the prayer which Jesus gave to his disciples, when they in their need exclaimed, 'Lord, teach us to pray.' Teach us to pray is always the cry of the penitent; and the church, as a tender mother, encouraging the faltering steps of her children, makes the first movement in prayer to be that which Divine wisdom and goodness taught us."

Beautiful and comprehensive—rich even in doctrine and practical instruction—is that form of Prayer which our Saviour hath taught us. Very justly did some of the ancient fathers of the Church style it an "epitome of the Gospel," as affording a complete rule of duty, as well as a perfect model of devotion. To this prayer, indeed, the Christian world at large pays homage. It furnishes the first form of pious words which the infant tongue is taught to utter; and by every nation and community which hold the faith of Jesus, this simple and comprehensive prayer seems to be embodied both in their public and private devotions. Not only does it "teach us how to pray," but it instructs us also "what manner of persons we should be;" and an examination of its various excellencies will enable us to apply to the prayer what had been said of the preaching of our Lord, "Never man spake like this man."

Here we first invoke the Sovereign of the universe as our FATHER. He condescends to assume towards us that endearing relation, for our encouragement and hope,—commanding not the homage of trembling subjects, but inviting the confidence and affection of children; bidding us, in the full trust of filial love, to unveil before him the secrets of our hearts,—all our hopes and fears, and desires and wants. But we are not to be selfish or contracted in the application of this endearing title: it is as "our Father" that we are taught to address him,—the Father of all petitioners, the Parent of the universe. Here, then, while we refer to our common origin, we make recognition of our common brotherhood, and embrace the whole of mankind in the petitions which we offer; putting thus in practice the unselfish spirit of the Gospel, "Look not every man on his own things, but every man also on the things of others." And while we are encouraged to come with boldness to the throne

* Rev. J. E. N. Molesworth—Penny Sunday Reader.

* From the Church of England Magazine.

of grace, as to a tender and compassionate Father, we are reminded of the infinite distance between us and him,—in the midst of our assurance and hope, we are cautioned to be reverent and humble in our advances,—by being instructed to address him as our Father in HEAVEN. "Be not rash with thy mouth," says Solomon, "and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth."

In the first petitions of the prayer of our Lord, what a check is given to the characteristic selfishness of our nature! Our first thoughts are there required to be directed to God and his glory: instead of approaching to Him with our own hopes and fears, and wishes and wants, in the foreground—as the primary or principal objects of supplication; before we are allowed to think of ourselves or of our necessities, we are directed to pray, that HIS NAME MAY BE HALLOWED,—that HIS KINGDOM MAY COME, and spread, and be universal,—and that HIS WILL MAY BE DONE IN EARTH, as fully, as cheerfully, and as freely, as it is performed by the "ministering spirits" who encircle his throne in HEAVEN.

And when we are permitted to make supplication for our personal wants—to declare in the ears of the Most High our private necessities and anxieties,—how complete a restraint is placed upon every superfluous wish, and every vain and extravagant desire! GIVE US THIS DAY OUR DAILY BREAD, is the petition we are commanded to make; a petition characterized by the moderation and lowly-mindedness which mark the spirit of the Gospel. Here we have no encouragement to pray for the distinctions and enjoyments of life: our petitions are to be limited to the needful sustenance of the passing day; we are to indulge in no over-anxious "thought for the morrow;" our solicitude is to be directed chiefly to our many and great offences against Almighty God; and in the constant and painful remembrance of them, we are to pray to Him to forgive us our TRESPASSES. Here, too, we have a constant remembrance of the duty of "forgiving one another," in the condition, self-imposed and voluntarily expressed, which is annexed to this prayer that God would pardon our sins. The uncharitable and unforgiving man is rebuked, and he condemns his own inconsistency, as often as he adds these words, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

And while we are expected to feel, and directed to express this anxiety about the past, we are not allowed to be regardless of the future. At the same time that we implore our heavenly Father to forgive us the trespasses heretofore committed against him, we entreat his grace and guidance in the difficulties and dangers with which we are still encompassed. We have internal weaknesses to subdue—a corrupt world to resist—"spiritual wickednesses in high places" to struggle against; but who is sufficient for these things? who can successfully combat these enemies alone? We pray, then, to God to LEAD US NOT INTO TEMPTATION, that is, not to suffer us to be led into temptation; for unless "prevented by his grace and assisted by his continual help in all our doings," we should inevitably fall into those dangerous temptations which the combined influence of the world, the flesh, and the devil spreads around us.

And when Almighty God is pleased to try us,—when his chastisements afflict us, or his mercies are poured out abundantly upon us,—when the heart, fainting under tribulation or dazzled by prosperity, is about to yield,—and when the soul's destroyer watches to profit by this wavering integrity and declining faith,—we are taught to reiterate the supplication, that our never-slumbering Guardian and Friend would DELIVER US FROM EVIL.

The concluding words of this admirable prayer, are an acknowledgment of the infinite Majesty of God,—a declaration of our faith that he is able as well as willing to grant the petitions which we offer up to him,—FOR THINK IS THE KINGDOM, THE POWER, AND THE GLORY, FOR EVER AND EVER.

Of the propriety of the adaptation of the Lord's Prayer to all the branches of our public religious services, a very few considerations will convince us. "The Father well knows the words and meaning of his Son," says St. Chrysostom; and St. Cyprian adds, "let the Father recognize in your prayers the words of the Son."—Since we have an advocate with the Father for our sins, we should, whenever we pray for pardon, allude unto God the very words which our Advocate hath taught us. We have his promise, that whatever we shall ask in his name, we shall receive; and must we not more readily obtain our desires, when we not only use his name in asking, but in his very words present our requests unto God? Our advocate in heaven has taught us to say this prayer upon earth, that, between his intercession and our supplications, the most perfect harmony may subsist." And here let me add the words of the judicious Hooker. "Should men speak with the tongues of angels, yet words so pleasing to the ears of God, as those which the Son of God himself has composed, it were not possible for man to frame. He therefore which made us to live, hath also taught us to pray, to the end that speaking unto the Father in his Son's own precept form, without scholastic gloss or ours, we may be sure that we utter nothing which God will either disallow or deny."

The Lord's Prayer we are very properly directed to repeat in the humblest posture of devotion; and as a becoming mark of respect to its heavenly Author, the congregation of worshippers, here and wheresoever else it occurs in the course of divine service, are required to make an audible rehearsal of its several petitions, after the minister. From the plural number running throughout this prayer, we naturally infer that it was designed to be used in common; and so much respect was shown for it by the early Christian churches, that they made it both the commencement and the conclusion of their services. We begin with it, says Tertullian, because it is the foundation upon which all other prayers should be built; and we end with it, says Augustine, because it is the perfection of all prayer. Our own Liturgy, indeed, formerly began with the Lord's Prayer; and even now it is the first prayer, properly so called.

I cannot better conclude this notice of the incomparable prayer of our blessed Lord than in the words of an excellent writer already quoted;

"The prudency of the Church in introducing it into its different offices, and requiring it to be learned in the catechism, is obvious, and shows its value both as a prayer, and as a set form of prayer. In every stage, and in all the circumstances of life, this comprehensive, yet simple, form of prayer is at hand, as a familiar friend and dear counsellor. It blends itself almost mechanically with every devotional movement of the soul; it forms one of the earliest and deepest impressions upon our memory—one of the cords first and closest interwoven into our affections. While its simplicity adapts it to the comprehension of the young and the

unlearned, its power and perfection commend it to the mature and to the learned. Its petitions offer balm, or counsel, or strength, for every case. The orphan in it appeals to his heavenly father—the widow, to her just and merciful King—the poor man, to Him who feeds the fowls of the air, and clothes the lilies of the field—the rich, to Him who alone can save him from temptation, and enable him to enter into the kingdom of heaven—the sinner to Him who has the will and the power to forgive—the oppressed and the afflicted—the fainting and the feeble—to Him who alone is able to deliver us from evil. In a word, there is no situation, no period of life, in which, when our heart is moved to prayer, its first utterance will not be "OUR FATHER WHICH ART IN HEAVEN." This address to God, rooted in our first recollections, presents itself amongst our latest associations. It is our first and constant companion through life, and fails us not even at the hour of death.

"What clergyman, conversant with parochial ministrations, or, indeed, what individual of the least observation in such matters, can have failed to notice the practical usefulness of this prayer, and the advantages which arise from the people being accustomed to its form, and familiar with its petitions. Like the builders of Jerusalem wall, under Nehemiah, we are beset with watchful and dangerous foes.—Our work is carried on in the midst of conflict and peril, and this prayer is to every one, even the poorest and most afflicted, like the "sword girded on his side," ready for instant use. It has many times been our lot, we may say our privilege to witness this. We have knelt beside the bed of the sick, and the sorrowful—the suffering, and the dying. We have seen, as we offered up this prayer, how the thin hands have been feebly clasped, the heavy eyes have been raised, and the dry bloodless lips have moved with ours, at each word, even when no sound could be uttered. But the mute expression of these signs, with a power to which speech could not attain, nor description do justice, has revealed to us that the prayer touched a string, which vibrated in the heart, and would not cease to respond to the last moment that life and sense continued. And, again, when not only voice, but even sense and memory, and every mental faculty have been failing, and the attention could not follow other forms of prayer, they have rallied at these well-known and long-remembered words; the light of consciousness, seemingly sunk, has again flickered up; the last breath has expired in that blessed and precious prayer which Jesus taught his disciples; and in which he still teaches the fainting soul to take its flight, to 'OUR FATHER WHICH IS IN HEAVEN.'"

C. R.

REBELLION.

From Osler's Church and King.

Reasoning upon the lowest human motives, rebellion never can be necessary, and therefore is never to be justified. Far less than the power required to overturn a throne, would be sufficient to obtain full redress for any grievance by constitutional means.

If the King should command what the laws of God forbid, the subject ought to disobey; but yet, for conscience sake, to submit to the penalty. So a child must not break the laws of the land in obedience to a parent, yet should bear, with all filial submission, the punishment which his father may inflict on him for refusing. This conduct is enjoined as a duty, and all experience proves it to be wise.

The three Jewish champions at the fiery furnace, and Daniel at the den of lions, acted thus; and God displayed his approval by the miracle that saved them. Thus the early Christians submitted to dreadful persecutions, not only while they were few, and weak, but also, and avowedly for conscience sake, when they had become strong enough to resist. By this conduct, they made Christianity the religion of the Roman Empire.

Upon the same principle the Reformers of England submitted in the reign of Queen Mary; and their constancy in suffering for the truth was soon rewarded by the overthrow of Popery.

The Church of England acted upon the same principle in the reign of James II.; and her crown of reward was the speedy establishment of the religion and liberties of the Empire.

But treason and rebellion, estimated by their consequences, are of all crimes the most atrocious, of all follies the most extravagant. Terrible have been the calamities when they have failed; more terrible, if possible, where they have been pursued with success.

The Reformation had been established in France; for the Huguenots already numbered more than 2000 congregations. They were in effect tolerated, and their future sovereignty among their leaders. Impatient for supremacy, they attempted to make their King a prisoner, that, in his name, they might put down their enemies by force. They failed; and the civil war which followed, and the horrible treachery which exterminated them, were but a small part of the consequences of their crime. France, as a Protestant nation, under Henry IV., united with England under Elizabeth, might, by moral influence alone, have established the cause of truth and freedom throughout Europe; but popish and infidel France has from that time been the scourge and curse of the world.

The Covenanters of Scotland asserted that they deemed the rights of conscience by murder, and rebellion; and the miserable calamities they incurred need not be related. In proof that it was only their determined treason which brought down on them the vengeance of the government, it will be sufficient to state, that at that very time the Quakers were promoting tonets still more offensive: but, doing so upon Christian principles, they obtained, first toleration, and at last favour.

Successful rebellions have been, if possible, still more calamitous. The treason of the Duke of Lancaster established him without opposition upon the throne; but it ended in civil wars, which cut off his posterity, and desolated England. The traitors in the Great Rebellion won all that they fought for; but the only fruit of their crime was to set up a military despot, in the place of the King they murdered, and to annihilate their party; till of all their power and triumph, nothing remained but the record of their infamy. The French established the sovereignty of the people; and now, after fifty years of unparalleled crime and misery, we see them coerced by the sword, and saved only by despotism from the horrors of renewed anarchy.

Thus the great truth, that the sovereign power is appointed by God himself, to represent his own authority, and to be obeyed for conscience sake;—a truth upon which the prosperity and happiness of nations depend, yet which man, in his pride and folly, is so prone to dispute;—is enforced by the strongest declarations of Scripture, and confirmed by the most awful lessons of experience. So clear and forcible have been these lessons, that we see men, who certainly have

no moral scruples on the subject, unless personal cowardice should be so considered, deprecating rebellion as the most certain means of defeating a treasonable object.

It is scarcely necessary to add, that these are the principles of the Church; which maintains, not, as her enemies affirm, "passive obedience and non-resistance," but obedience in subordination to the law of God, and passive resistance where that law would be broken by obeying. This principle is stated in the 37th Article, recognized in every part of her services, and illustrated in all her history. In fact, it is identical with her own constitution; for a divinely commissioned ministry rests its authority on the same ground as a divinely appointed sovereignty;—that is, that God is the source of power, and not the people.

THE CHURCH.

COBOURG, SATURDAY, NOVEMBER 17, 1838.

There are some of our Provincial Journals, enlisted in the cause of agitation, which,—under pretence of asserting their spiritual liberties against encroachments which they know are not, and cannot be contemplated,—are ransacking the English and Irish newspapers, of corresponding principles, for invectives and calumnies against the Church of England. An unsuspecting person would have thought that, while the Protestant religion was so sorely menaced at home, and while the Church was sending forth her armed champions in defence of the principles of the Reformation, Dissent, instead of joining with the common foe, would throw in all its strength on the side of the Establishment. But as it was in 1688, so it is in 1838. The defence, the existence of Protestantism is overlooked in the desire for the overthrow of the Church; and with their views directed to the accomplishment of this unhallowed end, they spare no pains to invent and propagate falsehoods, the burden of which is to show that the Established clergy are rolling in wealth and revolting in luxury, and that not content with lording it spiritually—as they choose to term it—over God's heritage, they contribute but little towards the alleviation of human misery, and are more accustomed to send the bailiff to drag the poor man's only blanket from the bed of his dying wife, and thus to obtain payment of their tithes, than to enter the abodes of misery for the purpose of administering food to the bodies and comfort to the souls, of the famishing inmates!

In order to array the people of this Province against the Church of England, these are falsehoods eagerly transferred by some of the contemporary press into their columns; and, therefore, it becomes us—as occasion offers—to undeceive the public mind upon these subjects, and to expose the sinister designs of those who are engaged in this iniquitous warfare. It would not be hard to show that those who are so ferocious and unceasing in their assaults upon the Church are actuated more by envy and jealousy, than by any fear of its exercising a domination over the consciences of men; and that they are "mad against it," because, in its growing prosperity, they foresee the downfall of that spiritual tyranny which they have themselves so long wielded to the embarrassment of the constituted authorities both here and at home, and which ensures a wider and more appalling "spiritual despotism" than an Establishment ever wielded. A species of domination was, in fact, springing up in the land,—its origin and connexion republican,—which, from its peculiar organization, had gained and was exercising a most pernicious political influence. The steady advancement and increasing influence of the Established Church has furnished a powerful corrective to this monstrous evil; but it has awakened, at the same time, a resentment which, though ostensibly a religious one, seeks to gratify itself by fanning the flame of political excitement, undermining the principles of subordination, and seeking to confound all distinction and all order in the general calamity of revolution and anarchy.

We said that it would not be difficult to discredit our adversaries by dragging to light their ambitious schemes, cloaked though they be under a thousand specious disguises; but we are unwilling to be drawn into the political discussion in which, by such a course of defence, we should be involved. We shall, therefore, content ourselves with the defensive policy we have hitherto adopted, and prove the groundlessness of the accusations of her enemies by pointing out from time to time the excellencies of our venerated Church. Those bitter foes we shall confound, not by exposing their weakness and wickedness, but by holding up to the world the faithful stewardship and never-failing munificence of the Established Church,—by tracing her influence as exhibited in the public actions of her clergy and laity,—and by showing, that the more she is persecuted, the purer she becomes,—the more she is reviled, the more firmly and extensively does she pursue her course of doing good.

In a late number we stated that the Church of England was the Church of the Poor; and this we will now proceed to show, not by vain terms of eulogy, but by facts and figures which none can controvert,—a mode of proof that must satisfy the scepticism even of a Joseph Hume. In the 'British Magazine' for 1834, we are furnished with an account of the sums contributed to the General Public Charities, of several cities and towns in England, by Churchmen and Dissenters respectively. From this we have condensed the subjoined table; and before our readers arrive at it, we must premise that the Charities to which these sums were subscribed, are open to all without any religious distinction,—such as County Hospitals, and receptacles for persons afflicted with peculiar maladies. The calculation is made in a manner as favourable as possible to Dissent; yet, if still carried further out, it would more and more redound to the honour of the Church. If the exclusive charities of the Church and Dissent were contrasted, the result would be still more advantageous to the Establishment.

THE RELATIVE CHARITABLE CONTRIBUTIONS OF CHURCHMEN AND DISSIDENTS.

CHURCH.	DISSIDENT.
Hereford,.....£31,046 16 0	£ 19 0 0
Brighton,.....14,016 2 9	827 17 8
Derby,.....35,161 3 6	1,432 16 0
Cambridge.....4,518 7 0	222 12 0
Exeter,.....11,189 9 5	1,270 8 6
Nottingham,.....26,741 0 0	1,432 0 0
Durham,.....885 8 3	25 6 6
Gloucester,.....2,424 19 0	90 10 6
Bristol,.....11,525 13 4	2,165 14 0
Worcester,.....1,128 18 9	59 12 1
Salisbury,.....1,204 6 2	73 15 11
Winchester,.....434 2 5	2 15 6
139,876 6 7	7,622 11 8
7,622 11 8	

In favor of the Ch. £139,253 14 11.

By this summary, it will be seen that the Churchmen of Bristol alone contributed nearly £4000 more than the Dissenters of all the above cities and towns put together. The sum set opposite to "Salisbury" was raised in the following manner, and we select it as one out of many similar instances. The funds of the County Infirmary having failed, a collection was made on the Fast day throughout the county, in most of the Churches, after the morning service only,—and in the Dissenting Chapels generally, after both the morning and evening service. The result was as above stated,—the collection at the Cathedral Church alone, amounting to above £6 more than at all the dissenting chapels in the county.

We have also before us a statement of the relative charitable contributions of Churchmen and Dissenters at Brighton, Bristol, Durham, Exeter, and Gloucester for the year 1837; by which it appears that out of £39,000 and upwards, Churchmen contributed more than £36,000.

To these proofs of the practical influence of a 'Dominant Church'—as it is invidiously termed—we will add another with which we have recently met; and we present them all without further comment, as an answer to those who cry out against our Zion,—"Down with it, down with it, even to the ground!"—

From the London Times.

"In the will of Sarah Wakefield, late of Chesbunt, widow, proved within the last fortnight in the Prerogative Court of Canterbury, appear the following bequests:—Deaf and Dumb Asylum, Kent-road, £1,500; London Hospital, Whitechapel, £1,000; St. Luke's Hospital, Old-street, £500; Blind School, St. George's-fields, £1,000; British and Foreign Bible Society, Earl-street, £500; London Missionary Society, Bloomfield street, £1,000; Royal Jennerian and London Vaccine Institution, Providence-row, Finsbury, £500; Royal Humane Society, Chatham-place, £500; Marine Society, Bishopsgate-street, £500; Asylum for Female Orphans, Westminster-bridge-road, £500; Foundling Hospital, Lamb's-Conduit-street, £500; St. Anne's Society Schools, £500; London Orphan Asylum, Clapton, £1,000; Society for Maintaining the Poor Orphans of Clergymen, St. John's-wood, £500; Seaman's Hospital for Wounded Seamen of all Nations, £500; Refuge for the Destitute, Hackney-road, £500; St. Thomas's Hospital, £500; Society for Promoting Christian Knowledge, £500; Society for the Propagation of the Gospel in Foreign Parts, £500."

In future numbers, we propose to ourselves the agreeable task of recording several acts of almost incredible munificence on the part of Churchmen,—of comparing the charities of the clergy with those of the laity,—and of convincing every unprejudiced person, by such evidence alone, that he has good reason to join with Dr. Adam Clarke in "thanking God for the religious Establishment of his country,"—an Establishment of which it is but candid to judge, by the effects which it produces upon the people committed to its charge.

REBELLION in Lower Canada has again unmasked its hideous front; and, 'the dogs of war let slip,' atrocities have already been committed at which the human heart revolts.—The combat on the part of the insurgents, is not for life or liberty, but for revenge; their quarrel is not with foes who have done them wrong, but with the British name. Nor do these ingrates against the most tolerant and merciful rule in the world, seem content with the subjugation of the British race to their bondage; from the ferocity which has thus far characterised their revolt, they would appear to aim at its extinction. Deploring as we most unfeignedly do these unhappy events, as disjoining and destroying the whole machinery of the social compact,—all that binds men together as rational and religious beings,—we have no fears for the result. A few weeks, if those atrocious insurgents are infatuated enough to persevere in their outrages, will terminate the whole affair with a terrible retribution upon the heads of those who have wantonly provoked it.

And what is our position in this Province? What are our prospects for the ensuing winter?—We have long been suspicious of the treacherous character of our late political calm:

"Invidious per ignes, Suppositos cineri doloso."

But from what quarter do the causes of our alarm proceed? from whence is danger threatened to our peace?—Not, as in Lower Canada, from within our own borders; for although, lurking hither and thither amongst the honest, the loyal, and the brave, there may be the rebel in disguise,—the traitorous dissembler of adherence to the throne and constitution, while in secret he plots their overthrow,—they are a party much too feeble, either in numbers, physical resources, or moral energy, to cause to the loyal portion of the community any particular uneasiness. Two regiments of British troops—suspectious as the times now are—would, as far as the internal state of this province is concerned, maintain it in perfect quietness. But the 'sympathy' from without—the confederation of foreign plunderers and bandits with the refuse of our own population,—this it is which brings apprehension to, and awakens far and wide the stirring note of preparation amongst our loyal population. Events, indeed, have already shown how well grounded those apprehensions have been; for at the moment we are writing, those lawless depredators are trespassers upon our soil!

We did believe a few months ago that the overflowings of 'sympathy' in behalf of what some in the neighbouring republic are pleased to term this 'oppressed land,' had had their full course, and that this exuberance of unsought and unwelcome generosity would henceforward be reserved perchance for the 'fettered slaves' which their own community literally contains. We believed that evidence enough had been afforded of our distaste for that new order of things, for a frame of government such as neither we nor our fathers have known, which they have been labouring with so much industry and expense to force upon us; that the principle of monarchy was with us so stable and stubborn a thing, that neither flattery, nor fraud, nor force could compel us to part with it. And not only are we content to be governed by our youthful and enlightened Queen,—the descendant of a long line of monarchs who have sat for centuries upon the throne of our loved and glorious country,—but we regard it as a duty, a duty entwined with our Christian principles, to yield this cheerful obedience to our rightful Sovereign. We revere, and we shall defend our beloved Queen, because she is "the anointed of the Lord" over us; and we shall cling to, and contend for the integrity of our glorious Constitution, because, with religion as its basis and 'perfect freedom' as its superstructure, we consider that it yields to us that enlightened, stable, and good government, which it is impossible that a republic, from its clumsy, complicated, and unscriptural machinery, can ever afford. We reiterate, too, with a boldness which we deduce from the pages of God's own Book, that they who have been born and bred under a monarchy, and who compare it with the analogy of the divine government; as well as with the direct lessons of scripture upon the subject of civil obedience, could not, without a violation of com-

* Keeles. Polity Book v. sect. 33.
† Rev. J. E. N. Moleworth.

science and a dereliction of positive Christian duty, abandon that for a form of government which has no other sanction than the will of the people.

But how are the aggressions which have been already made upon our land, to be summarily and permanently stopped? By what means is our freedom from these foreign depredations to be fully and finally secured?

We are not without a hope, and belief that the people of England will view this matter as we do; and we can assure the numerous enlightened and influential individuals in the mother country, who will read these our remarks, that the sooner our Government are urged, by every stimulant which a mighty people when in earnest know how to apply, to act upon this view of the question, the better will it be for all parties.

Some of our Provincial Journals affect to find fault with the suggestions we lately offered as to the only certain means of securing permanent quiet to this country, and of maintaining ultimately our friendly relations with the United States.

"This smooth discourse and mild behaviour of a Conical traitor."

It is not fairly to be inferred that, because in philosophically viewing the structure of the civil polity in the neighbouring country, we can discern nothing in it to create for it a preference over our own,—that because, from passing events, we are forced into a contrast disparaging to their form of government, we are therefore hostile to that country.

How far some of our contemporaries, who feign this quietude amid the gathering alarms of war, and who speak of peace and security when our all is menaced, may have such acquaintance with the 'mystic signs' of those marauders as will, in case of invasion, avert the flames from their dwellings or the poniard from their hearts, we cannot say; but in the worse than Punic faith of rebels and freebooters we would not advise them to be implicit in their trust.

We have to acknowledge, with thanks, the receipt of the Church of England Gazette transmitted to us direct from the office of that valued Journal; and we beg to state that we have, for some time, regularly transmitted our paper to their address.

The Address to Sir George Arthur which, with his Excellency's Reply, appears in another column, was agreed upon at the late Visitation of the Clergy, but its presentation was deferred for some time in consequence of his Excellency's absence from Toronto.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF CORNWALL.

Rev. George Archbold, Incumbent. Divine Service is performed on Sundays at Cornwall at 11 A.M., and at Moulinette at 3 P.M. Besides these services, lectures are held, when the weather permits, in School-houses on the Thursday

and Friday evening of each week, in the 1st and 2nd Concessions.

Average attendance at the Sunday School at Cornwall from 60 to 70 children; besides which, there are, in connexion with the Church, three Day Schools in which instruction is given to the poor gratuitously.

Baptisms in 1837, 113; Marriages 17; Burials 48; Communicants 190.

RECTORY OF PICTON.

Rev. W. Macaulay, Incumbent. Baptisms in 1837, 24; Marriages 10; Burials 14; Communicants in St. Mary Magdalene's Church, exclusive of those in parts adjacent, 82.

The number of children attending the Sunday School is 47. Number of persons confirmed on the 25th Oct. last, by the Lord Bishop of Montreal, 32.

LEEDS, COUNTY OF MEGANTIC, LOWER CANADA.

Rev. J. L. Alexander, Missionary, who performs Divine service regularly at four different stations within his charge, embracing a part of three townships.

Baptisms in 1837, 50; Marriages 16; Burials 6; Communicants 30. Children attending the Sunday School 33.

The Gospel Messenger of the 10th inst. gives a full and interesting account of the Primary Convention of the new Diocese of Western New York. Bishop Onderdonk presided over the deliberations, which were marked by the utmost unanimity of feeling. The Rev. Wm. H. De Lancey, D.D., of Philadelphia, was elected Bishop of the new Diocese.

ADDRESS

To His Excellency Sir George Arthur, K. C. H., Lieutenant Governor of the Province of Upper Canada, Major General Commanding Her Majesty's Forces therein, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY,

We the Bishop, Archdeacons, and Clergy of the Established Church of Upper Canada, in visitation assembled, avail ourselves of the first public opportunity thus afforded to us since your arrival in this country, of presenting to Your Excellency our congratulations upon your assumption of the Government of this Province.

Engaged as we are in the religious instruction of our respective flocks, it affords us no small encouragement to know that Your Excellency feels a lively interest in the spiritual welfare of the people over whom you are placed, and that we may rely with confidence upon Your Excellency's countenance and support in the discharge of our arduous duties.

We sincerely hope that Your Excellency may long be permitted to preside over the affairs of this important portion of Her Majesty's dominions, and would earnestly pray that the Giver of every good and perfect gift may be pleased to direct and prosper all your consultations to the advancement of His Glory, the good of His Church, and the safety and welfare of this Province; so that peace and happiness, truth and justice, religion and piety may be established among us for all generations.

In the name and on behalf of the Clergy.

G. J. MONTREAL.

GEO. OKILL STUART, L.L.D.,

Archdeacon of Kingston.

JOHN STRACHAN, D.D.L.L.D.,

Archdeacon of York.

Toronto, 11th Oct., 1838.

ANSWER.

To the Right Reverend the Lord Bishop of Montreal, the Venerable the Archdeacons, and the Reverend the Clergy of the Established Church of England in Visitation assembled in Upper Canada.

I thank you sincerely for your address of congratulation on my assuming the Government of this Province in its present unsettled state, as I am persuaded that you mean it kindly and that you repose confidence in my administration.

Believe me, you do me but justice when you give me credit for feeling a lively interest in the spiritual welfare of the people of Upper Canada.

It is indeed an interest which I have very deeply at heart; and it is in my entire dependence upon the Great Head of the Church that I hope to be permitted to afford to the Ministers of the Gospel that support and encouragement which may enable them to discharge the arduous duties of their profession with comfort and satisfaction to themselves, and with great as well as lasting benefit to the community.

GEO. ARTHUR.

Summary of Civil Intelligence.

No later intelligence has been received from England.

The latest Montreal papers received at the time we write [Friday] are those of Thursday the 8th inst. We condense from them the following particulars in relation to the revolt:

From the Montreal Courier.

It would betray pitiable weakness to entertain the shadow of a doubt of the result of the contest, or to do or say anything that would have a tendency to prevent the loyal from meeting the present emergency with the calmness and courage of men who justly respect themselves, and who rate at their true value their false, ungrateful, and nerveless enemies.

The steamer Princess Victoria made an extra trip on Saturday afternoon, for the purpose of taking over four pieces of artillery, with the men, horses, &c., for St. Johns. In consequence of the late hour at which she reached Laprairie, it was deemed imprudent to forward the artillery that night.

We have heard of some risings in the North, but have not been able to learn any particulars. We would particularly impress upon the minds of our loyal fellow-subjects, of this city, not to allow themselves to be at

all alarmed by passing events. The present crisis could not have arrived at a more favorable juncture; for we do not really see that any serious danger is to be apprehended if we are only true to ourselves.

We mentioned the other day, our certain belief of the Canadian Refugees and Frontier scoundrels organising to make forays or plundering incursions into this Province.

It was ascertained yesterday that there was to be a preliminary meeting last night of a few of the leading rebels who escaped hanging last winter, and some refugees from the other side of the line 45°, at the notorious Gagnon's residence, Pointe a la Mule, about 6 miles from St. Johns.

The assembly of traitors were armed, and we saw one of their muskets in Colonel Taylor's possession, with bayonet, scabbard, cartridge box, complete, and about twenty rounds of ball-cartridge. It was a good American piece.

This little affair will, we hope, convince all loyalists and traitors' too that Government is well informed of every thing on foot, and is well armed at all points to meet every emergency.

We learn that the house of a Canadian who resides at Pointe a la Mule, was entered two nights since by a party of masked men, who relieved him of all his spare money, amounting to about 200 dollars in hard cash. They told him at the time it was a contribution to the patriot cause.

From the Montreal Herald.

Yesterday morning, intelligence reached town that Mr. John M'Donnell, advocate of this city; had been captured at St. Gregoire, nearly opposite to Three Rivers, endeavouring to raise the habitants in that part of the country.

The rebels on the River Richelieu have risen in arms, but we do not hear that they have committed any outrages on the loyalists; who, however, are in constant dread. Many have made their escape to this city, leaving every thing exposed to their enemies.

The following arrests were made yesterday,—Jacques Barbeau, gunsmith, La Tortu; Louis Martin, yeoman St. Philippe; Etienne L'Ecuier, do. do.; Louis A. Robitaille, Notary, Verennes; Edouard Beaudry, do. do.; Isaac Nigus, contractor, Chicago; John M'Donnell, Advocate, Montreal, and — Prevost, of St. Catherine's.

The rebels on the River Richelieu have risen in arms, but we do not hear that they have committed any outrages on the loyalists; who, however, are in constant dread. Many have made their escape to this city, leaving every thing exposed to their enemies.

The rebels on the River Richelieu have risen in arms, but we do not hear that they have committed any outrages on the loyalists; who, however, are in constant dread. Many have made their escape to this city, leaving every thing exposed to their enemies.

We understand that the passengers on board the Brougham steamer, at present in the custody of the rebels at Beauharnois, and retained as hostages, do not suffer any inconvenience beyond the detention. Mr. Ellice and the other loyalists taken prisoners at Beauharnois have been removed to Chateauguay bridge, where the rebels have a force of about 800 armed men.

We understand that the passengers on board the Brougham steamer, at present in the custody of the rebels at Beauharnois, and retained as hostages, do not suffer any inconvenience beyond the detention. Mr. Ellice and the other loyalists taken prisoners at Beauharnois have been removed to Chateauguay bridge, where the rebels have a force of about 800 armed men.

LATER NEWS.

Since the compilation of the above, we have received the Montreal Herald of Nov. 10, from which we make the following extracts:—

Since our last the weather has been very unfavourable for the marching of the troops to the seat of war, as we have had constant and heavy rain, which must have cut up the roads very much. Nothing authentic has been heard from Beauharnois or Chateauguay bridge, although the gallant Highlanders from Glenagay must before this time, have released the prisoners taken by the rebels, and made such havoc among their opponents as will be long remembered.

On our way down we landed 250 of the Gleggarry's under the command of Captain Eneas McDonald, at Salmon river, from whence they would proceed to join Major Campbell near Dundee, the patriot forces being very strong within six miles of where that officer is stationed.

on the opposite side of the Lake. We have to return immediately to Lanester, for 400 to 500 of the Gleggarry's that are waiting there to come down. The Volunteers are turning out to a man—no hesitation. In the course of a few days we expect to hear of some gallant deeds by the Gleggarry's at Dundee, and the strongholds of the rebels in that vicinity.

A boat belonging to Messrs. Henderson, Hooker & Co., laden with flour and beef, was driven across from Coteau du Lac to the opposite shore, by stress of weather, where she sunk. She was taken possession of by the rebels.

The following is an extract from a letter received in town yesterday, dated Lancaster, 7th instant:—

"We are all on our way to-day for Lower Canada. Colonel Fraser is just now at the Coteau du Lac, with 300 men, and Col. McDonnell leaves here this morning, with 350 of his regiment. Colonel Chisholm, with the Loehliel men, are to be here to-night, and Col. Angus McDonnell is on his way from the back country with his Regiment. There is not a man in the country capable of bearing arms but what is up, and all are determined to be revenged for the capture of poor McNicol and Dr. McIntyre, their countrymen lawfully taken in the Brougham steamboat."

At Terrebonne there has been a partial rising among the habitants, during which the Hon. Roderick M'Kenzie, the Hon. Joseph Masson, and several other loyalists, were taken prisoners by the rebels. A bailiff from this city, named Lottelle, who was sent to arrest an individual there, was fired at several times, and two balls perforated his clothes, one grazing his breast and the other grazing his belly. Captain Leclerc, of the militia, a true loyalist, mustered as many of his men as he could, amounting to about one hundred and fifty, and told the rebels that if they did not disperse, he would fire upon them, whereupon they separated, leaving their prisoners. Too much credit cannot be awarded to Captain Leclerc, for his truly patriotic and courageous conduct on this most trying occasion, when he might reasonably calculate on being exposed to the obloquy of the majority of his countrymen, and we think the Government ought to show him some mark of approbation.

Yesterday afternoon, the following extra was published at the office of the Gazette, and we are sure it will be read with interest. Many of our readers will be surprised to learn, that the "Captain Elliot, from the United States," is neither more nor less than the young lad who was recently a student in this city with Dr. Robert Nelson, with whom, we believe, he was connected. We are sorry for the young man, as his father, Colonel Elliot of Amherstburgh, is an loyal subject as there is in Canada, and proved that he was so last winter:—

NEWS FROM THE FRONTIER.

REBELS DEFEATED BY THE VOLUNTEERS.

We have been favoured with a sight of a letter from Odelltown, dated 5 o'clock P.M. on the 7th instant, from which we gather the following gratifying information:—

It appears that a large body of rebels succeeded in passing across the bridge at La-seole Old Steam Mill, on the morning of the 6th, after a skirmish with the volunteer picket, which was compelled to fall back, killing or wounding, however, four of the rebels, who were seen falling off their horses. Col. Odell, on being made acquainted with this by Capt. March, sent to Major Schriver for all the forces at his disposal, which came on with great alacrity. Shortly after their arrival, they advanced against the rebels, and, after a sharp action of about twenty minutes, the gallant Volunteers captured one field-piece, some ammunition, and a quantity of small arms. Nine of the enemy were killed, and one wounded, who is said to be a Captain Elliot, from the United States. Seven prisoners were also taken.

The above are all the particulars which, up to eight o'clock last night, had, as we understand, reached Head Quarters, at St. John's. More full details will doubtless be communicated by the officer commanding, in his report to the Commander of the Forces.

The spirit and activity displayed on the above occasion by the volunteers cannot be sufficiently praised. Their example, we feel no doubt, will not fail to be followed, whenever an occasion offers, by every volunteer in the Province.

We are sorry to learn, in addition to the above, that three of the volunteers at La Cole were killed in the engagement with the rebels, and it is reported that the victors were so overjoyed and busy at securing the arms and ammunition, that Elliot effected his escape.

A gentleman who arrived by the Laprairie steamer at three o'clock yesterday afternoon, says that Sir John Colborne and the troops which were at St. Johns, left that village at noon for Napierville, by different routes. From the arrangements made by Sir John in disposing of the troops under his command, not a rebel can escape. The plan of the attack is described by a competent military authority, to be equal to any he has seen during the Peninsular campaign.

UPPER CANADA.

PIRATICAL INVASION OF THE PROVINCE.

By the U. C. Herald of the 13th inst. we learn that about 800 "patriot sympathisers," were brought by the American Steam Boats United States and Onida, towing some schooners, with the intention of effecting a landing at Prescott on Monday morning last. The Government Steamer Experiment fired into the United States, and disabled her, so that she had to put back into Ogdensburg.

From passengers by the Steamer St. George, which touched here on Thursday morning, we have received intelligence from below about twenty-four hours later than is contained in the U. C. Herald of Tuesday. It appears that the piratical invaders clandestinely effected a landing, and took possession of a wind-mill and some adjacent buildings about a mile and a half below Prescott,—to the number, it is supposed, of 500 men with two pieces of cannon. A combined attack from three of our Steamers on the river, and a body of about 800 men, composed of a detachment of the 83d Regt. of a company of royal marines, and of volunteer militia, was commenced; but, as we understand, it was not prosecuted from a deficiency of ammunition in the Steamers. A skirmish took place between our troops and volunteers, and scattered parties of the invaders, in which, it is said, we sustained a loss of about twenty men in all, killed and wounded; amongst the former, Capt Johnston of the 83d. The loss of the invaders is stated to be considerable, and about 30 prisoners were taken, who were immediately despatched to Kingston, to await the punishment their crimes deserve.

We understand that a sufficient force for the complete dislodgment of these piratical invaders, under the command of Col. Dundas, proceeded to Prescott on Tuesday; and the first intelligence from that quarter will probably be the complete destruction or capture of the invaders, as it appears their retreat was effectually cut off.

From the same source we learn that amongst the "patriot sympathisers" on the U. S. frontier, are a large number of Polish refugees—those ungrateful persons for whose relief the British Parliament lately voted £20,000.

LETTERS received during the week, ending Friday, 16th November:—

J. W. Gamble Esq. add. subs.; Mrs. Denroche, parcel and rem.; Rev. F. Tremayne; Rev. J. Cochran, with packet; Rev. H. Grassie, do.; Mr. Thos. Mercer, rem. in full vol. 2; Rev. R. D. Cartwright, with parcel; P. M. Smith's Falls; O. Macklem Esq.; Rev. J. G. Geddes, add. subs.; Rev. E. J. Boswell, rem.; P. M. Toronto; Rev. S. Armour, with enclosure; B. Y. McKyes Esq.; H. Rowell Esq. with parcel.

J. H. is received.

