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CURRENCY.—The Lords Commissioners of Her Majesty's Treasury have given orders that the gold doubloon of Spain or the South American States, shall be received by the Customs officers at sixty-four shillings sterling, and the silver dollar of the same countries and of the United States (and the proportionate parts of the dollar) shall be received at the rate of four shillings and two pence sterling. This order to extend to all the North American Colonies. —*Mon. Her.*

WRECK OF THE STEAMSHIP COLUMBIA.

The steam ship Columbia, which left Boston for Liverpool on Saturday, 1st inst., has been totally wrecked. The following information in regard to this disaster, is from the Bangor Gazette:—

The schooner Three Sons, Capt. Kendrick, arrived at Mount Desert, with the important information that the Royal Mail Steamer Columbia, while going at the rate of ten knots, in the fog, struck upon Black Ledge, near Seal Island, Nova Scotia, on the 31 inst. with so much violence that the vessel was driven out of water five feet. She is reported to have had 180 persons on board, one of whom was missing. Among them was Hon. Abbott Lawrence, who paid Capt. Kendrick \$100 to bring the news to the nearest port in the United States.

The passengers were waiting upon Seal Island for a steamer for which they had sent to Halifax, by brig Arcade to take them off. Baggage, freight, &c., saved.

Several letters were received at Boston, among which was one from Hon. Abbott Lawrence to his family, giving details of the accident.

Seal Island is off Townsend Bay, on the south west coast of Nova Scotia.

THE KING OF HANOVER.—The arrival of this person in England was celebrated in a manner that must have proved any thing but gratifying to his feelings. We quote as follows:—

Thursday afternoon, as early as 2 o'clock, a large crowd assembled at the Marsh-gate, and Westminster-bridge-road, with the intention of waiting for the King of Hanover's arrival, and giving, as far as could be surmised from their language and deportment, His Majesty a reception more boisterous than welcome. The language employed by many was of the most violent order, and cabbage-stalks, with other missiles still more offensive, were provided by others, who seemed intent on realising what a witty periodical in the morning (*Punch*) threw out, doubtless as a joke, about the application of unsavory eggs. Be this as it may, mischief was evidently in the wind, and measures were in consequence taken by the authorities to prevent it. The lancers, stationed along the road as an escort, continued in their position at the part where his Majesty was expected to pass; but it was privately understood that the royal cortege would avoid the road and take the quieter route by Vauxhall-bridge. About eight in the evening this arrangement transpired, and it being rumored that the King had then passed, the mob quietly dispersed. —*London Morning Herald, June 2d.*

Precisely at twenty minutes before four yesterday afternoon, his Majesty the King of Hanover and suite landed at the Custom-house quay, from the Eagle government steamer, having the royal standard at its mainmast. His majesty appeared in health, but more than usually pale. Indeed the reception he met with was not calculated to raise his spirits. The number of persons assembled was about 700; and his Majesty, followed by a Hanoverian officer, walked uncovered through the crowd, which formed two lines to admit of their passage. Not a hat was raised—not a single cheer greeted his arrival on the shores of his native land. At length hisses and groans commenced, and became general. As his Majesty ascended the steps of the Custom-house a respectable looking man exclaimed, with a strong voice, "Don't hiss the poor old man; let us be thankful to God he is not king of England." This remark was loudly cheered.—We have witnessed the arrival of many noble personages, but never witnessed such a reception as the present, and never wish to see such another. —*London Globe.*

BISHOP PEARSON'S EXPOSITION OF THE CREED;

A Confutation of the hypothesis that the Ever Virgin was the mother of other children besides Our Lord.

"We believe the mother of our Lord to have been not only before and after his nativity, but also forever, the most immaculate and blessed Virgin. For although it may be thought sufficient as to the mystery of the Incarnation, that when our Saviour was conceived and born, his mother was a virgin; though whatsoever should have followed after, could have no reflective operations upon the first fruit of her womb; though there be no further mention in the CREED, than he was born of the Virgin Mary; yet the peculiar eminency and unparalleled privilege of the mother, the special honor and reverence due unto that Son and ever paid to her, the regard of that Holy Ghost who came upon her, and the power of the Highest who overshadowed

her, the singular goodness and piety of Joseph, to whom she was espoused, have persuaded the Church of God in all ages, to believe that she still continued in the same Virginity, and therefore is to be acknowledged the Ever Virgin Mary. As if the gate of the sanctuary in the prophet of Ezekiel were to be understood of her: "This gate shall be shut and shall not be opened, and no man shall enter in by it: because the Lord, the God of Israel, hath entered in by it: therefore it shall be shut." (Ezek. xiv. 2).

Many indeed have taken the boldness to deny this truth, because not recorded in the sacred writ; and not only so, but to assert the contrary as delivered in the Scriptures, but with no success. For though, as they objected, St. Matthew testified that Joseph "knew not Mary, until she had brought forth her first born son," (Matt. i. 25), from whence they would infer that afterwards he knew her; yet the manner of the Scripture language, produced no such inference. When God said to Jacob, "I will not leave thee until I have done that which I have spoken to thee of," (Gen. xxviii. 15.) It followeth not that when that was done the God of Jacob left him. When the conclusion of Deuteronomy was written, it was said of Moses, "No man knoweth of his sepulchre unto this day;" (Deut. xxxiv. 6.) but it were a weak argument to infer from thence, that the sepulchre of Moses hath been known ever since. When Samuel had delivered a severe prediction unto Saul, he "came no more to see him until the day of his death," (1 Sam. xv. 35) but it were a strange collection to infer, that he therefore gave a visit after he was dead, "Michael, the daughter of Saul, had no child until the day of her death;" (2 Sam. vi. 23) and yet it were a ridiculous stupidity to dream of any midwifery in the grave. Christ promised his presence to the apostles "unto the end of the world;" (Matt. xxviii. 20) who ever made so unhappy a construction as to infer from thence that for ever after he would be absent from them?

Again, it is true that Christ is termed the first born son of Mary, from whence they infer she must needs have a second; but might as well conclude, that wherever there is one, there is two. For in this respect the Scripture notion of propriety excludeth an antecedent, but infereth not a consequent: it supposeth none to have gone before, but concludeth not any to follow after. "Sanctify unto me (saith God) all the first-born;" which was a firm and fixed law, immediately obliging upon the birth; whereas, if the first born had included a relation to a second, there could have been no present certainty, but suspension of obedience; nor had the first-born been sanctified of itself, but the second birth had sanctified the first. And well might any sacrilegious Jew have kept back the price of redemption, due unto the priest, nor could it have been required of him till a second-offspring had appeared a day's redemption at all had been required for an only son.—Whereas all such pretences were unheard of in the law, because the original Hebrew word is not capable of any such construction; and in the law itself it carrieth with it a clear interpretation—Sanctify unto me all the first-born; whatsoever openeth the womb among the children of Israel, both of man and beast, it is mine." (Exod. xiii. 2). The apertion of the womb determineth the first-born; and the law of redemption excludeth all such tergiversation. "Those that are redeemed, from a month old thou shalt redeem." (Num xviii. 16) no staying to make the relation, no expecting another birth to perfect the redemption. Being then they brought our Saviour to Jerusalem to present Him to the Lord; as it is written in the law of the Lord—every male child that openeth the womb shall be called to the Lord." (Luke ii. 22-23)—it is evident He was called holy, the first-born of Mary according to the notion of the law of Moses, and consequently that till infereth no succession, nor proveth the mother to have any other offspring.

Indeed, as they thirdly object, it cannot be denied but that we read expressly in the scriptures of the brethren of our Lord: "He went down to Capernaum, he, and his mother, and his brethren." (John. ii. 12.) and "While he talked unto the people, his mother and his brethren stood without, desiring to speak with him." (Matt. xii. 46.) But although his mother and his brethren be named together, yet they are never called the sons of his mother; and the question is not whether Christ had any brethren, but whether his mother brought forth any other children? It is possible Joseph might have children before Mary was

espoused to him; and then as he was reputed and called our Saviour's father, so might they be accounted and called his brethren, as the ancient fathers, especially of the Greek Church, have taught. Nor need we thus assert that Joseph had any offspring because the language of the Jews includeth in the name of brethren not only the strict relation of fraternity, but also the larger of consanguinity; and therefore it is sufficient satisfaction for that expression, that there were such persons allied unto the blessed Virgin. "We are brethren," (Gen. xiii. 8) said Abraham unto Lot; when Abraham was the son of Terah's Lot of Harma, and consequently not his brother but his nephew, and, as elsewhere properly styled "the Son of his brother." (Gen. xii. 5.) "Moses called Michael and Elzaphan, the sons of Uzziel the uncle of Aaron and said unto them, come near, carry your brethren from before the sanctuary." (Lev. x. 4.) whereas those brethren were Nadab and Abihu, the sons, not of Uzziel, but of Aaron. "Jacob told Rachael that he was her father's brother, and that he was Rebekah's son," (Gen. xxix. 12.) whereas R-bekah was the sister of Rachel's father. It is sufficient therefore, that the Evangelists, according to the language of the Jews, call the kindred of the Blessed Virgin the brethren and sisters of her only son; which indeed is something the later, but the most generally approved answer.

And yet this difficulty, though usually no farther considered is not fully cleared; for they which impugned the perpetual virginity of the mother of our Lord, urged it farther, pretending that as the Scriptures called them brethren of Christ, so they also shewed them to be the son of Mary the mother of Christ. For first the Jews express them particularly by their names, "Is not his mother called Mary? and his brethren, James and Joseph, and Simon and Judas?" (Matt. xiii. 55) Therefore James and Joseph were undoubtedly the brethren of Christ, and the same were also as unquestionably sons of Mary: for among the women at the cross, we find "Mary Magdalene, and Mary the mother of James and Joseph" (Matt. xxvii. 56) Again, this Mary they think can be no other than the mother of our Lord because they find her early in the morning at the sepulchre with Mary Magdalene and Salome; (Mark. xvi. 1.) and it is not probable that any should have more care of the body of the son than a mother. She then who was certainly present at the cross, was not probably absent from the Sepulchre: wherefore they conclude, she was the mother of Christ, who was the mother of James and Joseph, the brethren of Christ.

And now the urging of this argument will produce a great clearness in the solution of the question. For if it appear that Mary, the mother of James and Joseph was differed and distinguished from Mary the Virgin; then will it also be apparent that the brethren of our Lord were the sons of another mother, for James and Joseph were so called. But we read in St. John, that "there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." (John xix. 2, 5.)—In the rest of the Evangelists we find at the same place "Mary Magdalene, and Mary the mother of James and Joseph;" (Matt. xxvii. 56—Mark xv. 40) And again at the sepulchre—"Mary Magdalene and the other Mary;" (Matt. xxviii.)—wherefore that other Mary, by the conjunction of these testimonies, appeareth to be Mary the wife of Cleophas, and the mother of James and Joseph; and consequently, James and Joseph, the brethren of our Lord, were not the sons of Mary his mother, but the other Mary, and therefore called brethren according to the language of the Jews, because that the other Mary was the sister of his mother.

Notwithstanding therefore all these pretensions, there can be nothing found to raise the least suspicion of any interruption of the ever blessed Mary's perpetual virginity. For as she was a virgin when she conceived, and after she brought forth our Saviour; so did she continue in the same state and condition, and was commended by our Saviour to his beloved disciple as a man only now of an adopted son.*

* The length of this quotation compels us to omit the notes.

† Pearson on the Creed—Article 2.—Born of the Virgin Mary.