EGYPT MISSION OF THE CHURCH MISSIONARY SOCIETY. Appointment of Andraus, formerly a pupil in the Cairo School, to the office of Abuna for Abyssinia.

The Abyssinian Church is, by its constitution, under the government of a Bishop, called an Abuna, who is consecrated by the Coptic Patriarch. The Abyssinians is consecrated by the Coptic Patriarch. The Abyssimans have for some years been without an Abuna, in consequence of the distracted state of their Church and country. They have lately made an application to the Patriarch; and it appears that he has appointed an Egyptian Youth, named Andraus, to this high office. The Rev. W. Krusé thus writes, May 20, 1841:—

"About a fortnight ago, an embassy arrived here from Abyssinia, to obtain an Abuna. The embassy consisted of vive four persons of whom seven have already died

of sixty-four persons, of whom seven have already died here, and twenty-five are now going to Jerusalem. They brought large presents to the Patriarch, as well as to the Pasha: the Pasha, it is said, returned a present to the

embassy of forty purses—200l. sterling.

"It is very probable that one of my former pupils will be elected as Abuna for Abyssinia. His name is Andraus: he was in the same class with Hannah Gauli, now Translator in Malta. Andrâus was a clever boy, diligent, and quick in learning; and having made considerable progress, he was made Teacher of the Day School. But no gress, he was made the sound of the pressed him for money; in consequence of which a conflict took place, from which the lad rid himself by taking refuge in a con-This occurred in 1836, when I was in Europe. After my feturn in 1837, I received several interesting letters from him, from which I perceived that my labour lead not been in vain. He studied in the convent, with all zeal the Coptic language; and very often applied to me for a new supply of Arabic books printed at Malta, which he distributed among his brethren. Last year 1840 he was a proper supply of Arabic books printed at Malta, which he distributed among his brethren. Last year 1840, he was on a visit in Caïro, and called on me s ral times; when I was glad to find that the religious impressions he had received in the Seminary were still abiding. Even at that time he had received a hint from the Patriarch, that, on account of his progress in his studies, and his religious sentiments, he, the Patriarch, intended to make him Bishop of Abyssinia, whenever the Abyssinians desired one. At that time I could scarcely Abyssmans desired the. At that that the believe it; but it appears now to have been a true report: for, a few days after the arrival of the embassy, the Fatriarch sent for him; and he arrived here a few days ago, and was according to their custom, confined in the Partiarchate until his election should be decided. The Patriarch called the Elders of the Church to a conference Patriareh called the Elders of the Church to a comerciece with regard to the appointment of Andraus. The Patriarch declared he knew of no one better qualified than Andraus; and the Abyssinians said they would have no other but him: but the Elders of the Church though him. too young, he being only twenty-one years of age. Now, in order to do right to every party, the Patriarch has sent for a man from another convent; and when this man shall arrive, the Patriarch will take both into his Church, and pray over them; and whom the Lord shall point out,

he will then ordain as Abuna, or Bishop of Abyssinia.

"I cannot help expressing my cordial wish that Andraus may be chosen; not indeed from personal motives, but solely for the great advantage to the Abyssinian Mission which would be likely to accrue from his appointment. I am sure the Missionaries would be protected by him, as long as he lives: he would also distribute as many books as I might send him, and perhaps with more advantage than a Missionary: he would keep up a constant correspondence with me; and I should never cease to pray for him, that the Lord may give him his Spirit; and make him truly a Missionary. What a rich blessing this would be to noor Abyssinia!"

In a subsequent letter, dated June 17, 1841, Mr. Krusé

"On Lord's Day the 23d of May, Andraus was ordained Bishop and then Metropolitan of Abyssinia; and received the name of Abba Salama.*"

Mr. Lieder thus writes on the

STATE OF THE COPTS.

"There are also encouraging changes gradually going forward in the immediate field of our own labours; namely, in the Coptic quarter. There have been, since the commencement of 1840, no fewer than seven schools opened among the Copts in Caïro; two in the quarter formerly the residence of Mr. Müller, and five in our own, the Schoolmasters of which have all applied to us for help and books. This we have ever considered as a sacred duty; and have ever been ready to supply them richly with the necessary elementary works from the Society's Press in Malta, as also with the Word of God, according to the number of their munis. Many of their forward in the immediate field of our own labours; nameaccording to the number of their pupils. Many of their old schools, both within and without the city, have likewise been liberally supplied. In former years, our books were received in the schools rather with indifference, especially by the Teachers: but the times are changed; for the same men are those who seek most eagerly to obtain them, thus acknowledging their value. The priests and monks are equally anxious for our useful publications, and often frequent our houses for the Word of the Living God. We remember that the period has not long passed, where we and our books were regarded by these very inaccording to the number of their pupils. Many of their when we and our books were regarded by these very in wher we and our books were regarded by these very individuals with a suspicious eye, and looked upon almost with scorn. They now see their error. The first who came wished to provide himself with books, particularly the Psalms and Four Gospels in the Coptic and Arabic languages. Others followed, wanting supplies for their respective churches; some for their individual use in their convents, &c. We have also received applications of this kind, during the year, by letter, from the convents in both the Eastern and Western Deserts; namely, in the former, from Mar Anthonius and Mar Boulus; and in the latter, from those of the Natron Lakes, or Mar Macarius's

These auspicious results we cannot but consider as These auspicious results we cannot out consider as having been, under God, greatly accelerated by the upright, bold, and Christian propositions made by the Rev. T. S. Grimshawe to the Coptic patriarch. He, in the presence of bishops, priests, and a concourse of their most respectable followers, said, that the present state of education for their priesthood was inefficient, and did not at all correspond with an upper the wants of the Church in all correspond with or meet the wants of the Church, in these important times; but that if his Holiness the Patriarch wished for the better instruction of a superior priest-hood, he was sure that the Church Missionary Society would be ready, in all Christian love, to open for them so

In respect to this very desirable object, we have further to observe, that our long silence, in regard to it, has been induced by the political state of the country, in con-nexion with the natural fear of the Coptic Christians to enter, at the present time, into anything like an open and intimate combination with England. The experience and persecutions of many ages have rendered them very cautious. But we have reason to consider, that the future erection of such an establishment is far from being hopeless; for, according to appearances, it seems, that as soon as peace shall be perfectly restored, the principles of this an will be publicly announced, and then in general be

carried into open execution.

"The religious meetings of the Copts are to us of lively interest; because in them the Word of God is read in the common language of the country, and then discussed These meetings, we are happy to state, continue with little interruption—a proof, we think, that they are the work of that Spirit through whom all have access to the Father: for 'faith cometh by hearing, and hearing by the Word of God;' and 'blessed is he that readeth, and they that hear,' saith the Lord. A revival is evidently companies in this ancient portion of the Christian Church. mencing in this ancient portion of the Christian Church. The seed which has been sown among them with so many prayers and anxieties is about, we trust, to spring up, in all the beauty of humility and faith. Oh that the power and the grace of Almighty God may bring these promising seedlings to ripe and mellow fruit; that in due season they may bear thirty, sixty, and a hundred fold—fruits worthy of the garner of Him who is 'the Lord of the Harvest,' as a recompence for 'the travail of his soul!'

"While their proceedings in general are satisfactory,

there are many occurrences in their assemblies, which painfully remind us of the spiritualizing and supercilious age of Origen—a spirit, in his time, at once to be admired and pitied. As an example, we will only mention, that, in one of their chief meetings, they disputed for seven days about the proposition, 'If the angels have wings in reality, or not;' and although some of them proved, from large town to secure internal discipline, a collegiate institution. the Scriptures, that the angels were there described as winged—a point which was beyond dispute—yet the majority of the disputants carried the question, that as spirits could not be in want of wings, those passages must be taken in a figurative sense. Disputes of this kind especially take place when priests and monks attend their

* The inaugural name of Frumentius, first founder of the Abyssinian Church, on his ordination by St. Athanasius of Alexandria.

meetings. They meet daily; Saturdays excepted, when

they prepare for church. "There are now four of these meetings, which we have visited several times. Yet perceiving, that though we were received in a friendly manner, there was also much shyness and fear-arising from the political confusion in which the country was entangled—we deemed it wisest to lessen the number of our visits, until a more favourable season should bring greater security to these followers of

"Our relations with his Holiness the Coptic Patriarch are, in every respect, friendly and pleasing; much approaching toward a spirit of real Christian brotherly love. For instance, when Mr. Schlienz commissioned Mr. Lieder to find out one or two persons in Cairo competent to undertake the correction of the proof-sheets for the new Translation of the Arabic Scriptures, Mr. Lieder first made the proposition to the Patriarch; who intimated, that he would gladly undertake the correction, and observe the hints given of what was really wanted. An offer of such a nature, coming from the head of so impor-tant a branch of the Church of Christ, cannot be otherwise than hailed with hope and joy."-Ecclesiastical Ga-

MADRAS.

(From the account of the October and November Meetings of the Society for the Propagation of the Gospel in Foreign Parts).

The following extracts from a charge recently delivered to the clergy of Southern India, by the Bishop of Madras,

will be read with interest:"India wants many more English clergymen, and will want a large body of them for many years to come. Ample work might be found for a hundred English missionple work might be found for a hundred English mission-aries in this diocese alone. British charity must send them out, and British liberality must maintain them, or the progress of Christianity in India will be greatly hin-dered; stopped it cannot be. There are upwards of a hun-dred millions to whom Christ must be preached; for the King of kings and Lord of lords has established the decree and signed the writing that it be not changed. The share which our Church shall take in preaching Him to them depends, under God; in a very great degree upon the faithfulness and zeal of its members in Great Britain.

"Upwards of 2500 persons have been confirmed at the

different stations of Travancore and Tinnevelly; and upon these 2500 persons their respective ministers have a hold, which they will not fail to turn to their profit to help them forward in the right way which leadeth unto everlasting life. When tempted to fall away from their Christian duty, what a forcible appeal can be made to their Christian vows, to their solemn promise to renounce the devil and all his works, to believe in God and to serve Him!

"The Church of England has now assumed a strong and firm position in India. The number of her Missionary Clergy here, although very far from sufficient for the work that is set before them, is on the increase; and I am most thankful to say, that the men we have are such as India requires, faithful servants of Him whose commission they ar, and faithful ministers in the Church that sent them

"Even during the comparatively short time that I have passed in this country, I am satisfied that a decided im-provement has taken place in our missionary machinery; we work more systematically and more together, as we begin to see our way more distinctly. We are, indeed, still mere clearers of this vast moral jungle, mere breakers-up of the hard rocky soil; but enough has been done to hold out a reasonable prospect that the ground will at last prove very productive, and we labour therefore, not only

"Most thankful are we that those members of our Church in England who have the means are at length roused to a sense of the obligation which is now peculiarly upon them, to contribute in proportion to those means to the maintenance in our Colonies of a pious, learned, and large body of Missionary Clergy, by supporting our Missionary Societies as they deserve to be supported.

"It is constant excitement and overwork which break us down, sending many of us home, and some to an early grave. We want, therefore, more clergymen to share with us the burthen and heat of the day. We have already far more native Christians than it is possible for our pre sent limited number of missionaries to instruct and superintend; and rapidly increasing families will soon instruction and superintendence also, or they will fall back into idolatry,—they will starve or faint by the way, because they have no bread here in the wilderness. "G. T. MADRAS."

"Kotagherry, 13th Feb. 1841."

The following interesting details are extracted from a letter of the Bishop of Calcutta, dated Aug. 11, 1841:— "You will see in the Report now about to be printed, that in the Barripore circle there are 512 baptized, and 737 under catechetical preparation; in the Tallygunge mission 522 baptized, and 619 catechumens; in the Hourah,

"Among many sources of comfort during my journey through Tinnevelly, one of the greatest has been a sight for which I candidly confess I was not prepared—the sight of whole Christian villages. He, alone, that has passed some time in a heathen land, engaged in the work of the ministry, can understand the delight I felt at finding myself met, omed, and surrounded by crowds of native professing Christians, whose countenances spoke a most intelligible welcome, for it was impossible to mistake the language of their happy faces. They were at peace; the peace of God had been made known to them at least, if not fully brought home to their hearts; and when I observed their look of joyful recognition upon perceiving their Clergyman, I almost felt myself at home. It is a very great advantage both to minister and people, when the latter are enabled to come out and entirely separate themselves from their heather countrymen. to come out and entirely separate themselves from their hea-then countrymen. As long as they dwell together in the same village, they are exposed to frequent and most alarm-ing temptations, as the unclean thing is almost always be-fore their eyes. We all know the force of old associations and first impressions; and for the uneducated, just awakened native Christian, the pagoda or the devil-temple will always be a dangerous neighbour to the Church.—Wherever, therefore, it is practicable, I would most strongly encourage the founding of native villages. I would rather have one village entirely Christian, than congregations in two villages where Christian and heathen dwell together; and what has already been done in this work assures me that in the course of time much more will be accomplished; and that where we have now insolated Christian villages, our successors will see marked on the map of India a Christian district. It will, however, be before this blessed state of things is brought about; and in the mean time it is for us to continue patient in well doing, hoping all things for the future, and endeavouring all things for the present. This I say, is our part; for I fully identify myself with the labours and the hopes of my Clergy, and am proud to bear the title of a Mission-

Scottish Ecclesiastical Intelligence.

THE SCOTTISH EPISCOPAL UNIVERSITY.

(From the London Times, 11th Nov.) Our readers may have noticed either in Scottish papers, or in such of the English journals as have published ex-tracts from them, that a scheme is on foot for establishing a new college, or educational institution, in Scotland. objects are already, in some quarters, thought important hough to deserve misrepresentation, and its promoters sufficiently well meaning to be made a mark for public suspicion. It seems to us, therefore, that although the plan is not yet authoritatively set forth, we shall not be acting prematurely, if, in the exercise of our best prerogative—the protection of the innocent—we endeavour to dissipate prejudices unjustly encouraged, and to secure a fair hearing for a cause which deserves at least this

The project, then, may be thus briefly described:-It has been proposed to establish in some central situation, north of the Frith of Forth, and sufficiently far from any has been proposed to establish in some central situation, anorth of the Frith of Forth, and sufficiently far from any large town to secure internal discipline, a collegiate institution; and of this institution the objects are to be the training of young men designed for holy orders in the Scottish Episcopal Communion, and the supply of the laity with means of education analogous to those which may be obtained at the higher schools in England, but at a reduced rate, and with the advantage of a more strict domestic discipline. A wicked purpose on the face of it, domestic discipline. A wicked purpose on the face of it, been adopted by them—whether they have ever doubted and a most dangerous design!

At the Revolution the Scottish Episcopal Communion principles upon which it is based. If their opinion be (as it is called, to meet popular rather than theological views) was the Church of Scotlands It is admitted to have then had the support of the greater part of the nobility and gentry, of the universities, of the college of justices, and of a vast majority of the elegy. There are grounds for believing that a generality of the birgesses and many others of the poorer laity were for it. But King William had "thrown himself upon the water; and must keep himself swimming with one hand." He asked the representative of the scheme has very grievously defeated its own purpose; for the control of the measure is already in other hands besides their own, or even those of the Bishops; the influential laity have now a voice in the constitution of the trust; and so the whole matter ends in this called upon, by these silly charges, to doubt the judgment and to impugn the authority of its rulers; and, truly, this duplicity (if such there be) of the promoter that a generality of the scheme has very grievously defeated its own purpose; for the control of the measure is already in other hands besides their own, or even those of the Bishops; the influential laity have now a voice in the constitution with one hand." He asked the representative of the Scottish Rishops "to be kind to him, and follow the example of England." Bishop Rose agreed to serve him only "as far as law, reason, or conscience should allow him." The Presbyterians were already on William's side; the Bishops stickled for legitimacy, and so the succession to a Crown was purchased by the disherison of a Church. From that time until the year 1792, the records of the Enisconal Communion is not capable of maging its own affairs, but requires the guidance of obscinct of the constitution of the trust: and so the whole matter ends in this—that the Scottish Episcopal Communion is not capable of maging its own affairs, but requires the guidance of obscinction of the trust: and so the whole matter ends in this—that the Scottish Episcopal Communion is not capable of maging its own affairs, but requires the guidance of obscinctions of the trust: and so the whole matter ends in this—that the Scottish Episcopal Communion is not capable of maging its own affairs, but requires the guidance of obscinctions of the trust: and so the whole matter ends in this—that the Scottish Episcopal Communion is not capable of maging its own affairs, but requires the guidance of obscinctions of the trust: and so the whole matter ends in this—that the Scottish Episcopal Communion is not capable of maging its own affairs, but requires the guidance of obscinctions of the trust: and so the whole matter ends in the Scottish Episcopal Communion is not capable of maging its own affairs, but requires the guidance of obscinctions of the trust: and so the whole matter ends in the Scottish Episcopal Communion is not capable of maging its own affairs, but requires the guidance of obscinctions of the trust: and so the whole matter ends in the Scottish Episcopal Communion is not capable of maging its own affairs, but requires the guidance of obscinctions of the scottish Episcopal Communion is not capable of maging its own affairs, but requires the guidance of obscinctions of the scottish of the Episcopal Communion in Scotland exhibit, with the exception of a short respite afforded by the piety of Queen Anne, a history of suffering and depression have inflicted fines and imprisonment only, would have been but a vulgar mode of oppression. A more subtle policy was used. The act which prohibited all letters of orders from being recognized in Scotland except those of English Bishops, laid the foundation of schism and disorder within the persecuted Communion itself, and thus (after an example which we need not cite) tares were sown in the spiritual field which have not yet been alto-gether rooted out. But, notwithstanding all this, the in England, was vigorous enough to cast a branch into America. At length better times drew on. The Monoral and no longer a rival line to fear; the Scottish oyalists were no longer bound to an allegiance the objects of which had ceased to exist. The Presbyterians had become secure in their establishment, and moderate in their originals; the English elegand discovered that they ottish succession continued, and, while almost unknown become section the tenglish clergy discovered that they had brethren in Scotland; zealous laymen exerted themselves in the cause of the Scottish Bishops; and, after some delay and doubt, the Relief Act of 1792, mixing gave the Scottish clergy peace toleration with prohibition, gave the Scottish clergy peace in Scotland, while it denied them communion in England.

From that time the body of which we speak has calmly pursued the same course as that in which the Relief Act found it. Reproaching no one; invading the province of one; content with poverty, and submitting to see even its professing members bestow their chief support upon another communion; it has been chiefly anxious to do its own work diligently, and to leave the issue to God.— Numbering for its rulers six Bishops, with some 70 or 80 clergy, and for is laity about 40,000 souls; represented in its own synods, and governed by its own c forms a Catholic community, by a closer union with which (under the late act for stinted and imperfect communion) the Church of England has rather received honour than

But we have already said that the Scottish Episcopal Communion is poer: a century of oppression, preceded by total spoliation, and not remedied, by the popular arts by total spoliation, and not remedied, by the popular arts of sectarians, is likely to furnish but a scant exchequer. And hence its bislops are miserably provided for; its inferior clergy, til recently, had barely the means of subsistence; while for the education of candidates for holy orders and of the youth of its laity, nothing to be called a system has been provided. It has therefore been thought not unreasonable, that what the "Scottish Epistence is the content of the popular to supply the state of the content of the popular to supply the second of the popular arts and the popular arts copal Society" has of late been endeavouring to supply for the direct cursof souls, should be supported and made effectual by an astitution which shall form teachers amongst the clergy, and more fully prepare the laity for being taught by tlem.

As things stand at present, if the Scottish Episcopal clergy would obtan secular learning, they must take it dissevered from theology. If the laity of their commu-nion desire to tran their children at once in letters and in the rudiments of their religion, they must entertain teachers at home, or, at no small expense, resort to England. If any parent whatsoever desires domestic discipline to be combined with learning, he will find no public astitution in Scotand through which this union may be

No man, therefore, can doubt that the proposed college is designed for purposes which are in themselves fit and necessary. No chiritable man will allow, except on direct evidence, that it ams at further and less legitimate ends The present perilos condition of the Established Church in Scotland may well excuse jealousy in its supporters, but it should, and we believe will, create no feelings of ndecent exultation no spirit of aggression in those ssess, as they believe, spiritual advantages which the possess, as they believe, spiritual advantages which the Presbyterians are without. Their course is still, as hitherto, to fulfil their own duties, and to supply the great and urgent wants of their own communion. In so doing they will find ample occupation for all their energies and resources; and that such is their design may be safely considered by their abecoming from political agitation. luded by their abstaining from political agitation, and calling the attention of their brethren to such objects as that now before us. As there are other points connected with the subject which are not here touched on, we may perhaps return to it hereafter.

THE SAME.

(From the London Times, 16th Nov.)

We lately drew attention to the proposed institution of a college for the Episcopal Communion in Scotland, and pointed out the groundlessness of the charges against it as pointed out the graindlessness of the charges against has being designed for a means of aggression upon the Scottish Establishment. We now return to the subject in order to clear it of another imputation with which the fears of some and the ill-will of others have encumbered it. "Give a dog an ill name" is the old preliminary of an execua dog an ill name is the old preiminary of air execution; and as certain politic persons would fain hang this
poor college, they have already preferred against it the
indictment of a nickname. It is to be a "Puseyite College;" it is (awful sound!) to be "another Maynooth."

[18] "The provinces" is the old preiminary of air execution of the provinces of the present against the provinces been declared." lege; "It is (awith sound!) to be another its principles been declared? "Dixit adhuc aliquia?" Have its principles been declared? No, truly; but the vitch-finding acuteness of No-Popery does not wait for the dialogue. "Lana Tarentino violas does not wait for the dialogue. "Lana Tarentino violas imitata veneno." The actors have on the scarlet robe, and the whole plot tells its own story. And now, such as the charge is, what is the evidence for it? Last year one or two individuals suggested that a college should be ounded for the education of the Episcopal Communic in Scotland; their view was imparted to the Bishops of that Communion, and by those right reverend personages favourably entertained. Private applications were made to men of rank and wealth without distinction of political to men of rank and earth without reference to ec-opinions—nay, in sone degree, without reference to ec-clesiastical differences—the outline of the plan was stated the authority under which the institution was to be established and governed was avowed. It was felt that the design required no mystery, and none was used. Sub-scriptions of a liberal amount were thus insured; and the project being so far advanced, was submitted last September to the Synod of the Scottish Bishops, and by them formally adopted and sanctioned. Those prelates, we understand, are soon about to issue their synodal letter in its behalf, and committees of unexceptionable character have been organized under their direction for the accomplishment of the plan. Our readers must be satisfied of the Popery of all this—not to have begun by a lay committee at Exeter-hall—to have called no public meeting at the very outset—to have made no speeches—to have thought it necessary to ascertain the disposition of the Bishops in the earliest stage of the business—to have sub-

mitted the whole matter in its more advanced form to their judgment-to come before the world under their -and to form committees, only under their control! Why, what precedents are these! Religious liberty is at an end; the bond of disunion is violated; the order of disorder is marred and confounded; the fathers and the decretals, priestcraft and the canon law, are thundering at our doors, and rational independence is fairly ousted But the more penetrating seem to know more than all this; they have met men in the streets—they have seen letters—they know those who were present at some consultation—and so they will judge the tree—it as the consultation—and so they will judge the tree—it as the consultation—and so they will judge the tree—it as the consultation—and so they will judge the tree—it as the consultation—and so they will judge the tree—it as the consultation—and so they will judge the tree—it as the consultation—and so they will judge the tree—it as the consultation—and so they will judge the tree—it as the consultation—and so they will judge the tree—it as the consultation—and so they will judge the tree in the consultation and the consultation are the consultation and the consultation and the consultation are the letters—they know those who were present at some consultation—and so they will judge the tree neither by its form nor by its fruit, but only by some small seed from which they suppose it sprang. They will not trust themselves upon the noblest river until they have analyzed the first trickling of the water in its source. Who are the originators of the scheme? Show us the first movers in it, is their demand; and then, "with folded arms and melancholy bat," they sigh over the delusion of men camelancholy hat," they sigh over the delusion of men ca-pable of being so deceived by a foolish simplicity, as to think that all this array of ecclesiastical authority is more

than a cloak for one or two Jesuits in disguise. Now, we certainly cannot be expected to employ our the sincerity of its promoters, or the soundness of the

clear, then either there must have been consu plicity in dealing with them, or the Episcopal Communion in Scotland is called upon, by these silly charges, to doubt

taught in the college itself. The rulers of the one will be the rulers of the other; and those who dislike the Church seem to us to play a shabby part in venting their spleen

BISHOP OF GLASGOW .- We lately stated, that in a Convocation held at Oxford on the 29th ult., the Right Rev. Michael Russell, one of the Bishops of the Episcopal Church in Scotland, was admitted to the degree of Doctor in Civil Law by decree of Convocation. The Edinburgh Advertiser says—"This diploma, we believe, is the first of the kind that has been conferred upon any Scotsman since the Revolution. Dr. Chalmers, Dr. Beattie, and others, have obtained English degrees, but, in their case, the present instance, the diploma degree conferred on the learned and Right Rev. Bishop of Glasgow gives him a seat in the Convocation, and a vote in all University bu-

Advertisements.

FOR THE USE OF SCHOOLS. PREPARING FOR THE PRESS, AND SPEEDILY WILL BE

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BEING Selections, Biographical, Descriptive, Narrative, and Declamatory, from the works of the most popular authors, dedicated to the Rev. John McCaur, LL.D. Principal of Upper Canada College. The object of this work is, by familiarising the youth of these Colonles, with descriptions of British Scenery, Institutions, Manners, and Traits of Character, to instil into their minds British Habits, Tastes, Sentiments, and Principles. H. & W. ROWSELL,

Booksellers to Upper Canada College, King Street, Toronto, and Brock Street, Kingston.

December 24, 1841.

Mr. Wood, Surgeon Dentist,

Ar. Wood, Surgeon Dentist,

As returned, and continues his office at the same place as formerly, in Chewett's Buildings, King Street, west, where he may
consulted at any hour of the day.

Ir. Wood is well acquainted with all the modern improvements in
method of fastening Artificial Teeth, by pivots, clasps,
al springs, atmospheric pressure, double plates, &c.; and with the
ciples which should govern the treatment of Decayed Teeth,
gularities, affections of the gums, and all operations in Dental
rgery—some few of which Mr. W. has had the honour of exming to a number of Professional Gentl men and others in this
—to whom, by their kind permission, he is at liberty to refer any
nger who may wish to consult him.

or Artificial Teeth, Mr. W. makes use of Stockton's Mineral
eth, from Philadelphia, which, for strength, and beauty of
ur and shape, are preferable to any others; and which are used
nany eminent Dentists in London and Paris, and by all respectaDentists in America.

any emment Dentists in Comon and rains, and y an respective pointist in America.

Wood takes this opportunity to express his gratiture for the aguished patronage he has received duri g a residence of six in this city, and begs to assure his patrons that his residence be permanent here, and that there is no truth in the report that as preparing to remove from the city.

17-tf

DR. PRIMROSE, (Late of Newmarket,)

OPPOSITE LADY CAMPBELL'S, DUKE STREET.

HEBREW AND GERMAN.

MR. J. M. HIRSCHFELDER, LATE OF THE UNIVERSITY OF HEIDELBERG, WILL give Private Instructions in the above languages.—
Applications made at Messrs. J. & J. Mead's Music Saloon,
and at Messrs. Rowsell's, Booksellers, King Street, will meet with

Toronto, July 10, 1841.

PRIVATE TUITION IN SCIENCE AND THE CLASSICS. AGENTLEMAN, who has taken the degree of A.B. in Trinity College, Dublin, and (in addition to a University Scholarship) as obtained honours in both Science and Classics, is desirous of iving instruction in either of the above departments,—particularly, the higher branches of Mathematics,—to PRIVATE PUPILS, at is own residence. The Advertiser is permitted to refer to the Rev. rr. MCAUL, Principal of Upper Canada College. For particulars pply, if by letter, post paid, to The Editor of the Church.

Toronto, 1st December, 1841.

Tea, Wine, and Spirit Warehouse. No. 197, KING STREET, TORONTO.

No. 197, KING STREET, LORIONTO.

THE Subscribers having now completed their extensive Winter Stock of Groceries, Wines, and Spirits, offer for Sale the undermentioned articles, which having been purchased on the most favourable terms in the best European and American Markets, they can confidently recommend to the attention of City and Country Storekeepers: 200 hhds Porto Rico and Cuba Sugars,
30 hhds London Refined Sugar,
85 cases New York Refined Sugar,
25 hhds and 70 bbls London Crushed Sugar,
400 chests Gunpowder, Hyson, Young Hyson, Twankay, Souchong, and Congou Teas,
200 bags and bales Mocha, Java, Laguira, and St. Domingo Coffee,
200 boxes, half boxes, and quarter boxes, fresh Muscatel Raisins,
20 kegs Spanish Grapes.
20 tierces Carolina Rice.
120 boxes and kegs Plug and Cavendish Tobacco,
185 pipes and shids Port, Madeira, Sherry, and Marseilles Wines,
from the most respectable Houses in Oporto, Cadiz and
Madeira,
20 pipes and 40 hhds pale and coloured Cognac Brandy,
40 hhds Spanish Brandy,
20 puncheons East and West India Rums,
100 barrels London Porter and Edinburgh Ale,
Also, an extensive and general assortment of articles connected with
their business.

ALEX. OGILVIE & Co.

Toronto, December 8th, 1841.

ALEX. OGILVIE & Co.

GEORGE SAVAGE & Co.

Watch and Clock Makers, Jewellers and Silversmiths,

HAVE removed from No. 4, Wellington Buildings, to their Old Stand, WATERLOO BUILDINGS, West end of King Street, between Bay and York Streets, having just received direct from the Manufacturers a splendid assortment of Watches, Clocks, Jewellery, Plated Ware, German Silver Ware, Work Boxes, Writing Desks, &c. &c. and which they are determined to sell at unprecedented low N.B.—Chronometers repaired and restored to their original sound ness and precision of performance, also Clocks, Watches, Jewellery, &c.

Toronto, November 27, 1841. REMOVAL.

JOSEPH WILSON,

UPHOLSTERER AND CABINET MAKER. SINCERELY thankful for the liberal patronage he has received, D desires to acquaint his friends and the public that he has now REMOVED INTO HIS NEW BRICK PREMISES, corner of Yonge and Temperance Streets, (directly opposite his old residence), where he has fitted up superior accommodation for the carrying on of the above business, and hopes, by strict attention to the manufacturing of his goods, punctuality in executing orders entrusted to him, and reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged by him.

nim.
Feather Beds, Hair and Cotton Mattrasses, &c. furnished on the ortest notice. Window and Bed Draperies, and Cornices, of all scriptions, made and fitted up to the latest fashions with neatness additional.

TORONTO AXE FACTORY, HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establi hment, formerly owned by the late HARVEY SHEPPARD, and recently by CHAMPION, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store, 122 King Street, will be thankfully received and promptly executed.

Cutlery and Edge Tools of every description manufactured to order. SAMUEL SHAW.

FASHIONABLE TAILORING ESTABLISHMENT, 128, KING STREET, TORONTO, And King Street, Kingston, (opposite Bryce & Co's.)

REDUCED PRICES!!

G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c. ALSO, A BEAUTIFUL ASSORTMENT OF

They having bought for cash, at reduced prices, are able to take off TEN PER CENT of their usual charges.

Toronto, July 14, 1841.

Transfer of the reduced prices, are able to take of TEN PER CENT of their usual charges.

Toronto, July 14, 1841.

Dr. L. B. Botsford, Mr. Nixon, P. M.

H. Smith, Esq. P. M.

Wim. Boswell, Esq.
J. White, Esq. P. M.

H. C. Barwick, Esq.
Rev. S. D. L. Street,

THOMAS J. PRESTON, WOOLLEN DRAPER AND TAILOR, No. 2, Wellington Buildings, King-Street, TOBONTO.

J. P. respectfully informs his friends and the public, that is keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c. Also—a selection of Superior Vestings, all of which he is prepare to make up to order in the most fashionable manner and on moderate

Toronto, August 3rd, 1841. J. E. PELL,

FROM LONDON, ENGLAND, CARVER, GILDER, LOOKING GLASS & PICTURE FRAME MAKER,

Corner of Yonge and Temperance Streets, Toronto. MANUFACTURES every thing in the above lines in the first style, and on the most reasonable terms.

J. E. P. has, at the present time, some splendid thick French plate on hand; Window Cornices, Room Bordering, and Miniature France, the latest London features. Toronto, Sept. 18, 1841.

BRITISH SADDLERY WAREHOUSE WELLINGTON BUILDINGS, TORONTO, AND STORE STREET, KINGSTON.

A LEXANDER DIXON respectfully informs the Mill tary and Gentry of Canada, that he is always smalled will A tary and Gentry of Canada, that he is always supplied with a superior assortment of Saddlery, Harness, Whips, &c. imported direct from the best Houses in Great Britain.

FIRST-RATE ENGLISH ESTABLISHMENT. N.B.—Every description of Harness, &c. made to order, from the best English Leather, by very superior workmen.

OWEN, MILLER & MILLS, Coach Builders, King Street, Tronto, and Store Street, Kingston. All Carriages built order warranted twelve months. Old Carriages taken in exchange N.B.—Sleighs of every description built to order.

Earthen, China, and Glassware Establishments No. 10, New City Buildings NEARLY OPPOSITE THE ENGLISH CHURCH, KING STREET.

THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARB in their line, among which are handsome China, Tea, Breakfash, Dinner and Dessert Sets; Japan and fine Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call.

Toronto, October 30, 1840.

Toronto, October 30, 1840.

H. & W. ROWSELL, Stationers, Booksellers, and Printers,

KING STREET, TORONTO, & BROCK STREET, KINGSTON, BING STREET, TORONTO, & BROCK STREET, KINGSTON,

BEG respectfully to call the attention of Bankers, Merchants, and
others, to their large assortment of Account Books and Stationery
of every description. By their late importations they have made considerable additions to their Stock, which for variety, quality, and
cheapness, they are confident cannot be surpassed.
Foolscap, Letter, and all other kinds of Writing Paper, of various
qualities and prices.
Books ruled and bound to any pattern; Bookbinding in all its
branches; Copperplate engraving and printing; Book and Job printng, &c. &c. on reasonable terms.
Books, or any article connected with the business, imported to order
from England, or from the United States.

THE TORONTO CHURCH OF ENGLAND TRACT SOCIETY

TRACT SOCIETY

HAS now a considerable stock of TRACTS on hand, and the arrival of a further supply from England, which is daily expected, will put it in possesson of all the Tracts published by the Bristol Tract Society, when it will be prepared to execute any orders which may be forwarded. The price in England is 5d. sterling per 100 pages, and the Society is enabled to offer them here at 5d. currency, or to Members of the Society at 43d, per 100 pages. The Depositary is at Messrs, H. & W. ROWSELL'S, King Street, Toronto, to whom orders should be addressed Postage free. A specimen of each Tract can be seen at Messrs. H. & W. Rowsell's, Brock Street, Kingston, where orders may be left for transmission to Toronto. November 20, 1841. November 20, 1841.

THE COLLECTS

FOR SUNDAYS AND HOLY DAYS THROUGHOUT THE YEAR,
WITH FORM OF PRAYER FOR MORNING AND EVENING, for the use of Families or Private Persons, taken from
the Book of Common Prayer—Price, 1s. 6d. per dozen—just published
and for sale by

H. & W. ROWSELL, King Street, Toronto, and Brock Street, Kingston.

November, 1841. WM. STODART & SONS, PIANO-FORTE MANUFACTURERS,

No. 1, GOLDEN SQUARE, LONDON.

**Survey of the sale of their PIANO-FORTES in Canada, will be happy to receive orders for any of their Instruments, to be imported from England. The following is a List of the various Instruments, with prices in Sterling money, to which 50 per cent. must be added for cost of packages, difference of exchanges, the survey of the survey of

Mahogany. Fine Mah. Rosew. Guineas Guineas Guineas Patent Horizontal Grand Piano-Fortes, with

Square Piano-Fortes, 6 oct. and met. plate 38
Do do do do and do do do anu circular corners ... 40
0. 6 octaves, bar and metallic plate ... 44
0. do do do and circular corners .

Patent Grand Square Piano-Fortes, 6 oct.
Do do 63 oct. 46

and 03 oct.

and 05 oct.

and 0 ** Persons who desire to have Pianos sent from England by the earliest Spring Vessels, should give their orders immediately. King Street, Toronto, and Brock Street, Kingston, April, 1841.

BRITANNIA LIFE ASSURANCE COMPANY, No. 1, PRINCES STREET, BANK, LOND CAPITAL, ONE MILLION, STERLING. (Empowered by Act of Parliament.)

PROSPECTUSES, Tables of Rates, and every information, may be obtained by application to FRANCIS LEWIS, General Agent. No. 8, Chewett's Buildings, Toronto. THE PHENIX FIRE ASSURANCE COM-PANY OF LONDON.

A PPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to receive premiums for the renewal of policies. ALEX. MURRAY.

Toronto, July 1, 1841.

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AGENTS. THE CLERGY OF THE CHURCH OF EGLAD IN BOTH PROVINCES. - Belleville and Seymour

THE CLERGY OF THE

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Whitehall

VOLUME

I have a son, a little With eyes of though They tell me that That my child is I cannot say how t nd yet his sweete ow his heart is

ut loveth yet his But that which oth The food for grave, Strange questions of He scarcely thinks Nor cares he much But looks on manl His little heart is With thoughts ab the next.

He kneels at his d And strange and s will say. Oh! should my go A holier and a wi dare not think I have a son, a se I'll not declare he low silver sweet

> do not think hi Nor his brow so f But his little hea And his every loc When he walks street, Will shout for jo A playfellow is h Will sing his litt

His presence is li To comfort us in Should he grow As sweet a home And if beside his God comfort us have a son, a t For they reckon dwell. To us, for fourte

I cannot tell who have the thoughts the feel, feel,
Are numbered v
But I know (fo
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