

THE MAN OF ROSS.

From the Englishman's Magazine. Sir, I have been willing a long evening by reading an account of the various objects of interest which present themselves to the tourist on the Wye; and it has occurred to me that your readers might derive the same interest which I have myself received from a brief sketch of the history of the "Man of Ross."

The name of this gentleman was John Kyrie. He was born at the White House in the parish of Dymock, in the county of Gloucester, May 22, 1637, and lived the greater part of his long life at the small market town of Ross, on the banks of the Wye. He is described as having been a very sober, temperate, regular, humane, generous, religious, and sensible man; respected by all who knew him, and applied to by rich and poor for his assistance and advice. He was remarkably hospitable, and kept a plain and plentiful table, though frugal and self-denying at home. Every Thursday, which was market day at Ross, his house was open to all his friends; and his table was more noted for good substantial fare than for luxurious living. He kept very good hours, and was abed between ten and eleven, in order to enjoy his conversation, entered upon the subject of building, of which he was remarkably fond; though it is to be noted, however, that he spent no money on his own house, which was an old-fashioned building, though large enough, and good enough, as he judged, for himself. The chief peculiarity in the character of the Man of Ross was, his constant anxiety to be doing good in his generation. The first public work of his which I find mentioned, is the construction of a noble stone causeway across the flat land between Ross and Monmouth, soon after you leave the former place; whereby the communication, which was before dangerous and inconvenient, was much improved. Another public benefit was the laying out beautiful and healthy walks on an eminence adjoining the town, and commanding a delightful prospect of the course of the Wye. During the progress of this work, Mr. Kyrie might be seen issuing forth from his house with his labourers, shouldering his spade like the rest of them, as they went to their employment. And it is remarkable that the trees which he planted—and he planted most of them with his own hand—seem to have flourished more than commonly, if we may judge from the noble elms which adorn and protect the parish church. One of these elms was cut down some years since, but the suckers forced themselves up within the church, in the pew which used to be occupied by this worthy man; and the inhabitants, partly out of respect for his memory, partly from the singularity of the phenomenon, suffered the shoots to remain; so that two healthy young elms trees are seen growing in the inside of the parish church. Besides his weekly open house, Mr. Kyrie used to entertain the poor at Easter, Whitsunday, Christmas, and the other great festivals of the Church. The beautiful pulpit in the church, and the gallery, were erected at his expense. He also presented a large silver tankard, weighing five pounds and one ounce, and containing five pints of liquor—"the cover of which was lifted up by Mr. Kyrie's crest, a large hedgehog"—to Balliol College at Oxford, where it is said to be still produced at table when any native of Herefordshire favours the society with his company.

Many other excellent traits, besides his liberality, are related of the Man of Ross, especially the interest which he took in the well-doing of the boys at the grammar school, whom he would often visit, and bestow his commendation or disapprobation, as it was deserved. And again, the confidence placed in him by all his neighbours; inasmuch that he was always named referee in case of disputes, and gave so much satisfaction by his arbitration, that he is said to have driven all the lawyers from the town. After a life spent in doing good, he died at Ross, November 7, 1724, in the eighty-seventh year of his age. There is a portrait of him in the possession of Lord Manchester, which represents a man "in a loose morning gown or robe de chambre, his cravat hanging down below his chest, after the fashion of King William the Third's time. The hair is parted at the top, and combed down close to the ears, below which it hangs. There is something extremely calm and placid in his countenance, corresponding with his benevolent mind."

The marvel is, that he exercised so much influence, and did so much good, with very limited means; for, as Pope informs us,

"Of debts and taxes, wife and children, clear, This man had just five hundred pounds a year."

It is very likely that there have been in England, and still are, many men who have done as much good in their generation, or nearly so, as the man of Ross, but their names have perished with their good deeds, (in this world at least,) because they have not met with a poet to record their fame. It is stated that Pope, having travelled in search of health into this beautiful neighbourhood, was hospitably received by Mr. Kyrie; and being struck by his character, celebrated him in his epistle to Lord Bathurst on the use of riches.

"Who hangs with wools upon mountain's slytry brow? From the dry rocks who bade the waters flow?"

Who cast away the vale with shady rooves? Who seats the weary traveller to repose? Who taught the heav'ns to direct the wind? "The Man of Ross," each liping tale replies. He feeds you wholesome, neat, and void of state, Where age and labour sit smiling at the gate.

His periodical meals, appointed nephews bleed— The young who want, and the old who rest. Is any sick? The Man of Ross replies. Prescribes, attends, the medicine makes and gives. Is there a variance? enter but his door, Bunkered are the courts, and contest is no more."

He then goes on to state with what humble means all this good was accomplished. Johnson accounts for this amount of good, by supposing that his liberal example and zeal inspired others with a similar feeling, and induced them to open their purses. "The truth is," says he, "that Kyrie was a man of known integrity and active benevolence, by whose solicitations the wealthy were persuaded by pure contributions to charitable schemes: this influence he obtained by an example of liberality exerted to the utmost extent of his power, and was thus enabled to give more than he had." Johnson's explanation, far from detracting from the merit of the Man of Ross, rather adds to our estimation of his worth, by showing that a man may do even more good by his example than by the expenditure of his private wealth.

It is, in fact, the example of the Man of Ross which is most truly valuable, and deserves to be well considered in the present day. We have plenty of active men in our towns—men whose minds are set on public works of far greater extent than those in which Mr. Kyrie was engaged—vast schemes for railroads, canals, and joint stock companies, which were unknown in former generations; but then there is the per centage which spurs the zeal of these active gentlemen. We have plenty of men whose minds are set on building and planting—but then it is in building villas and boxes, and planting shrubberies and gardens for themselves. Occasionally we have instances of men who work—but these are not the generous possessors of a doing good, but the great landowner, or the millionaire, who wishes to make his party popular, or secure the influence in the borough or the county. These are the men who in the present day build bridges or lay out public gardens. It is all interest, self-interest, the acquisition of power, the increase of already overgrown estates, which excites the energies of men of the present generation.

Not but that there is a nobler spirit springing up; and it is in the hope of adding a stimulus to the feeling, that I have thus briefly sketched the character of the Man of Ross. How pleasant would it be to see the men of five hundred a year, with which our towns and counties abound, animated by the same

generous spirit—not some of them striving how they might make the most show with their income, and the rest hoarding every farthing they can lay their hands on for their children—but ready with their money to contribute to those numerous works which, though they may bring no tangible interest, no actual per centage, will promote the good of their neighbours; and, if done in faith, will be registered to their account in heaven! How many schools, how many churches, would then spring into existence; and these not built in the poor lath-and-plaster style of modern edifices, but in the substantial solid shape of our Elizabethan schools, or the churches of former centuries! Then again, how much further would their hospitality go, if, instead of hiving their richer neighbours in their champagne and claret, their rich hangings and costly furniture, men of five hundred a year would be content to entertain their friends, and their friends would be content to be entertained, with a good substantial meal of old English roast beef, spread on a plain oak table! We only want a few examples of men who have strength of mind enough to revert to the wholesome habits of former times, and our Church might be restored; sound education given to our poor children, instead of their infant years being consumed in misery within the walls of the factory; the plain honesty of the English character might be again restored; and that mutual attachment be revived between the upper and middle classes, and those below them, which in the last generation has, to our great loss and danger, been so much impaired.

W. G. Royal Hotel, Ross. Feast of St. Michael.

RABBI ABRAHAM JACOB SCHWARTZENBERG.

(From the Jewish Intelligence, for October, 1842.)

Died in Warsaw, June 8th, in the eightieth year of his age, Rabbi Abraham Jacob Schwartzberg, an Israelite in whom there was no guile, and a son of Abraham in the faith as well as in the flesh. His return from the new religion of the Rabbits to the old faith of Moses and the prophets was owing to a New Testament in the Jewish language, which he received from the Rev. F. W. Becker in the year 1825. Our deceased brother had long and earnestly inquired for the truth. His calm and thoughtful mind had been dissatisfied with the superstition, and his heart revolted by the intolerance of the Rabbis, when he heard, that at Lublin, thirty miles from Casimir, his native town, an English missionary was proclaiming the Gospel and distributing books relating to the redemption of Israel. He went over to Lublin, and, unobserved amidst the crowd, listened to the disputations, and at last earnestly begged for a New Testament. His wish being gratified he returned home, not suddenly to volunteer a hasty profession of faith, but diligently to search the Scriptures, and accordingly, for three years no more was heard of him. He employed his time in the study of the Gospels and Epistles and in consultation with the learned of his own nation, to whom he made known his doubts concerning Judaism, and his rising convictions respecting the truth of the Gospel. The Talmudists, however, know not how to appreciate an inquiry after truth. Their only idea is, that men ought to remain, like those devoid of reason, in the religion in which they were born, no matter whether it be right or wrong. He met, therefore, at their hands only contempt, reproach, and persecution, and was at last thrust out of the synagogue. This, however, did not stop his inquiry. He persevered, and his difficulties applied to some Romanists; but, dissatisfied with their explanations of the image-worship which he saw around him, he determined to go to Warsaw, and find out Mr. Becker, from whom he had received the New Testament. Thither he accordingly proceeded, and was at length satisfied as to the course which he ought to pursue. He then returned to his native place for a few months, but, becoming anxious on account of his age, lest he should die without baptism, he went back to Warsaw in the autumn of the same year, that he might be received into the Christian Church, and was accordingly baptized by Dr. M'Cauley on Sunday afternoon, Nov. 9, 1828, in the sixty-fifth year of his age, receiving in addition to his former name of Abraham that of Jacob, which he chose from Micah vi. 20, saying, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." He expressed a wish to retain his beard and Jewish costume, to prove to his brethren, that no mere worldly motive had induced him to renounce Rabbinism. "The Jews often think," said he, "that persons are baptized in order to escape reproach, or to live in the Christian quarters of the city, or to walk in the Saxon garden (from which Polish Jews were then excluded), but I will show them that none of these things move me. I am a Jew still—a formerly I was an unbelieving Jew, but now I am a believing Jew, and whatever inconvenience or reproach may result, I wish to bear it with my brethren." This caused considerable discontent to his rabbinic countrymen, who had him summoned before the police to account for his Judaizing habits. His observation, on that occasion, that Christ did not command us to baptize the clothes but the heart, satisfied the magistrate; and he was afterwards left in undisturbed possession of his costume. Another proof of his disinterestedness appeared in the giving over to his son, who had suffered on account of his father's baptism, the little property that he had, trusting himself, to the good providence of God and the labour of his hands. His expectation of the near approach of death was not realized, as he lived nearly fourteen years after his baptism, to show by his life and conversation the sincerity and power of his faith. He was a man of strong common sense; but humility, zeal, piety, kindness, and gratitude, were the striking features of his character, which endeared him to all who knew him. He was a man of prayer, and fond of reading the Word of God. Before his baptism, even before he had received any instruction, he had made himself thoroughly acquainted with the contents of the New Testament, and was so well acquainted with the argument of the Epistle to the Romans, and generally with St. Paul's epistles, as to astonish those who examined, when he applied for baptism. To the last he was deeply interested in the conversion of his brethren; and, though often pelted with stones and mud, he continued to visit the Jewish quarters of the city, and proclaim Christ crucified. He died, as he had lived, in unwavering faith in the Redeemer, and though dead, he yet speaks. He is gone to his rest and his memory is blessed.

DELIGHT OF A JEW ON READING THE ENGLISH LITURGY.

(From the Jewish Intelligence, August, 1842.)

[The Rev. C. W. H. Pauli, of Berlin] had to-day a very interesting meeting with two learned Polish Jews. They called for the purpose, as they very candidly confessed, to try whether they could not convince me that I was in error respecting Jesus being the true Messiah. Arguments were exchanged, but my Jews appeared to remain unmoved. At last one said, "There is, at any rate, a fault amongst you, even in case you were in the right that Jesus was the Messiah, you have no public prayers, and when you have them in your churches in this country it is but a meagre service." He meant the German service. I told him that this was not the case in all the Churches of Christ, and to convince him I showed him a copy of our Prayer-book in Hebrew. After a few moments' reading in it, he jumped up quite frantic, and said, "This is not only in the holy language, but it is all Psalm and language of the holy prophets! What is the cost of it?"

I said "one dollar."

He replied, "I am a poor travelling preacher, but here is half a dollar."

I gave it to him, and now he began to read and to chant it, and took his friend under his arm and went away, keeping on reading it in the street. May the God of Abraham, Isaac, and Jacob, whom we worship in this form of prayer, enlighten the understanding of these men that they may look at him whom their fathers have pierced!

BISHOP HALL.

His warm attachment to the Church,—attachment grounded on conviction, and drawn out into activity by the hatred of its foes,—merits distinct notice and commendation in times like the present. Greatly as he loved peace and concord, and gladly as he would have shunned controversy, if he had yielded to the mere dictates of inclination, he knew that there was a time when neutrality was no other than the abandonment of God's cause; he felt constrained by a sense of duty to break silence, and nobly and courageously did he conduct himself in the field. Witness his admirable defences of Protestant truth, of the Apostolical form of Church Government, and of the pure and holy Liturgy. How zealous was his support, how powerful his argument, how warm his demonstrations of affection! Let his example put Churchmen on their guard against that spurious liberality which allows of the suppression, and even of the costly sacrifice, of truth. The Christian must foster the principles of universal love in his heart; he must pluck out of his bosom the poisonous roots of bitterness, hatred, and malice; but he must hold truth as sacred, and no imaginations of men may blind him to the fact, that Christ established unity in his Church, and prayed for its continuance; that his inspired Apostles deprecated the spirit of separation, and warned the believers against those who cause divisions; and that, according to the design of its Divine Founder, the Church of old was one body, one in doctrine and fellowship, in discipline, sacraments, and public worship.—Rev. R. B. Home.

THE DAY OF DEATH.

To every man, the day of death, is virtually the day of judgment. Not, indeed, that there is no intermediate state; nor that we insinuate the cold and comfortless doctrine of a sleep of the soul; but that our condition in the disembodied, intermediate state, no less than our final condition at all eternity, must be decided by the condition in which we shall die. So far, as from Scripture, we may venture to pronounce, the great day of judgment will be, for the most part, declaratory. It will enhance, indeed, the misery of the wicked, and the happiness of the just. But, perhaps, the distinctive feature is, that, before an assembled universe, it will present "a revelation of the righteous judgment of God."—Bishop Jebb.

Advertisements.

W. M. WESTMACOTT begs to inform the Ladies and Gentlemen of the City of Toronto, that he has received from the first ships a choice assortment of FANCY AND STAPLE DRY GOODS, suitable for the approaching season.

REDOUT BROTHERS & Co. IMPORTERS OF BRITISH HARDWARE, RECEIVING AT THEIR BIRMINGHAM, SHEFFIELD, & WOLVERHAMPTON WAREHOUSE, CORNER OF KING & YONGE STREETS, TORONTO.

THE PEARL OF GREAT PRICE. Why do we not, with the rich merchant in the Gospel, sell all that we have to gain this pearl of faith? When we have got it, why do we not more highly value it in ourselves and others? Other pearls and precious stones adorn the body, or cover some imperfection in it; this beautifies the soul, and covereth all the scars and deformities therein. Other jewels, he they never so rich, are but presents for earthly prices; but with this pearl the King of Heaven is taken, and it is the price of that Kingdom. Other pearls have their estimation from men; but men have their estimation from this pearl. Other jewels, when they are got, may be lost, and that very easily; but this jewel of faith, if it be true and not counterfeit, after it is once gotten, can never be lost. All the thoughts of worldly men are employed, all their cares taken up, all their time bestowed, all their means spent in purchasing, or some way procuring unto themselves a fortune, (as they term it), as a beneficial office, or an estate of land inheritance, or lease for term of years or lives; all which are yet subject to a thousand casualties. Why do they not rather look after and labour for the state of grace, which is past all hazard, being assured as to it by the hand-writing of God, and the seal of his Spirit,—an estate not for term of years, but for eternity,—an estate not of land upon earth, but of an inheritance immortal, undefiled, reserved in heaven,—an estate which cannot be spoiled or wasted by hostile invasion, nor wrong from as by power, nor won by law, nor mortgaged for debt, nor impaired by public calamity, nor endangered by change of princes, nor voided by death? St. Chrysostom's eloquence expatiates in this field. "A man," said he, "has received rich, glory, and power here, but enjoys it not perpetually, but very soon falls from it. For, though no man take it from him, death will quite strip him of it. But the gifts of God are not such, or like to the gifts of princes. For neither man, nor time, nor circumstances of actions, nor reason of state, nor devil himself, nay, nor death, can deprive him of them, or put him by them."—Dissert. Featly, D.D.

WHY CHIEF THOU NATURE. Some searching wisdome, whether Christ could not deliver us, but by assuming our nature, by suffering most cruel torments. He could, but he would not. He took our nature, because he came to deliver our nature. That heither kind should think they are despised, he became man, and was born of a woman; that the serpent, which seduced both man and woman, might be overcome through both. Moreover he came, not only to deliver us, but also to be an example of good living. We are desirous of riches, he preferred poverty; we hunt for promotion, he would not be a king; we are careful to make heirs, to leave many children after us, he despised such fashion; we disdain to suffer wrong, he suffered all wrong; we cannot abide to be reviled, he held his tongue; we hate our enemies, we are unkind in our duties, he was scourged and whipped of his own will for us; we are so afraid of death, he died for us. He was sent also to heal our infirmities by well-doing, which came through him. How can our covetousness be healed but by his poverty? How can our fierceness be cured, but by his patience? How can our unkindness be recompensed but by his love? How can our timorousness be boldened, but by his resurrection? Farther, how could he more set forth his exceeding love towards us, than in dying for us? "A greater love than this hath no man, than to bestow his life," (John xv.) said Christ, speaking of his own death. The duty saith us, that he should take our nature upon him, where it was necessary that he should take our nature upon him, who came to heal our infirmities, and to teach us to cure them through well-doing. If he had taken them in any other nature, then we might think that he despised our nature, that he loved us not, that the example of his life belongeth nothing unto us. For if he had been tempted in another nature, or died, how could we learn to withstand the devil, to overcome temptations, to despise death, of him? Where there was no way like this to redeem man. He is wisdom; wherefore he took the most wisest way.—Rev. Roger Hutchinson, one of the Reformers.

WICKED MINISTERS NO EXCUSE FOR WICKEDNESS. Though the wicked conversation of the priest be the most horrible reproach imaginable, and ministers occasion to the greatest scandal possible, and shall be punished with the most intense degree of torment, yet it will by no means justify any imitation of his evil practice, or excuse the neglect or contempt of his doctrines, that are agreeable to reason, and confirmed by Scriptures; because, it is certain, all men are obliged to live by rule, and not by example. And though the priest be indubitably obliged by all the ties of reason and religion, to be himself the example of the rules of good living, yet his apostasy will cover no one's else from blame or punishment. Wherefore, the more immediate ministers in God's service, are not tied to greater sanctity and strictness of life than other people, by God's laws, may furnish matter for dispute, because the laws of virtue and the precepts of morality are general and common to all mankind, together with the priests; and all men are obliged to be as good as they possibly can, and the priests can be no more. But, rather than contest this matter now, I shall take it for granted that priests have a closer obligation to live well and virtuously than other people, and that vice as it all becomes them, as corruption of the law does a judge, though all men are alike obliged to justice and impartiality; or, as want of honour and respect to a prince becomes a courtier, though all men are alike obliged to pay them all they can, and all that is due; and neither judge nor courtier can do more. Yet notwithstanding their closer obligation to live holily and well than other people's, their relaxation of the reins of discipline, and living in contradiction and defiance to their doctrines, as they cannot encourage any one else to follow them in practice, so they might not to prejudice the truth or virtue of those doctrines, or to hinder the operation of them to the amendment of men's lives. They do, indeed, too commonly and too easily do it; but it is with no reason; there is no tolerably inferring from one man's evil practice to another's evil practice, and much less his wickedness; there is no concluding the people's security from the wickedness, or the self-condemnation of the priest. The scandal that is given by wicked ministers shall heat their furnace seven times hotter than the rest; but the scandal taken shall not lessen any one's degree of punishment; whoever offends by example, shall be guilty and liable to as great an infliction as the crime itself deserves, and should have had had

there been no example given,—supposing that there is a rule to walk by. For it is rule we are to live, and shall be judged by, and not example. An example is, indeed, of use to show us that the rule is practicable, and to excite us to imitation; but every one in truth is bound to be himself the example of the rule. It is impossible, our Saviour says, that offences should come; and woe to that man by whom they come; it were better for him that a millstone were hanged about his neck, and he thrown into the sea. This will unquestionably be the fate of evil pastors, that, by vicious and disorderly living, give occasion of offence and falling to wicked Christians; but the falling thus and being thus offended, is not hereby lessened or excused; their misfortunes do not grow the lighter. As the one should not give, and shall be punished for giving, so the other should not take, and shall be punished for taking that offence, against a plain rule and positive command to the contrary.—Bishop Fleetwood.

THE DAY OF DEATH.

To every man, the day of death, is virtually the day of judgment. Not, indeed, that there is no intermediate state; nor that we insinuate the cold and comfortless doctrine of a sleep of the soul; but that our condition in the disembodied, intermediate state, no less than our final condition at all eternity, must be decided by the condition in which we shall die. So far, as from Scripture, we may venture to pronounce, the great day of judgment will be, for the most part, declaratory. It will enhance, indeed, the misery of the wicked, and the happiness of the just. But, perhaps, the distinctive feature is, that, before an assembled universe, it will present "a revelation of the righteous judgment of God."—Bishop Jebb.

Advertisements.

W. M. WESTMACOTT begs to inform the Ladies and Gentlemen of the City of Toronto, that he has received from the first ships a choice assortment of FANCY AND STAPLE DRY GOODS, suitable for the approaching season.

REDOUT BROTHERS & Co. IMPORTERS OF BRITISH HARDWARE, RECEIVING AT THEIR BIRMINGHAM, SHEFFIELD, & WOLVERHAMPTON WAREHOUSE, CORNER OF KING & YONGE STREETS, TORONTO.

THE PEARL OF GREAT PRICE. Why do we not, with the rich merchant in the Gospel, sell all that we have to gain this pearl of faith? When we have got it, why do we not more highly value it in ourselves and others? Other pearls and precious stones adorn the body, or cover some imperfection in it; this beautifies the soul, and covereth all the scars and deformities therein. Other jewels, he they never so rich, are but presents for earthly prices; but with this pearl the King of Heaven is taken, and it is the price of that Kingdom. Other pearls have their estimation from men; but men have their estimation from this pearl. Other jewels, when they are got, may be lost, and that very easily; but this jewel of faith, if it be true and not counterfeit, after it is once gotten, can never be lost. All the thoughts of worldly men are employed, all their cares taken up, all their time bestowed, all their means spent in purchasing, or some way procuring unto themselves a fortune, (as they term it), as a beneficial office, or an estate of land inheritance, or lease for term of years or lives; all which are yet subject to a thousand casualties. Why do they not rather look after and labour for the state of grace, which is past all hazard, being assured as to it by the hand-writing of God, and the seal of his Spirit,—an estate not for term of years, but for eternity,—an estate not of land upon earth, but of an inheritance immortal, undefiled, reserved in heaven,—an estate which cannot be spoiled or wasted by hostile invasion, nor wrong from as by power, nor won by law, nor mortgaged for debt, nor impaired by public calamity, nor endangered by change of princes, nor voided by death? St. Chrysostom's eloquence expatiates in this field. "A man," said he, "has received rich, glory, and power here, but enjoys it not perpetually, but very soon falls from it. For, though no man take it from him, death will quite strip him of it. But the gifts of God are not such, or like to the gifts of princes. For neither man, nor time, nor circumstances of actions, nor reason of state, nor devil himself, nay, nor death, can deprive him of them, or put him by them."—Dissert. Featly, D.D.

WHY CHIEF THOU NATURE. Some searching wisdome, whether Christ could not deliver us, but by assuming our nature, by suffering most cruel torments. He could, but he would not. He took our nature, because he came to deliver our nature. That heither kind should think they are despised, he became man, and was born of a woman; that the serpent, which seduced both man and woman, might be overcome through both. Moreover he came, not only to deliver us, but also to be an example of good living. We are desirous of riches, he preferred poverty; we hunt for promotion, he would not be a king; we are careful to make heirs, to leave many children after us, he despised such fashion; we disdain to suffer wrong, he suffered all wrong; we cannot abide to be reviled, he held his tongue; we hate our enemies, we are unkind in our duties, he was scourged and whipped of his own will for us; we are so afraid of death, he died for us. He was sent also to heal our infirmities by well-doing, which came through him. How can our covetousness be healed but by his poverty? How can our fierceness be cured, but by his patience? How can our unkindness be recompensed but by his love? How can our timorousness be boldened, but by his resurrection? Farther, how could he more set forth his exceeding love towards us, than in dying for us? "A greater love than this hath no man, than to bestow his life," (John xv.) said Christ, speaking of his own death. The duty saith us, that he should take our nature upon him, where it was necessary that he should take our nature upon him, who came to heal our infirmities, and to teach us to cure them through well-doing. If he had taken them in any other nature, then we might think that he despised our nature, that he loved us not, that the example of his life belongeth nothing unto us. For if he had been tempted in another nature, or died, how could we learn to withstand the devil, to overcome temptations, to despise death, of him? Where there was no way like this to redeem man. He is wisdom; wherefore he took the most wisest way.—Rev. Roger Hutchinson, one of the Reformers.

WICKED MINISTERS NO EXCUSE FOR WICKEDNESS. Though the wicked conversation of the priest be the most horrible reproach imaginable, and ministers occasion to the greatest scandal possible, and shall be punished with the most intense degree of torment, yet it will by no means justify any imitation of his evil practice, or excuse the neglect or contempt of his doctrines, that are agreeable to reason, and confirmed by Scriptures; because, it is certain, all men are obliged to live by rule, and not by example. And though the priest be indubitably obliged by all the ties of reason and religion, to be himself the example of the rules of good living, yet his apostasy will cover no one's else from blame or punishment. Wherefore, the more immediate ministers in God's service, are not tied to greater sanctity and strictness of life than other people, by God's laws, may furnish matter for dispute, because the laws of virtue and the precepts of morality are general and common to all mankind, together with the priests; and all men are obliged to be as good as they possibly can, and the priests can be no more. But, rather than contest this matter now, I shall take it for granted that priests have a closer obligation to live well and virtuously than other people, and that vice as it all becomes them, as corruption of the law does a judge, though all men are alike obliged to justice and impartiality; or, as want of honour and respect to a prince becomes a courtier, though all men are alike obliged to pay them all they can, and all that is due; and neither judge nor courtier can do more. Yet notwithstanding their closer obligation to live holily and well than other people's, their relaxation of the reins of discipline, and living in contradiction and defiance to their doctrines, as they cannot encourage any one else to follow them in practice, so they might not to prejudice the truth or virtue of those doctrines, or to hinder the operation of them to the amendment of men's lives. They do, indeed, too commonly and too easily do it; but it is with no reason; there is no tolerably inferring from one man's evil practice to another's evil practice, and much less his wickedness; there is no concluding the people's security from the wickedness, or the self-condemnation of the priest. The scandal that is given by wicked ministers shall heat their furnace seven times hotter than the rest; but the scandal taken shall not lessen any one's degree of punishment; whoever offends by example, shall be guilty and liable to as great an infliction as the crime itself deserves, and should have had had

G. BELTON, WOOLLEN DRAPER AND TAILOR, 129, KING STREET, TORONTO. ALWAYS on hand a good supply of West of England Cloths, A. Cassimers, Vestings, &c., &c., which he imports direct from England.

NAVY AND MILITARY UNIFORMS: CLERGY, MEN'S GOWNS AND BARRISTER'S ROBES, made to the last style. Toronto, 27th April, 1842. 43-4f

THOMAS J. PRESTON, WOOLLEN DRAPER AND TAILOR, No. 2, WELLINGTON BUILDINGS, KING-STREET, TORONTO.

T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimers, &c.

ALSO a selection of SUPERIOR VESTINGS, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms.

Cassocks, Clergymen's, and Queen's Comsels' GOWNS, BARRISTER'S ROBES, &c. made on the shortest notice and in superior style. Toronto, August 28, 1841. 267-4f

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 Establishment, formerly owned by the late Mr. Henry Sargent, and recently by Messrs. Brotherton & Co., where he is now manufacturing CAST STEEL AXES of 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. Toronto, October 6, 1841. 15-4f

OWEN, MILLER & MILLS, Coach Builders, King Street, Toronto, and Stone Street, Kingston. All Carriages built to order warranted twelve months. Old Carriages taken in exchange. N.B.—Slights of every description built to order. 47-4

J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON. PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED. July 14, 1842. 262-4f

MR. ELLIS, (From 15, Broad Street, Bank of England, London), BANK NOTE AND COMMERCIAL ENGRAVER, KING STREET, NEAR GOVERNMENT HOUSE, TORONTO. N.B.—COPPER PLATE AND LITHOGRAPHIC PRINTING. July 1, 1842. 32-20m

DOCTOR SCOTT, Infirmary, and Physician to the Fever Hospital, and Dispensary, removed from 144, KING STREET, T. O. N. W. G. A. T. E. S. T. H. E. T., Opposite the Brick Mill Chapel. Toronto, May 25, 1842. 34

DR. PRIMOSE, (Late of Newmarket), OPPOSITE LADY CAMPBELL'S, KING STREET. Toronto, 7th August, 1841. 7-4f

MR. S. WOOD, SURGEON DENTIST, CHEWETT'S BUILDINGS, KING STREET. Toronto, February 5, 1842. 31-4f

A. V. BROWN, M.D., SURGEON DENTIST, CORNER OF BAY STREET. Toronto, December 31, 1841. 26-4f

TUTOR WANTED. In a private family in this City, competent to instruct in the higher branches of Classics and Mathematics—a Graduate of Oxford or Cambridge, or a Fellow of one of the Universities of the United Kingdom, if by letter, post paid, to Mr. Crombie. Toronto, 4th October, 1842. 270-4f

AS GOVERNOR. A LADY accustomed to Tuition in desirous of meeting with the above situation. She is well qualified for instructing her pupils in English, French, and Music. Address, post paid, to A. B. C. care of Messrs. H. & W. Rowell, King Street, Toronto. 274-4f

HOME DISTRICT GRAMMAR SCHOOL. The Pupils attending this Institution, will resume their studies after the present recess, on Thursday the 19th inst. On commencing the School, Elementary Classes in the English, Latin, and Greek Languages, will be kept—keeping the Use of the Globes, Algebra, will be formed. A few vacancies are open for in-door pupils. The business of Mrs. Crombie's Seminary will also be resumed on the same day. A French Master is wanted to give instruction in those Institutions. Application to be made (if by letter, post paid) to Mr. Crombie. Toronto, 2nd September, 1842. 260-4f

EDUCATION. MRS. DICKSON begs to intimate to the inhabitants of Toronto and neighbourhood, that she has opened a Seminary in Newgate Street, near the corner of King Street, for instruction in the undermentioned branches of Education—English Grammar, Geography, Writing, Arithmetic, Plain and Fancy Needle-work, German Family Work, Knitting in every variety of form,—and hopes that from her long experience in tuition, she will merit a share of public patronage. Terms moderate. REFERENCES for character and abilities, to the Lord Bishop of Toronto, and to the Rev. Mr. G. M. G. Toronto, 25th July, 1842. 264-4f

WANTS A SITUATION. A Book-keeper or Salesman, a person who can give every satisfactory reference. Apply to A. B. C. care of H. Rowell Esq., Stationer, King Street, Toronto. N.B.—Applicant has been accustomed to business generally for 10 years. Toronto, 23rd August, 1842. 268-4f

A CARD. MR. HAWKINS begs to inform the Subscribers to his Engraved Plan of the Military and Naval operations before Quebec, and Death of Wolfe, that he has returned to Toronto with an additional supply of the above splendid Engraving, and to furnish Subscribers in this City and vicinity with their copies. This work is an elegant Memorial of one of the most distinguished Graciosa Martires, has been honoured with most distinguished approbation and support in the Mother Country, and in Canada. Engraved on Steel, 32 Inches Square, 87s. Price to Subscribers, Post free, 87s. North American Hotel, Toronto, 18th October, 1842. 276

A PORTRAIT of the Hon. JOHN BEVERLY HOPKINSON, M.E.P., is now being exhibited at E. T. P. & Co.'s Picture Shop, King Street, for the purpose of receiving the names of Subscribers to the Press, as the Likeness, &c., have been extremely favourable. Toronto, June 2, 1842. 48

CHURCH ORGAN FOR SALE. THE ORGAN now in use at St. George's Church, Kingston, will be for sale as soon as the New one is built, which will be some time in the month of September next. It is well adapted for a Country Church, is of a sweet Tone, and of quite sufficient Power for a Church containing 500 People. For Terms, apply to either of the Churchwardens, Hon. JOHN MACATAY, or CHARLES WILLARD, Esq., Kingston, August 28, 1842. 265-4f

BANK STOCK. FOR SALE Twelve Shares in the Bank of British North America. Apply to the Bank. Toronto, September 17, 1842. 272-4f

FOR PRIVATE SALE. THE property of John Barwick, Esq., at Thornhill, Yonge Street, in all respects one of the most desirable residences in Canada for a general family—A SAW MILL, in full operation, about the centre of a well wooded Estate, containing 100 Acres, on the spot, or Messrs. GAMBLE & BOUTBY, King Street, Toronto. June 8, 1842. 46-4f

1842.—ROYAL MAIL STEAMERS. THE PUBLIC ARE INFORMED THAT THE FOLLOWING ARE THE ARRANGEMENTS FOR THE FOLLOWING: LAKE ONTARIO, BETWEEN KINGSTON AND TORONTO, Princess Royal, COLLETON, NIGARA, ELSLEY, City of Toronto, DICK, Kingston, At 7 o'clock, Evening—Monday and 8 Monthly, PRINCESS ROYAL, At 8 o'clock, Evening—Tuesday and Friday, NIGARA, At 8 o'clock, Evening—Wednesday and Saturday, CITY OF TORONTO, and arrive at Toronto early next day. From Toronto: At 12 o'clock, Noon—Monday and Thursday, NIGARA, At 12 o'clock, Noon—Tuesday, and 12 Noon, Friday, CITY OF TORONTO, At 12 o'clock, Noon—Wednesday and Saturday, PRINCESS ROYAL, and arrive at Kingston early next morning. The above Steamers call at Cobourg and Port Hope each way. Toronto, June 24, 1842. 51-4f

STEAMER BRITANNIA, CAPTAIN JOHN GORDON. LEAVES Toronto daily at Two P.M. for Hamilton,