

# The Church.

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"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, APRIL 6, 1839.

[NUMBER XLII.]

## Original Poetry.

For the Church.

### OUR CHURCH.

"Why do the heathen rage, and the people imagine a vain thing?"—Psalm ii. 1.

A heritage from heaven is ours, a proud, an ancient right—  
Born, when the Godhead's thunders boom'd round Sinai's  
burning height;  
When the red wing of the lightning cleft the clouds that veil'd  
its crest,  
Our founder to his chosen spoke—our infant Church was  
blest'd!

With prophet rulers for their guide, keen swords to guard  
from ill,  
With sign and wonder from on high he led his people still;  
Philistia in her fastness cover'd, Assyria's hope grew dark,  
And the wither'd hand of the spoiler fell before the outrag'd  
Ark.

Thousands of years o'er Earth have pass'd, her empires waxed  
and waned,—  
Sword, fire, plague, famine, earthquake, death, in might alter-  
nate reign'd,—  
Oblivion o'er her thrones hath swept, hath mock'd her old re-  
nown,  
But the Christian's glorious heritage triumphant floated down.

High on the everlasting hills, the Ararat of earth,  
Rob'd in the stainless light of heaven, pure token of its birth,  
Our Church appears its awful form, while o'er its walls unfurl'd  
Streams far and wide the Banner-Cross, broad beacon to the  
world!

A blood-bought heritage is ours,—on many a stormy field  
Of hath the martyr's life-blood ebb'd, the desolate, the brave;  
Red stream'd the gibbet and the wheel, flam'd high the Sath-  
field fires,—  
So broke the noblest hearts of earth, so died our glorious sires!

And lonely triumphs too were ours,—by prison-cell and cave  
Of hath the martyr's life-blood ebb'd, the desolate, the brave;  
Red stream'd the gibbet and the wheel, flam'd high the Sath-  
field fires,—  
So broke the noblest hearts of earth, so died our glorious sires!

Sons of the fearless men of old, heirs of the martyr's name!  
Your hour of trial may be near to match their ancient fame:  
The foemen of your Church are up, the spoiler's hand is nigh,  
The "golden vessels of the shrine" have lured th' Assyrian's  
eve!

Our heritage hath champions yet—the noblest of the land,—  
Worth, Honour, Wisdom, Chivalry, around our altars stand!  
There youth's impassion'd heart beats high, and age's hoary  
brow

Fires up to guard his early faith, his glorious comfort now!  
False railers shall not rob the Church, vain sophists raze the  
shrine—  
A thousand swords will flash to save what Heaven hath call'd  
divine;  
And when her foes to dust are turn'd shall Truth's resistless  
voice

Hail her once more the parent one, the land's spontaneous  
choice.

Light of our Church, our fathers' God! to thee our hope is cast:  
We ask not now the burning sword, the thunder of the past!  
One blessing from thy boundless grace we beg for these alone,  
Link'd in one endless bond of love, THE ALTAR AND THE  
THRONE!

Toronto, March, 1839. ZADIG.

For the Church.

### ESSAYS

#### ON THE CATHOLIC AND APOSTOLIC CHURCH.

NO. I.

#### DIVINE AUTHORITY OF THE MINISTRY.

Few subjects connected with Christianity have been more generally misunderstood than that of the sacred Ministry. The time has been when from prevailing ignorance and superstition, combined with recollections of the stupendous miracles effected by the first preachers of our religion, the clerical office has been exalted beyond its true dignity and its well-merited reputation. It has towered above all earthly principalities, and has veiled itself in the deepest secrets of the spiritual world. The Priests of the Christian faith have been revered as Mediators, have been honoured as the sole depositaries of the mysteries of religion, and have been almost adored as the actual administrators of the judgments of heaven.

Again by a natural and almost necessary re-action in the public mind against these unwarrantable dogmas, the clerical office has been lowered beneath its proper station of respectability and authority. The Clergyman has been considered as a mere teacher of Religion, as other men are teachers of Philosophy, Languages, or Mathematics; while the solemn ordinances connected with the priesthood, if they have escaped contempt as exploded superstitions, have been regarded with cold indifference and careless apathy.

In this, as in many similar cases, truth will probably be found between the two extremes: and as correct views of this subject are essential to a right understanding of the Catholic Church, the present essay will be devoted to an investigation of the nature of the Christian Ministry, and to the proof of its divine origin and authority.

First, then, let it be remarked, that the vital principles of Christianity preclude the idea of a ministry deriving its authority from man.

The design of our religion is not to make known a new system of morals; but to effect a reconciliation between an Almighty Sovereign, and rebels who are at his mercy.—The terms of pardon and reconciliation must, therefore, necessarily be such as God shall prescribe. And as he dwells in light inaccessible, to which no man can approach, it was necessary that he should communicate his terms to mankind in order that they might be known and complied with. If he should employ agents by whom these terms should be published, it was equally necessary that these agents should derive their appointment from him alone. Nothing can be more absurd than the idea that the guilty who had incurred

a penalty from which God mercifully designed to release them, should either prescribe the terms of pardon, or appoint the agents to receive their submission and transact the business of their reconciliation. The ministers of reconciliation, therefore, must be appointed by God's authority, and derive their office from him.

Secondly, inspired history assures us that God has in fact commissioned a living ministry.

God sent Jesus Christ into the world "to reconcile the world unto himself." (2 Cor. v. 20.) Our Lord said "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John iii. 16, 17.) "And this is the will of him that sent me, that every one who seeth the Son and believeth on him may have everlasting life." (John vi. 40.)

The ministry of reconciliation thus committed first to our Saviour, was by him committed to the apostles in the most express terms. St. John informs us that at his last supper our Saviour used these words in praying with them: "As thou hast sent me into the world, even so have I also sent them into the world." (xviii. 18.) He farther states that after the resurrection Christ made use of similar expressions in a direct address to the Apostles, telling them that as his Father had sent him, even so did he send them." (xx. 21.) St. Matthew says that our Lord commissioned the eleven in these plain words, "All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." (xxviii. 18, 19.)

In accordance with this commission were the claims of the Apostles themselves. We find one of them thus expressing his sense of the important responsibility which had devolved upon them: "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." (1 Cor. iv. 1.) And again, "All things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." (2 Cor. v. 18, 20.)

Thirdly, it was the design of God that this divinely instituted ministry of reconciliation should continue to the end of time.

The work of reconciliation must proceed while any sinners remain unreconciled. But the apostasy of man being derived from the transgression of the common parent, will continue so long as men descend from Adam. Therefore a reconciling ministry must always be necessary. Accordingly we find that the commission given to the Apostles was without limit in respect to time or space. "Go ye into all the world," and lo, I am with you always, even unto the end of the world." But the Apostles being mortal men could personally visit but a few of the children of Adam committed to their care, and could continue to discharge their ministry but for a few years. Yet they were required by their Divine Saviour to provide for the teaching of all nations throughout all ages. He had committed this charge to them alone, and consequently no other being upon earth could assume it without the most daring presumption. Hence it became absolutely necessary that they should admit colleagues into their body, who should possess a similar power to appoint others, and thus carry forward the work of reconciliation throughout the world and to the end of time. And hence it appears that an apostolical succession was originally designed by Christ as a necessary part of the mighty plan of Redemption. Or to speak more clearly, we infer from the nature of Christianity and from the tenor of the last commission that our Lord intended to perpetuate until the end of the world an order of men possessing the authority of apostles.

Fourthly, we are informed by sacred history that the divinely instituted Apostolical Succession continued and increased in efficiency during the first century of the Christian Era.

Soon after our blessed Lord's ascension, Matthias was chosen in the room of Judas at the instance of the apostle Peter. (Acts 1.) Within two years after that event, Saul of Tarsus was converted and commissioned by the Saviour to bear his name "before Gentiles and kings, and the children of Israel." St. Paul asserts that he was not behind the very chiefest of the apostles. Like them he was an ambassador for God. (2 Cor. v. 20.) Like them he proclaimed the terms of reconciliation and pardon to guilty men. He baptized (1 Cor. 16): He excommunicated (Tim. i. 20): He shewed forth the Lord's death in the Eucharist (1 Cor. xi. 23): He ruled the people whom he had converted (see his epistles); and lastly he appointed persons to assist him in the performance of his momentous duties. (Acts xiv. 23; 1 Tim. i. 3; Tit. i. 5.)

Soon afterwards we find Barnabas associated with St. Paul, and travelling with him throughout Asia Minor.—Barnabas is represented as performing the same offices with his coadjutor, such as preaching (Acts xii. 5); confirming the churches (xiv. 22); and ordaining elders in the churches which had been founded. Like St. Paul, Barnabas is also invested with the title of an Apostle. (Acts xiv. 4, 14.)

Silas is mentioned in Acts xv. 22, as "a chief man among the brethren." We find him travelling through Asia Minor with St. Paul, and exercising the same authority with that apostle and Barnabas. Like Barnabas also he is described in Scripture as an apostle. St. Paul writes (1 Thess. ii. 6, comp. with i. 1) "We (i. e. Paul, Silvanus and Timothy) might have been burdensome as the Apostles of Christ."

A similar charge was committed to Titus. Let his powers in the island of Crete be considered. To him are specified the qualifications of the inferior clergy (Tit. i. 6.) His credential from St. Paul is "for this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and ordain Elders in every city as I had appointed thee" (Tit. i. 5); and again "A man that is a heretic, after the first and second admonition reject" (iii. 10.) The government of the church, including the powers of ordination and excommunication, is committed to Titus personally. Titus was also an apostle in name as well as fact. St. Paul speaking of him says, (2 Cor. viii. 23) "Whether any do inquire of Titus he is my partner and fellow-helper concerning you, or our brethren be inquired of, they are the messengers (literally the apostles) of the Churches, and the glory of Christ."

Epaphroditus is also to be included in the same high rank. Although little is known of his history, yet the strong expressions used by St. Paul in regard to him, shew that he is to be classed with Barnabas, Silas, and Titus. "Yet I supposed it necessary to send to you Epaphroditus my brother and companion in labour and fellow-soldier, but your messenger (literally apostle) and he that ministered to my wants." (Phil. ii. 25.)

Andronicus and Junia (or Junias) (Rom. xvi. 7) are to be added to the number. The apostle thus respectfully alludes to them: "Salute Andronicus and Junia, my kinsmen and my fellow-prisoners, who are of note among the Apostles; who also were in Christ before me."

Another striking instance is that of Timothy. One of the churches established by St. Paul was that of Ephesus. Having remained in charge of it more than three years, he discovered the utmost anxiety for its prosperity on his departure. (Acts xx. 25.) In this state of feeling he appointed his companion Timothy to rule the flock and to superintend its spiritual interests. (1 Tim. i. 3.) In his first Epistle to this admirable man, it is plainly implied that Timothy was an apostle in fact. He was a steward in the house of God (iii. 15); He authoritatively declared the terms of pardon and salvation (2 iv. 5); He ruled all ranks of Christians, servants and masters, (chap. vi.) young women and elder women, (chap. v.) young men and elders, (ib.) deacons and the wives of deacons, bishops (that is elders, presbyters, or priests) and their families (ch. iii.); and finally he had power to commit the teaching of the truth "to faithful men who should be able to teach others also." (2 Tim. ii. 2.) Timothy also bore the name of an apostle. This is applied to him by St. Paul in the text quoted above, in common with himself and Silas or Silvanus: "We (i. e. Paul, Silvanus and Timothy) might have been burdensome as the apostles of Christ." (1 Thess. ii. 6.—i. 1.)

Thus we have a distinct mention in Scripture of at least nine apostles in addition to the eleven immediately commissioned by our Saviour. That there were many more is obvious from two passages (2 Cor. xi. 12 and Rev. ii. 2) in which false apostles are mentioned. These could not have been, nor could they have pretended to be, any of the original eleven, or of the nine whose names are given above. Their assuming the title of Apostles proves therefore that there were enough of others who had this title to make their pretended claim to it plausible. And those others must have been ordained not by Christ; but by men who had his commission.

The last evidence on the subject which we shall adduce from Scripture is derived from the epistles dictated by our Saviour to the seven Churches of Asia, and found in the second and third chapters of Revelation. We learn from these remarkable passages that although at least one of these Churches contained at the time in question many members and ministers, one person alone was regarded as the head of each, and was held responsible for the conduct of those committed to his charge. Each of these responsible heads is denominated an "Angel" a term signifying messenger, and almost synonymous with the word "Apostle." In one of these churches, viz. that of Ephesus, there were many Christians and elders at the time when Paul bade them farewell, that is soon after the year 60. Timothy as we have seen was placed in charge of elders, deacons, and people, with authority to rule the whole Church. In the year 96, when the book of Revelation was written, and when the Church of Ephesus had doubtless greatly increased, we still find that the "angel" possessed the same supreme and apostolical power which Timothy had exercised in the year 65. "Unto the angel of the Church of Ephesus write: I know thy works and thy labour and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles and are not, and hast found them liars." In each of the remaining six epistles, the "angels" are held accountable for the spiritual condition of their several churches, and are blamed or commended individually for their respective merits. This agrees precisely with the tenor of the charge committed to the eleven by Christ, and discharged by them in common with Matthias, Barnabas, and Paul, Silas and Timothy, Titus and Epaphroditus, Junias and Andronicus.

As long then as the Scriptural history of the Church continues, that is during the first century, we find the succession of apostles continuing, and their number increasing. We find also that, including the seven angels and the traitor Judas, no less than twenty-eight apostles are mentioned in Holy Writ. These Apostles are not distinguished from other ministers by their miraculous powers, for even the Deacons Philip and Stephen (Acts vi. 8.—viii. 6) are represented as working many miracles. Nor are they peculiarly distinguished as the writers of the Christian Scriptures, for Luke and Mark, the authors of a large and interesting portion of the New Testament are not mentioned as apostles. But all of the apostles who are particularly noticed are described as alone governing all classes of the people of God, and judging the tribes of the spiritual Israel. None but Apostles are recorded as ordaining to any permanent office in the ministry: and from them alone the elders (or priests)

and deacons are represented as deriving their appointments to feed the flock of God, to baptize, to celebrate the eucharist, or to excommunicate. They alone admit to apostolical authority coadjutors like Timothy and Titus with power to perpetuate the sacred succession. In short, apostles alone are the sources of all government, under Christ, and of every ministerial office among Christian people. If it could be shewn that the Apostolical succession has been lost or interrupted, it would also follow that the ministry has become extinct, and that no authority remains on earth to beseech men in Christ's stead to be reconciled to God.

We proceed, then, fifthly, to shew that the Apostolical succession has been regularly handed down from the first century to the present time.

The only possible mode of determining this point is by historical testimony. In the very nature of things there can be no other. We have shewn that Scripture testifies to the Apostolical succession during the first century, and that our Saviour's commission recorded in Scripture, implies an Apostolical succession to the end of the world. Beginning where Scripture ends, we are therefore to trace a succession of men distinguished from other ministers of the Gospel by their power of ruling Christians and Christian ministers of every grade, and consequently by their exclusive possession of the right of ordination.

Let it then be remarked that at a very early period of Christianity the term Bishop, signifying overseer, and previously applied to presbyters (or priests) was appropriated peculiarly to those holding the Apostolical office. Theodoret, a learned Christian who lived about 290 years after St. John, says, "The same persons were anciently called bishops and presbyters, and they whom we now call bishops were then called apostles; but in process of time the name of apostles was appropriated to those who were apostles in the strict sense; and the rest who had formerly the name of apostles were styled bishops. In this sense Epaphroditus is called the apostle of the Philippians; Titus was the apostle of the Cretans, and Timothy of Asia." (Theod. in 1 Tim. iii.)—Eusebius, who wrote about a century earlier, says, "Those very persons were called apostles, whom by usage of speech the Church now calls bishops." Accordingly we find that the same persons were denominated both apostles and bishops. Cyprian, who lived much nearer to the time of Christ than we live to that of Luther, says, "The deacons ought to remember that our Lord chose apostles, that is bishops and presidents." Polycarpus who lived within a hundred years of St. John calls Timothy a bishop whom Scripture denominates an apostle. "Timothy," he says, "was ordained bishop of Ephesus by the great Paul." So also Titus, denominated an apostle in Scripture, is called a bishop by Theodoret. "Titus," he says, "a famous disciple of St. Paul, was by him ordained bishop of Crete." So the "angels" of the churches mentioned in Revelations are called bishops. Ambrosiaster says, "By angels are meant bishops, as we may learn from St. John's revelation." (Ambr. on 1 Cor. xi. 10.) Again Hilary (A.D. 367) asserts, "Paul calls bishops angels, as is taught in the revelation of John." Yet even the name of Apostles continued to be occasionally applied to the chief shepherds of the Christian flock as late as the beginning of the third century. Thus Clement of Alexandria says, "Even now they who live up to the perfect rules of the gospel, may be taken into the number of the apostles." That the early bishops also succeeded to the office of the first apostles, is proved by the high authority committed by St. Paul to the "bishop" Timothy. St. Jerome, who wrote about the year 350, says, "The Bishops hold the place of the apostles." And in another place, addressing the Church, he says: "The apostles were thy fathers, but now they have left the world thou hast the Bishops in their stead." As the apostles alone admitted new apostles into their sacred body, so we find in history that none but bishops admitted others to be bishops. That this was the uniform practice of primitive times is indicated by the testimony of Cyprian, Jerome, Eusebius, and others. Cyprian tells us that when Cornelius had advanced through all the inferior stations, he was, on his promotion to the bishopric of Rome, ordained by sixteen bishops. (Epist. 55, 56.) Jerome restricts all power of ordination to bishops. We learn from Eusebius that less than 150 years after St. John's death, Novatus, a Presbyter, being determined to be a Bishop, sent two persons into an obscure part of Italy, and induced three Bishops from the country by a false pretence to go to Rome, and there forced them to lay hands on him and ordain him a Bishop. So generally was it known at that early period that none but bishops could ordain persons to the episcopal or apostolic office.

Like the apostles also, the early bishops possessed the sole authority of ruling, as well as ordaining inferior ministers. Thus Tertullian, who wrote about 100 years after St. John, says, "The chief or highest priest, who is the bishop, has the right of giving baptism, and after him the presbyters and deacons, but not without the bishop's authority." (Lib. de Baptismo. cap. viii.) St. Ignatius affords us complete evidence on this point. He suffered martyrdom within twenty years after the death of St. John, whose disciple he had been. Consequently he was well acquainted with the practices of the early apostles, and with the duties which, in that age, were assigned to all ranks in the ministry. He attributes to bishops authority fully equal to that exercised by the apostles sent forth by Christ. Thus in his epistle to the Magnesians, he says, "Do nothing without the bishop." And in his epistle to Polycarp, he says; "Hearken unto the Bishop, that God also may hearken to you. My soul be security for them that submit to their bishops, with their presbyters and deacons." Jerome, about the year 350, speaking of Titus i. 5, says, "Let bishops who have the power of ordaining presbyters look to this." Cyprian, in the third century, says, "Deacons ought no more to attempt any thing against bishops, by whom deacons are made, than bishops should do against God who makes bishops." (Ep. iii.)

The regular succession of bishops is proved by similar historical testimony. In the public records of the great



council of Chalcedon held A.D. 451, it is written, "From St. Timothy until now 27 bishops have been ordained in Ephesus." (Act. ii. tom. 14.) Ignatius, according to Chrysostom, was ordained bishop of Antioch, being promoted to that dignity by the apostle Peter himself on the death of Evodius the first bishop. (Homil. in Ignat.) Irenæus a disciple of Polycarp, the contemporary of Ignatius, says, "Because it would be too long to enumerate the succession of all the churches, I will instance that of Rome." And again "We can enumerate those who were constituted Bishops by the apostles in their Churches, and their successors even unto us." And yet again, "The blessed apostles, founding and instituting the Church (in Rome) delivered to Linus the bishopric. To him succeeded Anacletus—after him Clement—to Clement succeeded Evaristus, and to Evaristus Alexander, and then Sixtus was appointed the sixth from the Apostles—after him Telesphorus, then Hyginus, then Pius, after whom Anicetus. And when Soter had succeeded Anicetus, now Eleutherus has the bishopric in the twelfth place from the apostles.—By this ordination and succession the doctrine of the truth hath come even unto us." Tertullian, Hegeppus, and Irenæus, all living within a hundred years of St. John, urge against heretics the argument of the universal consent of Bishops succeeding in a direct line from the Apostles. This is an undeniable proof that at the very period when the facts of the case were most likely to be well known, the lineal succession of Bishops from the Apostles was a thing undoubted.

It would be easy to continue this account of the government of the Church by bishops throughout the succeeding ages to the present time. As, however, it is confessed even by the enemies of Episcopacy that the Church was governed by bishops superior to deacons and presbyters after the time of Eusebius, it will be needless to carry the argument farther.

Let us then recapitulate what has been proved. It has been proved that the vital principles of Christianity preclude the idea of a ministry deriving its authority from man, while inspired history assures us that God has in fact commissioned a living ministry. It has been shown from Scripture that it was the design of God that this ministry should continue to the end of time, from which the inference is necessary that a divinely established ministry must exist somewhere at present. It has been shown also that scripture testifies to the continuance of the apostolic succession throughout the first century, and that subsequent credible history assures us that afterwards the apostolic powers were exercised by persons denominated bishops. It has been proved furthermore that bishops alone ordained bishops; that they alone ordained presbyters and deacons, that they alone ruled the entire body of the Church, and that the lineal succession of Bishops in several Churches was a matter of history soon after the era of Scripture. When, in addition to this, we recollect that three bishops at least have generally concurred in ordaining a successor to a deceased Bishop, we draw the inevitable conclusion that the apostolic succession has been never lost or broken.

Wherever, then, this succession has been retained, we may find those who in fact, though perhaps not in name, are Apostles of Jesus Christ. Such is the case throughout eleven-twelfths of the christian world—such is the case in the venerable Church of England. Let it then be remembered that whatever dignity our Bishops may derive from the State, far higher is the nobility, far holier are the prerogatives which they inherit as the successors of Paul and of Timothy, of Titus and of John. An earthly government may take from them what an earthly government has given: it may deprive them of their titles, strip them of their possessions, and interdict them from participating in the councils of their country. But it can never take from them what God has given; it can never dissolve them of the apostolic office; it can never hurl them from their high pre-eminence as rulers of the Church of God and judges of the spiritual Israel. Should persecution once more rage against them, as in the days of Peter and of Ignatius, of Ridley and of Cranmer, their real, religious dignity would shine the brighter in the hour of calamity. The apostolic succession would roll on like a mighty river, diffusing blessings to millions, unchecked by all the shallow artifices and puny force of rebellious man. And it must flow onwards, causing the desert to blossom and the wilderness to be glad, until the gracious work of redemption shall have been accomplished, and time itself shall be no more.

H. C.

Brockville, March 9.

## THE FOUNDERS OF DISSENT.

From Dean Swift's Sermon on the Martyrdom of King Charles I.

Upon the cruel persecution raised against the Protestants, under Queen Mary, among great numbers who fled the kingdom to seek for shelter, several went and resided at Geneva, which is a commonwealth governed without a king, and where the religion, contrived by Calvin, is without the order of Bishops. When the Protestant faith was restored by Queen Elizabeth, those who fled to Geneva returned among the rest home to England, and were grown so fond of the government and religion of the place they had left, that they used all possible endeavours to introduce both into their own country; at the same time continually preaching and railing against ceremonies and distinct habits of the clergy, taxing whatever they disliked as a remnant of popery, and continued extremely troublesome to the Church and State, under that great queen, as well as her successor King James I. These people called themselves Puritans, as pretending to a purer faith than those of the Church established. And these were the founders of our dissenters. They did not think it sufficient to leave all the errors of Popery, but threw off many laudable and edifying institutions of the Primitive Church, and, at last, even the government of Bishops; which, having been ordained by the Apostles themselves, had continued without interruption, in all Christian Churches, for above 1500 years. And all this they did, not because those things were evil, but because they were kept by the Papists. From thence they proceeded, by degrees, to quarrel with the kingly government; because, as I have already said, the city of Geneva, to which their fathers had flown for refuge, was a commonwealth, or government of the people.

Those wicked Puritans began, in Queen Elizabeth's time, to quarrel only with surplices and other habits, with the ring in matrimony, the cross in baptism, and the like; thence they went on to further matters of higher importance; and, at last, they must needs have the whole government of the Church dissolved. This great work they compassed, first by depriving the bishops of their seats in parliament; then they abolished the whole order; and, at last, which was their original design, they seized on all the church lands,

and divided the spoil among themselves; and, like Jerobam, made priests of the very dregs of the people. This was their way of reforming the Church. As to the civil government, you have already heard how they modelled it upon the murder of their King, and discarding the nobility. Yet, clearly to show what a Babel they had built, after twelve years trial and twenty several sorts of government, the nation, grown weary of their tyranny, was forced to call in the son of him whose life those reformers had sacrificed.—And thus were Simeon and Levi divided in Jacob, and scattered in Israel.

## THE CHURCH.

COBourg, SATURDAY, APRIL 6, 1839.

As a good deal of misconception appears to have prevailed in regard to the sentiments alleged to have been uttered by Mr. Gamble, one of the members for the County of York, on the question of the Union of the Provinces, we have been requested to furnish to the readers of the *Church* the following statement of what was really expressed by Mr. G. on that occasion. We have the more satisfaction in doing so, as Mr. Gamble is one of those—we regret to say few—members of the House of Assembly who entertain upon the question of the Clergy Reserves those sentiments of which we can ourselves cordially approve. For any plan that involves the principle of spoliation—that seeks to subvert what we have been taught to regard as the sacredness of right—that would humble religion to a state of mendacity—or that would destroy what constitutes the leading feature of the British Constitution, and the surest bond of British supremacy in every colony, we must in conscience oppose and with all our ability protest against.

Although it requires no extraordinary knowledge of human nature nor any very minute acquaintance with passing events, to detect the springs of conduct and trace up actions to their motives, we are not going to draw aside the curtain which conceals the apparatus of that political juggling by which lookers on may be pained or amused, nor shall we enter upon the invidious task of animadverting upon the secret views which may influence honourable members upon this question. That many of them,—individuals whose estimable qualities in private life have long won our humble esteem and confidence,—are sincere and honest in the opinions upon this subject, however erroneous, which they promulgate, we frankly admit; but we must entreat of this and of every class of our legislators not to measure the rule of public duty by the standard which the demagogue, the agitator, and the revolutionist may propose, nor to fancy that the good of the country consists precisely in what the most clamorous of its population may happen to dictate.—We would also, with submission, suggest to our more prominent and rising legislators, the advantage of adopting as models of political integrity and respectability, not a Palmerston, a Spring Rice, or a Glenelg, who can shift their views into a convenient accommodation to those of every party, when place and its attendant influence is concerned, but to the fixed and imperturbable honesty of a Stanley, a Graham, and a Pakington.

We rejoice that Mr. Gamble has ranged himself amongst the number of those who are unwilling to barter the best interests of present and future generations for a hollow and capricious popularity; and we recommend the remarks which follow, as proving that christian principle is brought to bear upon the mere views of the legislator. Amidst the calculations of earthly gain, none more than the guardians of our public interests are concerned to see that "the kingdom of God" and the "righteousness which exalteth a nation," receive their proper and paramount attention.

After shewing how problematical it was that the advantages anticipated from the control of the revenue of Lower Canada would be realized by an union of the Provinces, Mr. GAMBLE alluded to the ground on which the union was advocated by the learned Solicitor General,—viz. an improved condition in the political state of Lower Canada resulting from the British population being brought into more immediate contact with that of French origin, which he, the Solicitor, proposed to effect by abrogating the feudal tenures, the French laws, and use of the French language in the courts of judicature. Mr. G. contended that such a procedure would not ensure the desired end, and that peace was not to be obtained by goading to the quick the already exasperated feelings of the French Canadians. The learned Solicitor's argument reminded him of one used by a celebrated divine of the present day when advocating catholic emancipation, "give them, he said, a voice in the councils of their country, place them at the right of Majesty, give them the ear of the Sovereign, and the patronage of the Crown, and give me the circulation of the bible, and with this one engine I will dispel the dark mists that envelop Ireland and raise the fair temple of truth in their stead." The learned Solicitor said he admitted the inveterate habits of the French Canadians, their gross ignorance, their all but unconquerable prejudices to every thing British, but give him but the union with British ascendancy, and with that one engine, he would overturn their habits, he would enlighten their ignorance, he would eradicate their prejudices, truth must prevail!—the result of the former was known; the result of the latter he, Mr. G. dreaded.

Subsequently Mr. G. alluded to what had fallen from his honourable colleague, Mr. Thomson, "that if the seat of government was fixed at Toronto, he believed there would not be a dissenting voice to the union;" this taken in conjunction with the ground on which Mr. G. had considered it his duty to defend the interests of his constituents when the subject was under discussion the previous day had induced some hon. members to suppose that his opposition to the union arose from interested motives; but he now declared that if the seat of government were established in Toronto, he could never vote for that measure. He was not sure that he would have assigned the reason, had he not felt himself called upon to do so, by the assertion alluded to; and the reason was one that had not been broached by any hon. member: it was religion; nor did it surprise him that that reason had not been even alluded to before, for this Assembly had the unenviable distinction of being, he believed, the only Legislative body in Christendom that commenced their proceedings without supplicating direction from the Almighty. This he considered as tacitly admitting the principle of modern liberalism, that no religious opinions entertained or expressed, should be a barrier to any office either legislative or executive provided the person was otherwise qualified for discharging its duties—thus virtually excluding the ruler of the universe from the government of that world his almighty power had called into existence. From this principle he declared his most decided dissent; he did not intend to enter farther into the discussion of this subject, but merely threw it out for the consideration of the House, whether there was any danger to be apprehended to the Protestant religion from an Union of the Provinces when five-sixths of the members of the Legislature from Lower Canada would be adherents of the Roman Catholic faith. He asked what had been the case in Ireland? Were the pledges, nay the oaths of the members of the House of Commons of that Church not to interfere in ecclesiastical matters wherein the national Church was concerned, respected? Was it not a fact that the Church in that country had been dismembered? Was not Ireland virtually a papal kingdom? And here he would remark that he meant no disrespect to any honourable member of this House belonging to that communion. Heaven forbid that he should entertain one unkind thought, one uncharitable wish towards any honourable member of that Church; but he had

a conscientious duty to perform,—a duty for which he must give an account at the bar of Almighty God; and he again put the question to that House, that Protestant House, were they prepared to adopt a measure that might eventually affect the very existence of the Protestant faith in these Colonies?

At the present moment when so many minds are turned to the contested question of the Clergy Reserves, we readily avail ourselves of the suggestion of a friend to publish two documents which bear with an important interest upon this subject. The first is the opinion of Judge Patteson, delivered in 1824, before he was raised to the dignified station which he still so worthily fills;—the other document refers to the main argument advanced by the claimants of the Church of Scotland.—

"I am of opinion that the provisions of 31 Geo. 111. are applicable only to the Clergy of the Church of England.—Whatever might have been the original meaning of the expression, 'a Protestant Clergy' in the 14 Geo. 111., it appears to me that the subsequent instructions and message of His Majesty, recited in the 31 Geo. 111., together with the provisions of that Act, (and especially that which speaks of institution, and of the spiritual jurisdiction of the Bishop,) plainly point out that the expression is to be understood as referring to the Clergy of the Church of England only. 'A Protestant Clergy' evidently means one single and entire body of persons; now the Clergy of the Church of England and those of the Kirk of Scotland, can never form one body. If, therefore, the Clergy of the Church of Scotland be let in, there is no reason why any other denomination of Dissenters should not be admitted, and the word 'a protestant Clergy' must then be taken to mean Protestant Ministers, or Teachers, which appears to me to be absurd. The expression was used in contradistinction to the Romish Clergy, and although I am not prepared to say that an establishment, similar to the Kirk of Scotland, might not have satisfied the words of 14 Geo. 111., yet I am quite convinced, that it would not have satisfied those of the 31 Geo. 111. Being of opinion therefore, that the Acts contemplate one single body of Protestant Clergy, I have no doubt that the Clergy of the Church of England are that body; and the erecting the Provinces into a Bishopric; and every thing done since plainly shows that such is the right interpretation. I am also of opinion, that the governors of the Provinces acting under His Majesty's directions, cannot legally make any appropriation to the Ministers of other Churches. I think that nothing short of an Act of the Legislature confirmed in England, can authorise them to do so. The charter\* of April 1819, would create a difficulty in the passing of any such Act, and without a new Act, that charter alone would almost decide the question.

(Signed) JOHN PATTESON.  
Temple, May 20th, 1824.

\* Mr. Patteson here alludes to the Charter instituting the Corporation for the management of the Clergy Reserves.

To the Editor of the *Hamilton Gazette*.

SIR,—Having recently arrived from Scotland, my attention has naturally been drawn to the question of "the Rectories," which at present is so unprofitably agitating the Colony, and I must confess that the construction which I find attempted to be put upon the Articles of the Union by the Ministers of the Kirk in this Province, as favouring their claim to what they are pleased to term "a co-ordinate establishment with the Church of England," has not a little astonished me. I had thought that every person at all acquainted with Scottish history, or who had even read the Articles of the Union, must have been aware, that the subject of Religion was expressly prohibited by an Act of Parliament, from being taken into consideration by the Commissioners nominated by Queen Anne, to carry through that important treaty. That this is no mere assertion of my own, I take the liberty of quoting the statement of the celebrated contemporary historian Burnet, on the subject. In his "History of his own Times," page 459, he says, "there was no provision made in this treaty with relation to Religion. For in the Act of Parliament in 1707 kingdoms, that empowered the Queen to name Commissioners, there was an express limitation that they should not treat of those matters." This statement of Burnet is not only historically correct, but is completely borne out by the articles themselves, in which there is not the slightest allusion throughout to the subject of Religion; and it is upon the very ground of this omission that the Act for securing in Scotland the doctrines and government of the Kirk is founded. The preamble of that Act is as follows.

"Our Sovereign Lady, and the Estates of Parliament, considering that by the late Act of Parliament for a treaty with England, for an union of both Kingdoms, it is provided that the Commissioners for that treaty should not treat of, or concerning any alteration of the worship, discipline, and government of the Church of this kingdom, as now by law established. Therefore, &c." The Act then goes on strictly to confine the establishment of the Presbyterian Church to the limits of the kingdom of Scotland. Unless, therefore, the Presbyterian Ministers can, by a peculiar species of logic, prove that Canada is a part of the kingdom of Scotland, their legal claim to a co-ordinate establishment with the Church of England must fall to the ground. The truth is, that the words of the Articles of the Union to which they refer, have a reference, and a reference only, to commercial privileges, or to privileges arising out of mercantile transactions. If any other proof were wanting that the Church of Scotland has neither legal right nor title, by the Articles of the Union to any Establishment in her Majesty's dominions, beyond the limits of the said kingdom of Scotland, I will mention a circumstance not generally known, and carefully concealed by the Preachers of the Kirk, in their discussions on the subject, and which is decisive against their claims. After the Articles of the Union had been agreed upon by the English and Scotch Commissioners, the General Assembly, not content that their rights should be secured within the bounds of the kingdom of Scotland, drew up a Memorial to the Scottish Parliament, complaining, amongst other matters, "that the Sacramental Test being the condition of access to places of trust, and to benefits from the Crown, all of our communion must be debarred from the same, if not in Scotland, yet through the rest of the dominion of Britain, which may prove of the most dangerous consequence to this Church." Well, what was the reception which the Scottish parliament gave to this memorial? They enacted, I quote the words of Marshall, a Presbyterian Minister, and the author of a History of the Union,—they enacted,—"that no test inconsistent with the principles of their ecclesiastical establishment should be imposed upon Scotchmen, within the bounds of the Scottish kingdom; but a motion for rendering them capable of any office, civil or military, and of holding any command or place of trust under the Sovereign, within any part of Great Britain, was rejected."

After this rejection of the claims of the Kirk by the Scottish parliament then sitting in Edinburgh, and keenly alive to all matters affecting the honour and independence of their country, I will simply ask, with what face can the Presbyterian ministers come forward and tell their flocks that, by the Articles of the Union they have a right to an Establishment in any part of her Majesty's dominions beyond the

limits of the Kingdom of Scotland? In conclusion, I have only to express a hope, that my respectable countrymen will not permit themselves to be led away by agitation, or deluded into an idea that they possess rights which were ever renounced by the Scottish nation at the time of the Union, through their legitimate organ, the ancient Parliament of Scotland.

I have the honour to be, Sir, &c.

SCOTUS.

Note.—I observe in the *Montreal Herald*, that a writer who subscribes himself "A Follower of John Knox," founds an argument in favor of the claims of the Church of Scotland, from the circumstance of Scotland possessing at the time of the Union, the Darien Colony. This, however, is not the fact. The Darien Colony was annihilated in the previous reign of King William, and was not in existence at the time of the Union.

We are gratified to perceive that some of our contemporaries have taken the position on the debateable ground alluded to in our previous remarks, which we ourselves feel it a scriptural duty to assume; and as in any contest, the presence of able allies is inspiring, we are thankful for the co-operation which is now so seasonably afforded. A calm discussion of this question,—not upon republican theories, but upon those principles which, in the mother country, are set down as fundamental, established, and immutable,—would soon elicit a sound and healthful expression of public opinion; something very different from those ebullitions of party spirit which, instead of rational argument, we are so much in the habit of hearing. We give the following in general corroboration of the sentiments we entertain, from the *Brockville Statesman*:—

"If Religion is to be upheld as being of paramount importance to the well being of Society, let us have an Established Church, and but one. For the benefit of the people we would be tyrants enough, had we the power, to impose one Church on them. That it would be for their benefit, we will shortly make manifest."

"But what church ought to be established? This is a question, which we fear will not be so easily agreed upon. But if it could be agreed that it should be the one, which first gave light to a world of darkness, that one would be the Church of England. If it could be agreed now that we are tired and sick of the excess of religious novelty, that it would be more desirable to retrace our steps where more repose would be found in the pure and steady faith of our ancestors, we would fly into the bosom of the Church of England. It is the Church of the nation to which we are all proud to have the honor to belong, and there are a thousand endearing associations connected with it, which every member of the reformed faith, who has the least spark of patriotic or religious feeling glowing in his soul, must venerate."

There is another important point which should not be overlooked, and that is, the adherents of the Church of England are more numerous (though less noisy,) than any other church in the Colony. This we entertain no doubt, the census taken this year, when made up, will sufficiently prove."

We have alluded before to the temperate and useful letters of "Anglo-Canadian" in the *Commercial Herald*, in opposition to the fallacies which have been so sedulously advanced by the opponents of an Established Church. How the prejudices which are alleged to exist against this principle, have been begotten, the able writer in question very briefly and clearly explains:—

"It is further intimated that opposition to its principle will either endanger the stability of the Government, or render it tyrannical. Now, Sir, there would be no danger of the former evil were there no "stirrers up of strife;" for it may be taken as an universal axiom, that the people will never be dissatisfied, if left to themselves, so long as their persons and families are unmolested, their houses are their castles, their consciences are unshackled, and their property not immoderately taxed; your correspondent, ready as he is to hazard bold assertions, will I think hardly venture to say that even the hated principle of an Established Church will interfere with any of these rights. I again therefore repeat what I have before stated, that if free from unrighteous agitation, the community at large would ere long feel the utility and bless the defenders of a "qualified" and pious Ecclesiastical Establishment; and if so, all the reported threats of tyrannical government" vanishes into thin air!"

It is frequently asserted, though with an extreme ignorance of Ecclesiastical History, that the corruptions of the christian church are ascribable, primarily, to the imperial patronage of Constantine, and to the connexion of religion with the State. The writer above alluded to, in his fifth letter, very satisfactorily refutes that assertion, and proceeds to point out the advantages which have flowed from the alliance that some, either from ignorance or a less excusable prejudice, choose to reprobate. We regret that we have only room for the following remarks:—

"It is a fact worthy of especial consideration in a discussion of this nature, that it is to the fostering care or arbitrary enactments of sovereign princes that we owe the happy maturing of the blessed reformation itself. The celebrated Wicliff of England in the fourteenth century, and the Bohemian Reformers, John Huss and Jerome of Prague in the fifteenth, endeavored in vain to purify the Church, though the former succeeded in obtaining numerous followers, and the latter sealed their testimony with their blood. How shall we account for the entire failure of these good men, no wise inferior probably to those more successful reformers who succeeded them? In candour is it not to be attributed to the fact that they were unsanctioned by the civil power? How is it that the comparatively pure and simple Vaudois, who arose in the twelfth century, and for a time spread so rapidly over many parts of Europe, should in the nineteenth be reduced to a small number not exceeding 20,000, who are under the spiritual direction of thirteen pastors? Because instead of being nurtured, they have been frowned upon and discouraged by a bigoted court. Few nations gave fairer promise at the time of the reformation, of a religious regeneration than did France; some of its royal princes and many of the very flower of its nobility, with vast multitudes of the people, cordially embraced protestantism, and yet few countries, with the exception perhaps of Spain and Portugal, were eventually brought more completely again under papal influence; I think your well-informed correspondent must, *maugre* his prejudices, be convinced that this at least was owing to the want of regal support and continuance; especially as with the apostacy of Henry IV. the hopes of protestantism in France were sunk for ages. How different was the success of protestantism in Saxony, Switzerland, Geneva, Sweden, Denmark, England, &c. in all of which it was aided supported and advanced by the public authorities? Indeed, had it been otherwise, there is little rational ground for supposing that the Reformation would at that time have been brought to so glorious an issue. I appeal to Mr. Ryerson himself, whether, excellent, venerable and mighty as were the reformers, he does not believe that the violence of Luther, the severity of Calvin, the timidity of Melancthon, the simple purity of Zuinglius, and the courtier-like pliancy of Cranmer, presented far too discordant materials ever to have expected extensive lasting benefit to the church, had they not been variously controlled, checked or sustained, as occasion required, by the regal power. In concluding this letter, allow me to direct your attention to the singular and most important fact, that wherever you find the reformation permanently successful, you invariably find it maintained by the princely and righteous agency of an Established Church!"

"If these things are so I would solemnly warn the opposers of such establishments to take heed, lest haply they be found fighting against God."



In part of last week's impression, we copied from our expected contemporary, the Cobourg Star, a circumstantial account of a fatal accident which was said to have occurred at Whitley, and to have resulted in the death of Mr. George Saunders. This it has been subsequently ascertained, is a mere fabrication,—Mr. Saunders being alive and well. We were about to comment severely upon the circumstance;—but we are spared from any rebuke by the regret expressed by the parties concerned in its fabrication, at having allowed their juvenile sports to have betrayed them into an unseemly trifling with so serious a subject.

The account of the Eastern Clerical Association is unavoidably postponed till our next.

Summary of Civil Intelligence.

By successive arrivals of Packet Ships at New York, news from England to the evening of the 2d March has been received.

By the following declaration of Lord Glenelg in the House of Lords, it will be seen that his Lordship is no longer Secretary for the Colonies. He is succeeded in that office by the Marquis of Normanby; and Lord Ebrington, it is stated, has been appointed Lord Lieutenant of Ireland. The debate on Canadian affairs which was begotten by the discussion on the Address to the Throne, was very animated and satisfactory in both Houses of Parliament; and the admirable Speech of the Duke of Wellington, which we give below, will be read with delight by the loyal inhabitants of these Provinces.

RESIGNATION OF LORD GLENELG.

In the House of Lords on the 6th of February, Lord Glenelg, after answering a question of Lord Brougham, added:—"I beg your attention, my Lords, for a few moments. I am about to reply to the noble Lord in an affair connected with my administration, and in which my personal responsibility was involved. I am no longer in office. (Great sensation in the House.) I have felt it my duty to offer my resignation this very day; and I do not hesitate to communicate to you my reasons. On Tuesday morning a communication altogether unexpected, was made to me, emanating from the cabinet, which prescribed to me certain changes in my department, to which after mature deliberation, I was unable to accede. I regret to have been compelled to adopt this resolution at a moment when my resignation might retard the discussion of important colonial questions; but it was my duty to retire.—Nevertheless I beg the House to believe that it will find me always ready to answer for my conduct, and to give all the explanations that shall be necessary.

SPEECH OF THE DUKE OF WELLINGTON.

My Lords, I now come to the last part of the speech, to which I have listened with the utmost anxiety, and I am happy to find in this speech what was thought necessary on a former occasion, namely a declaration on the part of Her Majesty of her firm determination to maintain her sovereignty over her provinces in North America. My Lords, I could wish that this declaration of Her Majesty had been accompanied by corresponding efforts to enable her Majesty to carry these intentions into effect.

It is a trifling insurrection, and confined to one part of the country; but it has been accompanied by an invasion and attack upon the persons and property of her Majesty's peaceable subjects on all parts of the frontier adjoining the United States and for no reason whatever but because her Majesty's subjects are obedient and loyal to her Majesty (hear and cheers)

Certainly, my Lords, I should wish to see a corresponding preparation made, and measures adopted with a view of carrying into execution the intentions which her Majesty has declared of maintaining her sovereignty over these Provinces.—(Cheers.) My Lords, the system of private war which prevails on that frontier is unknown to any other part of the world. We read of such things in the history of barbarian nations; we read of such a system carried on against the Austrian monarchy, which lasted from century to century. All these were wars of barbarism against civilization. Never were there any instances of such wars between civilized nations, except in the case before us.

I trust noble lords and the other house of Parliament will look a little further into this very important subject and draw the attention of government closely to it; for it appears to me eminently necessary that some measure should be taken to induce the government of the United States to put into operation some effectual steps for the suppression of these outrageous proceedings. (Hear, hear.)

Let them consider closely the consequences of that invasion for it seems to me, that if some steps are not speedily taken on the part of Her Majesty to enforce that passage of the royal speech of which I approve so highly, we shall find our provinces of Upper Canada treated much in the same way in which the province of Texas has been treated. (Hear, hear, hear.) This is a point to which I beg to draw the particular attention of her Majesty's government.

I entreat them to consider this war as a great national war; (hear, hear,) to remember that the highest national interests are involved in it, and that we must proceed on a large scale of action, if we wish to bring it to an easy and satisfactory period (hear, hear.)

I have no doubt of the intentions of the President of the United States in the matter, but, at the same time, I cannot but feel regret when I see American subjects coming armed into our territory, armed and provided too, with cannon taken from the United States (hear, hear.) I cannot say but feel deep regret and much surprise, when I see these American subjects publicly invading our territories, and am told that it cannot be prevented by the Government of the United States (hear, hear.)

There can, I conceive, be no doubt but that the civil government of any country is capable at any time of preventing the collection of bodies of troops within its territory, and their invasion of neighbouring states, (hear, hear, hear.) But here we see the United States sitting down quietly, and taking hardly any notice whatever of the invasion by its subjects of the British Provinces, (hear, hear.)

On the affairs of Canada, Lord John Russell was explicit enough, declaring that the supremacy of England must be maintained in North America, at all hazards; and that whether the expense was great or small, ministers were ready to encounter it.

In the House of Commons of the 7th Mr. Villiers gave notice that he should not bring up the general question of the corn laws on the 19th, but only the motion to receive evidence at the bar of the House. The general question he should reserve for a future day.

Lord John Russell said he should not meet Mr. Villiers with any direct amendment. He should not propose the adoption of a fixed duty. He declared however that it was an open question in the cabinet—and that in his opinion, the time for a change in the corn laws had arrived. (Cheers from the ministerial benches.)

Lord Brougham presented the Birmingham petition against the corn laws, and gave notice that on the 15th he should move that evidence in support of it be heard at the bar of the house.

Earl Fitzwilliam expressed his conviction that some change must be made in the corn laws, but his belief that much less than a total repeal would be satisfactory to the petitioners and the country.

Lord Brougham affirmed that nothing less than a total repeal would be satisfactory.

Lord Durham rose again to ask when the papers relating to Canada would be placed on the table of the House. He had seen, with the deepest regret, the publication of a portion of those papers in a morning journal, (the Times.) He adverted to the attempts made in certain quarters to prejudice him in the public mind, in reference to the expenses of his mission declaring that every shilling of expense that related to himself had been defrayed by himself. He had received no salary, and incurred a loss of nearly £10,000.

Lord Melbourne declared his entire ignorance as to the publication of the report—how it had happened it was impossible for him to say. It would be idle however, to make farther de-

lay in bringing it before the House, since it had gone before the public; and on the 11th he would lay it before their lordships.

The Marquis of Londonderry gave notice that on the 14th he should put some questions relating to a very unmilitary proceeding, (the dinner given to Lord Durham by the Guards at Quebec—a proceeding, he said, which had caused as great a sensation in England as any other connected with Lord Durham's administration.)

In the House of Commons Lord John Russell expressed his astonishment at the publication of Lord Durham's report—and said it would be laid on the table on the 11th.

Col. Sibthorp gave notice that on the 21st he should move for a return showing the expenses of Lord Durham's mission February 11th Lord Melbourne laid on the table the papers connected with Lord Durham's mission and the affairs of Canada. He said

Ministers had found it impossible to make up their minds as to what course they should pursue, until they were in possession of the views of the noble earl who had filled the office of Governor General. But he begged leave to say, that now they were in possession of the information derived from that source, they would lose no time in giving to it their utmost consideration; and he was in hopes that, before the Easter recess, they should be enabled to introduce a measure for the purpose of putting a speedy end to the discontents that now unfortunately existed in Canada.

Lord Wharfedale asked for some explanation of the manner in which Lord Durham's report had got into the papers. If there ever was a document that ought to have been kept from the public until laid before parliament, that was the one. He insinuated that Lord Melbourne or Lord Durham must have had some agency in the publication.

Lord Durham disclaimed all such agency. He had received an official communication from Lord Glenelg, that the report would be laid before Parliament on the 5th, and that two thousand copies were printed for the purpose. On receipt of this information, he had given five or six copies, confidentially, to some of his particular friends—having leave to do so from one of her Majesty's ministers.

The Marquis of Londonderry withdrew his notice relative to the Guards' dinner at Quebec.

Lord John Russell, after placing on the table Lord Durham's report, said that government would bring forward a measure before Easter, and take the second reading on it immediately after the recess.

The Duke of Wellington inquired if there was any objection to producing Sir Francis Head's correspondence with the Colonial Office. Lord Melbourne said no, although he should not think proper to produce it on his own responsibility. The Duke then gave notice that he should move for it the next day, and also for Sir John Colborne's correspondence.

In the House of Commons Mr. O'Connell presented a petition from 10,000 inhabitants of Dublin, for a real union of Ireland with England, or none at all. They asked for an equality of representation, and that the majority should not be compelled to support the church of the minority. He gave notice that on the 28th he should bring in a bill upon the subject.

Mr. Leader presented a petition from two lawyers of Montreal, complaining that they had been deprived of their liberty unlawfully.—Mr. Lafontaine and Perrault.

PARLIAMENTARY PROCEEDINGS.

February 18.—In the House of Lords the Earl of Winchelsea inquired whether it was the intention of Lord Melbourne to lay on the table any papers relating to the appointment of Mr. Turlton. Lord Melbourne said it was not. Lord Winchelsea said that he should offer a motion on the subject the next day.

Lord Durham begged leave to inform the Earl of Winchelsea that Lord Melbourne had no part in making the appointment referred to. It was one that did not require the confirmation of any minister—he had made it on his own responsibility, and he was ready to defend it. The person referred to had rendered him essential service, and if again placed in a similar situation, he would again avail himself of the talents of that person.

Some 200 or 300 petitions from land owners were presented, against the abolition of the corn laws—and almost as many in favor.

Lord Brougham opened the debate on the subject with a long and vigorous speech, concluding with a motion that the petitions be referred to a committee of the whole, with a view to the production of evidence.

A very long debate ensued, in which Lord Melbourne opposed the motion, on the ground that there was no need of inquiry, the House being sufficiently in possession of the facts, and that the taking of evidence would only cause trouble and delay.

THE CORN LAWS.

In the House of Commons Mr. Villiers made his motion for taking evidence at the bar of the House, in support of the petitions against the corn laws.

The motion was resisted on the same grounds as in the other house—that evidence was not wanted for judicious legislation—and defeated by a vote of 361 to 172.

Lord Strangford gave notice that on the 25th he should call the attention of the house, to the state of relations between France and certain powers of South America.

Mr. Pryme gave notice of a bill to abolish grand juries.

Mr. Hume gave notice of a resolution to appoint no more Lords Lieutenant of Ireland.

February 22.—The Earl of Minto read a despatch from Admiral Douglas, stating that the affair in the Gulf of Mexico was all a mistake on the part of the Prince de Joinville, and that satisfactory explanations had been given.

The Earl of Roden inquired of Lord Normanby whether any definite information had been obtained respecting the murder of Lord Norbury. Lord Normanby replied that three persons were in custody, on suspicion—he could not admit that the murder was the result of an extended and alarming conspiracy.

The Earl of Roden insisted that it was—and censured the conduct of the noble Marquis.

Lord Normanby said he should be ready, at the proper time, to go into a full discussion of his conduct.

Lord Colchester moved for returns respecting the condition of the navy; which, after a long debate, were ordered.

February 25.—Lord Normanby gave notice that additional papers relating to Canada would be produced on the 28th.

Church reform and the distribution of Church property were the subject of an extended debate—on the second reading of the government bill relating thereto. Sir Robert Peel supported the bill.

February 26. Lord Charleville moved for additional returns from Ireland, preliminary to a discussion on the system of government there.

The Earl of Roden was challenged by Lord Normanby to name an early day for entering into that discussion—but was not prepared.

COLONIAL OFFICE.

Lord Normanby was sworn in as Colonial Secretary on the 22nd of February. His successor in the government of Ireland had not yet been named.

The Morning Chronicle announces the appointment of Mr. Labouchere as under secretary for the colonies, in the place of Sir George Grey.

The court circular of February 23 states that on the preceding day the Bishop of Vermont, U. S., had an interview with Lord Melbourne.

OPINIONS OF THE LONDON PRESS.

LORD GLENELG.

From the Morning Herald, Feb. 8.

Lord Glenelg is, in all the relations of private life, amiable and respectable. A more inefficient minister of state, however, it is utterly impossible that the country should ever again be afflicted with. We hail his retirement as a proof that the present Cabinet—sunk as it to the lowest level in public contempt—must speedily be broken to pieces. Utterly without principle as all the members of the present government have, for a long time, appeared to be, it would seem, after all, that there are yet some points, on which the more squeamish amongst them pretend to have scruples. Well, blessed be those scruples. Blessed must be any influence that shall rid the country of the most dangerous and disreputable administration that ever directed its destinies!

LORD NORMANBY.

From the Standard, Feb. 14.

Now the appointment of Lord Normanby's successor must be a thing of very little interest to her Majesty's loyal subjects in any part of the United Kingdom, but a worse man—a man more thoroughly disqualified for the office than Lord Normanby—it will pass the ingenuity of that Cabinet to find. Good sense, impartiality, loyalty, and firmness in the administration of his delegated authority—candour and honesty in representing the circumstances and wants of the country submitted to his care—are the requisites for the governor of a country in the precarious condition of Ireland. Instead of these qualifications Lord Normanby brought to his task the shallowest understanding—a morbid vanity beyond belief—an insane partisanship—hatred of the existing laws, and of all who maintain their authority—and a vacillating timidity which was the subject of contemptuous ridicule with all men of all parties: his candour and honesty may be measured by the truth of his so-often-vaunted tranquillization. Let Lord Melbourne do his utmost, he will scarcely find a man who will show to advantage in the Irish Vicerealty after Lord Normanby, unless it should please him to go himself as Lord Lieutenant to Ireland.

UPPER CANADA.

HOUSE OF ASSEMBLY.

FRIDAY, 22nd March, 1839.—Pursuant to the order of the day, the Addresses to His Excellency the Lieutenant Governor on the conduct of the State of Maine towards New Brunswick as amended, was read the third time and passed, and is as follows:—

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

MAY IT PLEASE YOUR EXCELLENCY:

We, Her Majesty's dutiful and loyal subjects, the Commons of Upper Canada, in Provincial Parliament assembled, beg leave humbly to represent to Your Excellency, that this House has learned with feelings of painful anxiety and regret, the proceedings of the people of "Maine," with respect to the jurisdiction over the "disputed territory," which has so long and unfortunately tended to excite and promote discord between Great Britain and the United States; that this House would be alike wanting in gratitude and patriotism were we to hesitate to assure the gallant New Brunswickers, that however we should regret a War with the United States, and would deprecate any display of improper feeling toward that country, we nevertheless pledge ourselves should such a result proceed from the conduct of "Maine" on this occasion, that we will support, maintain, and defend the rights of Great Britain, the honour of the Crown, and the unity of the Empire, with our energies and our lives. And we request that Your Excellency will, without loss of time, inform His Excellency Sir John Harvey of the feelings and views entertained by the people of this Province, as expressed in this House.

ALLAN N. McNAB, Speaker.

Commons House of Assembly, } 22d day of March, 1839. }

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

Ordered—That the bill to alter the limits of the Town of Cobourg, be read a second time to-morrow.

Mr. Boulton on the Committee of Privilege, to which were referred the petitions of L. Heyden and others, and Francis Leys and others, presented a report which was received and read; That Thomas D. Morrison, a member of this House for the East Riding of the County of York, has removed from this Province, and become a settled inhabitant of the United States of America, that a new writ should issue for the election of a member of this House in the room of the said Thomas D. Morrison.

SATURDAY, 23d March, 1839.—The Lieutenant Governor transmitted to the House of Assembly, in compliance with the Address of the House of the 15th inst, statements of the Receipts and Expenditure of the Casual and Territorial Revenue for the year 1838.

MONDAY, 25th March, 1839.—The petition of the United Synod of the Presbyterian Church of Upper Canada, praying for a share of the Clergy Reserves, was read.

Of the Ministers and ruling Elders of the Commission of the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, praying for the abolition of Rectors.

Mr. Sherwood from the Committee of Privilege to which was referred the petition of Real Admiral Van Sittars and others, presented a report which was received and read, viz:—That they recommend to the House to declare the seat of Robert Alway to be vacant, and to direct a Writ to issue for the election of another person to serve in his place.

Tuesday, March 26.—Mr. Gowan, seconded by Mr. Rut- tan, moves for leave to introduce a bill to increase the tax upon wild lands for the improvement of roads and bridges.

Ordered—That five hundred copies of the bill for levying a tax on wild lands, be printed for the use of members.

Mr. Prince, seconded by Mr. Gowan, moves for leave to bring in a bill to re-invest the Clergy Reserves in her Majesty for religious purposes.

Ordered—That two hundred copies of the bill re-investing the Clergy Reserves in the Crown be printed for the use of members.

Mr. Hotham, seconded by Mr. Kearnes, moves for leave to bring in a bill to alter and amend the law now in force, for the punishment of persons who shall induce or attempt to induce any Soldier to desert her Majesty's service.

The House was again put into a Committee of the whole on the bill to authorise the Banks in Lower Canada to carry on business in this Province.

Mr. Speaker reported that the Master in Chancery had brought down from the Honorable the Legislative Council a Message, and an Address to his Excellency Sir John Colborne, which that Honourable House had passed and requested the concurrence of this House thereto.

The Message was read by Mr. Speaker as follows:

Mr. Speaker.—The Legislative Council have passed the accompanying Address to his Excellency Lieutenant General Sir John Colborne, congratulating his Excellency upon being called to the Government of British North America, and request the concurrence of the Commons House of Assembly therein.

JONAS JONES, Speaker.

Legislative Council Chamber,

Twenty-fifth day of March, 1839.

The Committee adopted the Address, and Messrs. Robinson and Boulton were ordered by the Speaker to carry the

Address up to the Honorable the Legislative Council, and to inform that Honorable House that this House had concurred in the same.

The House was again put into a Committee of the whole on the bill to define the powers of Rectors.

UNION OF THE PROVINCES.

RESOLUTIONS passed by the House of Assembly and sent to the Honorable the Legislative Council for their concurrence, on the subject of a Union of the Provinces of Upper and Lower Canada.

Saturday, March 23.

Resolved, That during the last Session of the Legislature, a series of Resolutions was adopted by this House, attributing the chief causes of the evils under which these Provinces have suffered, to the injudicious division of Canada into two Provinces, which, with an Address dated 26th February, 1838, were transmitted to the Home Government, praying for the adoption of such measures as would carry the same into effect.

Resolved, That the experience of the past year confirms this House in the opinions then expressed, and they are still of the same opinion, that a United Legislature for the Canadas, on the terms then proposed, is indispensable; and that farther delay must prove ruinous to the best interests of the Canadas.

Resolved, That as measures deeply affecting the future interests of this Province, are now pending before the Imperial Parliament, it is of the utmost importance that one or more authorised agents, deputed by this House, should proceed forthwith to England to represent the true interests and opinions of her Majesty's faithful subjects residing in Upper Canada.

Wednesday, March 27.

Resolved, That in reference to the Resolutions of this House on the subject of a Legislative Union of the Provinces of Upper and Lower Canada, this House is distinctly opposed to that measure, unless the conditions as embodied in the following Resolutions be fully carried out in any Act to be passed by the Imperial Legislature for that purpose:

1st. Resolved, That in the event of the Union of the Provinces of Upper and Lower Canada, the Seat of Government should be within the present boundary of Upper Canada.

2d. Resolved, That that portion of Lower Canada lying east of the Madawaska, and south of the St. Lawrence, consisting of the Counties of Gaspé, Bonaventure, and Ramouski, be attached to the Province of New Brunswick.

3d. Resolved, That a proper qualification for Members of the Legislative Council and House of Assembly be fixed upon by the Act of Union.

4th. Resolved, That the Act of Union not to make void any of the appointments of the present Legislative Council, in full confidence that future appointments will be made in such manner, from the different Districts, as best to secure the commercial, agricultural, and general interests of the Province.

5th. Resolved, That the number of Members to be returned to serve in the House of Assembly be as follows: From Lower Canada 50 Members. From Upper Canada as at present.

That the Elective Franchise in Counties be confined to those who hold their lands in free and common socage from and after a time to be settled by the Imperial Parliament, not later than the year 1845, and that it be strongly urged on the Imperial Parliament to pass immediate measures for facilitating the change of tenure in Lower Canada, so as to extend to them the exercise of the Elective Franchise with as little delay as possible.

6th. Resolved, That a new division of Lower Canada into Counties be made by the Governor and Council of that Province so as to provide for the election of such number of members as, together with the members from cities and towns, make up the number to be returned from Lower Canada.

7th. Resolved, That the English language be spoken and used in the Legislature, Courts of Justice, and in all other Public proceedings.

8th. Resolved, That Courts of Appeal and Impeachment be established within the United Province.

9th. Resolved, That the Surplus Revenue of the Post Office, together with the Casual and Territorial, and every other branch of Revenue, be placed under the control of the Legislature.

10th. Resolved, That until otherwise provided for by the United Legislature, the Courts and Laws to remain as at present.

11th. Resolved, That the debt of both Provinces shall be chargeable on the Revenue of the United Province.

12th. Resolved, That the Local Legislature have power to originate duties, or reduce them from time to time, as they may deem necessary and advisable, subject, however to restrictions similar to those of 42d Section of 31st Geo. III. chap. 31, respecting certain Local Acts.

13th. Resolved, That with the above exceptions, the principles of our Constitution as contained in 31 Geo. III. chap. 31, remain inviolate.

14th. Resolved, That there be two Commissioners appointed to proceed to England on the part of this House, and that Sir Allan N. McNab, Speaker of the House, and William Hamilton Merritt, Esquire, M. P. for the County of Haldimand, be the said Commissioners.

The above were passed by the following vote:

Yeas.—Messrs. Aikman, Armstrong, Bockus, Burrit, Burroell, Cameron, Cartwright, Chisholm of Halton, Cornwall, Duncombe, Ferrie, Hotham, Hunter, Kearnes, Lewis, Malloch, Manahan, Marks, Matthevson, McDonell of Stormont, McKay, McLean, McKicking, Merritt, Morris, Powell, Prince, Rykert, Salmon, Shade, Shaver, Sherwood, Solicitor General, Thorburn, Woodruff—35.

Nays.—Messrs. Attorney General, Boulton, Caldwell, Gamble, Gowan, McDonell of Northumberland, Moore, Murray, Parke, Robinson, Ruttan—11 Majority 24.

The debate on the Clergy Reserves continued throughout Monday and Tuesday, but no decision had been arrived at.—It was supposed that the question of the Union of the Provinces would be lost in the Legislative Council.

The steamer St. George touched here on Thursday evening, being her first trip to Kingston for the season.

List of Letters received to Friday, April 5: Rev. J. Grier; Rev. H. J. Grasett, rem.; Rev. F. L. Osler, add. sub. and rem.; G. S. Boulton, Esq.; J. W. Gamble, Esq.; Rev. R. H. Bonne, rem.; Lord Bishop of Montreal; J. Kent, Esq. (3); Rev. A. Palmer, rem.; H. Ruttan, Esq.; T. G. Anderson, Esq. rem.; Rev. J. Leeds, rem.; Rev. W. Macaulay, add. sub.; Mr. Wm. Clark, rem. The poem on "Marriage" by M. F. Tupper is received.



Poetry.

THE RESURRECTION OF THE BODY.

Why speak they so lightly when death,  
Dishonours man's mortal abode,  
Which Jehovah inspired by his breath,  
And the Saviour redeemed by his blood?

Though but casket of clay to enshrine  
A gem of ethereal ray,  
It was framed by a power divine,  
And shall last when earth's glories decay.

This fabric so fearfully made,  
Shall but shrink in the grave for a while,  
To revive in new glories arrayed,  
Where no change shall its lustre defile.

It is sown in corruption and shame,  
As a seed to decay it is sown;  
It is raised where no sorrow, nor blame,  
Nor dishonour, nor weakness is known.

It is sown in man's weakness of earth,  
It is raised, blessed Saviour, like thine,  
With the radiance of heavenly birth—  
Immortal, and all but divine.

Then the soul in her deathless behest,  
Shall forgive her once treacherous friend,  
And again be her tenant and guest,  
In a friendship that never shall end.

Dublin Record.

CHURCH CALENDAR.

April 7.—First Sunday after Easter.  
14.—Second Sunday after Easter.  
21.—Third Sunday after Easter.  
25.—St. Mark's Day.

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. XX.—THE CANADIAN LAKE.

During a very severe winter in British North America, I was much delighted to trace all the splendid phenomena of frost and thaw. The intensity of the first was inconceivable by any who have not experienced it; consequently a description would, to some readers, be incredible. The beauty and magnificence displayed in many instances through the operation of the latter, were captivating. On one occasion, I was watching the struggle between a full volume of water flowing in from the sea, through the channel of a noble river, and the blocks of ice that, though broken, still disputed the passage; and tracing the process by which, as I knew, the grand rivers of that region were cleared of their obstructions, I called to mind a small, beautiful lake ombosomed in the woods a few miles from my dwelling, and so completely land locked, that it was impossible for the broken ice to find an outlet. I also knew the depth and solidity of the congealed mass, and that it must require a length of time to dissolve such a body, where woods and hills overshadowed it from the sun's ray. Mentioning this difficulty to a friend, he gave me the following solution:—

"The lake of which you speak, and others like it, are frozen more deeply and firmly than you suppose; and if no method of removing the ice, except by dispersion or solution, had been provided, the dwellers in their vicinity would be in a pitiable plight. But a most extraordinary phenomenon, such as you would never imagine, is connected with the subject, and I will endeavour to describe it. As the season advances for setting the waters free, the surface of the frozen lake is observed to become porous; and this increases, until it almost resembles a honey-comb. Some indications are then perceived round the edges, so well understood by the surrounding people, that they can calculate with tolerable exactness when the expected event will take place, and many assemble to witness the singular spectacle. It usually occurs in a bright day, when the sun is high. With a mighty crash, the ice at once separates from the banks to which it had adhered, the water bubbles up through thousands and thousands of the little apertures that I have described; and the ponderous mass, thus broken from its hold and overwhelmed, sinks, with a sound resembling no other that I have heard, to the bed of the lake.

"It is a moment of great joy to the spectators, who have suffered many inconveniences from the lengthened frost: and the blue waters dancing freely in the sunshine, seem to participate in their delight. You may imagine what a change passes over the face of the country; and bird and beast hastening to quaff the tide, while the Indian prepares to launch his canoe, and the hunter exchanges his weary circuit for a light paddle across the lake. I have stood for a whole day enjoying the scene,—not one of the least wonderful in this land of wintry wonders." Had circumstances allowed it, I should have been found among the watchers for the enfranchisement of the waters; but I was disappointed. The description, however, made an impression on my mind that I could not afford to lose. Obstructions have often been thrown across my path, as insurmountable by any power of mine as the deep, thick, solid body of ice was unremovable by human hand; and I have looked around, and seeing no way open, have been on the point of yielding to despondency, the offspring of unbelief, when a thought of the Canadian lake has revived my confidence, and enabled me to cast anew all my care upon Him, who has given me proofs, as unnumbered as the sands, that he careth for me. Almighty to deliver and to save there is no restraint with him; but without causing events to diverge from the wonted calm and orderly course of his providential government, he puts aside whatsoever menaces the security of his people; forcing them to acknowledge that glorious proclamation of his name and attribute, "I am the Lord: I change not."

And if in the temporary difficulties of this life, how much more strikingly does the type apply to that which is of eternal moment! Tied and bound in the chains of its sins, the soul lies pressed under that ponderous burden; no way of deliverance open, no hope of casting off the frozen fetter. The sun may shine on all besides, and all other things may fill their sphere of usefulness; but the spirit, conscious of its own hopeless imprisonment, can neither itself rejoice in the light of heaven, nor minister refreshment to those around. "Who shall deliver me from the body of this death?" is a query that could never be answered, had not the Lord provided a way inconceivably wonderful, perfect, and sure. He speaks the word and the fetter falls: the dark and heavy burden of sins is "cast into the depths of the sea," no more to be seen or remembered but in connexion with the stupendous deliverance wrought. The freed spirit swells and sparkles in the gladness of unclouded day; and hastens to glorify the God of its salvation, by communicating to others, as a good steward, the manifold gifts received from him,—this its present and never failing theme of gratitude and confidence: "Is there any thing too hard for the Lord?"

THE PROTESTANT REFORMATION IN ENGLAND.

To the Reformation we owe it, that a knowledge of religion has kept pace in the country with other knowledge; and that, in the general advance of science, and the general appetite for enquiry, this paramount principle of all has been placed in a position to require nothing but a fair field and no favor, in order to assert its just pretensions. We are here embarrassed by no dogmas of corrupt and unenlightened times, still riveted upon our reluctant acceptance by an idea of papal or synodical infallibility; but stand with the Bible in our hands, prepared to abide by the doctrines we can discover in it, because furnished with evidences for its truth (thanks to the Reformation for this also) which appeal to the understanding, and to the understanding only; so that no man competently acquainted with them need shrink from the encounter of the infidel, or feel, for a moment, that his faith is put to shame by his philosophy. Infidelity there may be in the country, for there will ever be men who will not trouble themselves to examine the grounds of their religion, and men who will not dare to do it; but how far more intense would it have been, and more dangerous, had the spirit of the times been, in other respects, what it is, and the Reformation yet to come, religion yet to be exonerated of weights which sunk it heretofore in this country, and still sink it in countries around us; inquiry to be resisted in an age of curiosity; opinions to be bolstered up (for they may not be retracted) in an age of incredulity; and pagans to be addressed to the senses, instead of arguments to the reason, in an age which, at least calls itself profound! As it is, we have nothing to conceal; nothing to evade; nothing to impose; the reasonableness, as well as righteousness, of our reformed faith, recommends it; and whatever may be the shocks it may have to sustain from scoffs, and doubts, and clamour, and licentiousness, and seditious tongues, and an abused press, it will itself, we doubt not, prevail against them all, and save, too (as we trust), the nation which has cherished it, from the terrible evils, both moral, social and political, that come of a heart of unbelief.—Rev. I. J. Blunt.

WINDHAM.

Such is the fate which attends political not less than literary distinction, that the name of Windham, upon whom some of his contemporaries considered the mantle of Burke to have fallen, is rapidly fading from the history of senatorial eloquence. Wraxall says, that while yielding to his illustrious competitor in general and classical acquirements, he equalled him in splendour of imagery, affluence of language and elevation of fancy. When Sir Arthur Wellesley, after the battle of Talavera, had been raised to the dignity of Viscount, Windham observed "that he disapproved of Sir Arthur's being thus elevated over a whole gradation of the peerage, because if he made two more such leaps, the Red Book would not hold him." He was a Canning without the polish. \* \* \*

When visiting Cromer Hall, Wilberforce examined with great interest the books containing the marks made by Windham in the perusal. His mind, he said, was in the last degree copious; the soil was so fertile, seratch where you pleased up came white clover. He added that he possessed many of the qualities of a hero, but that his predominant fault as a statesman consisted in his antipathy to the popular side of a question. He describes him as a most wretched "man of business, without precision or knowledge of details, even in his own measures."

When Wilberforce was at the lakes in 1818, he was shown Dr. Johnson's affecting farewell to Windham:—"May you and I find some humble place in the better world, where we may be admitted as penitent sinners. Farewell; God bless you for Christ's sake, my dear Windham." Johnson entertained the highest opinion of his talents. Writing to Dr. Brocklesby, from Ashbourne, in 1784, he says, "Windham has been here to see me. He came, I think, forty miles out of his way, and stayed about a day and a half; perhaps I make the time shorter than it was. Such conversation I shall not have again till I come back to the regions of literature, and there Windham is inter stellas luna minores.—Church of England Quarterly Review.

The Garner.

THE GREAT COURT OF INQUIRY.

God hath warned us that the inquiry into every man's conduct will be public.—Christ himself the Judge, and the whole race of man, and the whole angelic host, spectators of the awful scene. Before that assembly every man's good deeds will be declared, and his most secret sins disclosed. As no elevation of rank will then give a title to respect, no obscurity of condition shall exclude the just from public honour, or screen the guilty from public shame. Opulence will find itself no longer powerful, poverty will be no longer weak; birth will no longer be distinguished, meanness will no longer pass unnoticed. The rich and poor will indeed strangely meet together; when all the inequalities of the present life shall disappear, and the conqueror and his captive, the monarch and his subject, the lord and his vassal, the statesman and the peasant, the philosopher and the unlettered hind, shall find their distinctions to have been mere illusions. The characters and actions of the greatest and the meanest have, in truth, been equally important, and equally public; while the eye of the omniscient God hath been equally upon them all,—while all are at last equally brought to answer to their common Judge, and the angels stand around spectators, equally interested in the dooms of all. The sentence of every man will be pronounced by him who cannot be merciful to those who shall have willingly sold themselves to that abject bondage from which he died to purchase their redemption,—who, nevertheless, having felt the power of temptation, knows to pity them that have been tempted; by him on whose mercy contrite frailty may rely—whose anger hardened impenitence must dread. To heighten the solemnity and terror of the business, the Judge will visibly descend from heaven,—the shout of the arch-angels and the trumpet of the Lord will thunder through the deep,—the dead will awake,—the glorified saints will be caught up to meet the Lord in air; while the wicked will, in vain, call upon the mountains and the rocks to cover them. Of the day and hour when these things shall be, knoweth no man; but the day and hour for these things are fixed in the eternal Father's counsels. Our Lord will come,—he will come unlooked for, and he may come sooner than we think.—Bishop Horsley.

PATIENCE.

Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility; patience

governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, tramples upon temptations, endures persecutions, consummates martyrdom.—Patience produces unity in the church, loyalty in the state, harmony in families and societies; she comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman and improves the man; she is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex and every age. Behold her appearance and her attire! Her countenance is calm and serene as the face of heaven unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen in her forehead. Her eyes are as the eyes of doves for meekness, and on her eye-brows sit cheerfulness and joy. Her mouth is lovely in silence, her complexion and colour that of innocence and security; while, like the virgin, the daughter of Zion, she shakes her head at the adversary, despising and laughing him to scorn. She is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a Cross. She rides not in the whirlwind and stormy tempest of passion, but her throne is the humble and contrite heart, and her kingdom is the kingdom of peace.—Bishop Horne (from Tertullian).

CONSCIENCE.

Conscience is that light which God hath set up in every intelligent and rational creature to direct them, admonish and censure them; it exercises the office of a lawgiver in directing them; of a monitor and witness to advertise or testify for or against them; of a judge to sentence them. Conscience is the clearest beam of divine light, and of the image of God in the soul of man; it is the purest fountain of morality, and that which most hardly admits of a wrong bias. When men are most corrupt in their judgments, vicious in their wills and affections, debauched in their profane practices; yet their conscience will still check and challenge them.—Conscience is a light which God hath set up in man to be a witness. The malice of devils and men cannot totally extinguish it, but of necessity they must believe there is a God to judge and punish them, notwithstanding all their endeavours to extinguish this light, and of their desires to believe that there is not a God. They may sear, cauterize, and stupify their conscience; yet, as a drunken man, it awaketh out of sleep, though it speak not distinctly and efficaciously. So much, however, shall they know by the voice, and smatterings of it, that it is alive. Conscience is either the best friend, or the worst enemy a man hath.—Archbishop Leighton.

SACRAMENTS.

God did not think it fit that man should be absolutely happy in the state of innocence, without revealed religion and the use of sacraments. For the discovery of what was good and evil was to proceed from a continued communication of divine wisdom, which would have been equivalent to a revelation; and the trees of knowledge and of life were truly sacramental; they were outward and visible signs, and means of grace, which is the true notion of a sacrament. And then judge with yourselves what pride and folly it is for any in this corrupted estate to pretend that they are too spiritual for such, or that they need them not in order to communion with God. Man, in his state of perfection needed them, how much more must we in our present condition of corruption and aversion from God? Let us not therefore despise or abuse them. Death was the consequence of the violation of the sacramental tree, and the same is threatened as the punishment of our abusing the Christian Sacraments; 1 Cor. ii. 29.—He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. The neglecting of them is no less penal; John iii. 5.—Except a man be born of water and the spirit he cannot enter into the kingdom of heaven. And John vi. 53.—Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you. These are expressly offered to us in the Sacrament of the Lord's Supper, and we are sure in that the faithful feed on them. And though their feeding may not be confined to the use of the outward elements, yet whoever rejects them, debars himself of the spiritual food communicated by them: for when God has appointed means to obtain a blessing, it is reasonable to believe that he will never grant it to those who neglect or contemn them.—Archbishop King.

MIND AND MATTER.

The superiority of mind to matter has often been the theme of eloquence to moralists. For what were all the wonders of the latter and all its glories, without a spectator mind that could intelligently view and that could tastefully admire them? Let every eye be irrevocably closed, and this were equivalent to the entire annihilation in nature of the element of light; and, in like manner, if the light of all consciousness were put out in the world of mind,—the world of matter, though as rich in beauty, and in the means of benevolence as before, were thereby reduced to a virtual nonentity. In these circumstances, the lighting up again of even but one mind would restore its being, or at least its significance, to that system of materialism, which, untouched itself, had just been desolated of all those beings in whom it could kindle reflection, or to whom it could minister the sense of enjoyment. It were tantamount to the second creation of it—or, in other words, one living intelligent spirit is of higher reckoning and mightier import than a dead universe.—Dr. Chalmers.

TEST OF A TRUE CHURCH.

When a Church records its faith in a short, simple and comprehensive creed, embodies that creed in a living form of prayer, and appeals to the Bible as its sole authority in all things, it deprives itself of the power to cloak an error. It stands forth in the light, that all its deeds may be approved. If it be wrong, if it teach for doctrine the commandments of men, it cannot evade its responsibility; for here is the recorded tenet from which it cannot shrink, and there the standard by which it must be tried. Sure to be assailed with a force and ingenuity which nothing but truth can resist, if it endure the assaults of talent and learning through ages, yet stand in its purity and strength, admired by the wisest, and loved by the best of men, we may be sure that God is with it.—Osler's Church and King.

Advertisements.

THE HOME DISTRICT SCHOOL.

THIS School, agreeably to a previous announcement, will be re-opened on Thursday, the 10th instant, in the District School-house, in this City, under the superintendence of MARCUS C. CROMBIE.

In presenting himself, in his official capacity, to this enlightened community, and in soliciting a share of their patronage, Mr. C. respectfully begs leave to intimate, that he has, for upwards of eighteen years, been an approved and a successful Teacher in Canada,—seven, in the Montreal Royal Grammar School; eight, Master of the Montreal Academic Seminary; and, for the last three years and upwards, Master of the Prince Edward District School.—As soon as the School warrants the expense, competent Assistants, French and Drawing Masters, will be engaged.

CARD OF STUDIES, TERMS, &c.

STUDIES.	Terms per Qr.
	£ s. d.
English, Spelling and Reading, Mental Arithmetic, and Latin, for the first year,.....	1 0 0
English Spelling and Reading, Writing, Practical Arithmetic, and Book-keeping; English Grammar, English Composition, and Elocution; Geography, Ancient & Modern; Construction of Maps, and Use of the Globes; Civil and Natural History; Elements of Astronomy; Latin and Greek Classics; Euclid; Algebra, &c. &c. &c. ....	1 10 0
Fuel for the Winter Season,.....	0 7 3
Contingencies,.....	0 1 6
The full quarter charged, if the Pupil is once entered. No deduction but for sickness.	
Hours of attendance, in the Winter Season, from 9 to 12, A. M., and from 1 to 3, P. M.; and in the Summer Season from 9 to 12, and from 2 to 4. Holidays, in the Summer Season, six weeks; and in the Winter Season, two weeks. By order of the Board of Trustees.	
M. C. CROMBIE,	Principal.
Toronto, 7th January, 1839.	32—1f

FOR SALE.

A FARM pleasantly situated within four miles of Cobourg (to which there is a good road), containing 100 acres, 50 of which are cleared and fenced. It is well watered, and has an excellent mill-seat upon it. Upon the premises are a dwelling-house, barn, stable, and shed, in good repair.—Application may be made (if by letter, post paid) to the Editor of the Church or Cobourg Star. 41—1f.

ASSISTANT WANTED.

IN consequence of the rapid increase of Pupils in the District School of Johnstown District, at Brockville, the Principal is desirous of engaging a permanent Assistant, to whom a liberal compensation would be given. Satisfactory testimonials as to character and acquirements from at least one clergyman would be expected. For particulars apply (post paid) to the Rev. Henry Caswell, Principal of the Johnstown District School, Brockville. 40—1f.

A LADY of the highest respectability is anxious to receive two or three children, from six to twelve years of age, who would be boarded and educated in her family. They would be instructed in the usual branches of a good English education, and the greatest attention would be paid to their religious improvement. Music, Dancing, Singing and the Guitar would be taught, if required. Application may be made (if by letter, post paid), to the Rev. A. N. Bethune, Rector of Cobourg, or Mr. Sheriff Ruttan, of the same place. Cobourg, January 18th, 1839. 32—6w.

THE REV. R. V. ROGERS, Rector of Richmond, Bathurst District, has a vacancy in his family for another THEOLOGICAL STUDENT, Application, if by letter, to be post paid. Parsonage, Richmond, January 14 h, 1839. 32—1f.

WANTED.—In a Private Family, on the first of May next, a Gentleman duly qualified to teach Greek, Latin, Mathematics, &c. and fully qualified to prepare pupils for either Oxford or Cambridge. Apply personally, or by letter post paid, to the editor of the Church. 37—1f

CHAMPION, BROTHERS & CO. TORONTO.

Importers of Hardware, &c. &c.

HAVE on hand a general and well assorted Stock of Shelf Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES made at the Factory originally built by the late Harvey Shepard, and afterwards occupied by John Armstrong. As Shepard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Champion's are made by the same workmen and from the very best material, to insure for them the same continued preference.

C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of Cooking Stoves, Six Plate do. Parlor do. Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838. 71f.

The Church

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TERMS.

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