-

rule. In your second paper, section fifth, the practice of the primitive Church, and the universal consent of the Fathers, is made a convincing argument, when the interpretation of Scripture is doubtful: in your third paper, section fifth, the practice of the primitive Church, and the universal consent of the Fathers, is made judge; and I know that nothing is more ordinary in this question than to allege antiquity, perpetual succession, universal consent of the Fathers, and the universal practice of the primitive Church, according to the rule of Augustine, quod universa tenet ecclesia, nec a concilio institutum, sed semper retentum est, non nis authoritate apostolica traditum rectissime creditur. There is in this argument, at the first view, so much appearance of reason that it may much work upon a modest mind; yet being well examined and rightly weighed, it will be found to be of no great weight; for, besides that the minor will never be made good in behalf of a diocesan bishop having sole power of ordination and jurisdiction, there being a multitude of Fathers who maintain that bishop and presbyter are of one and the same order, I shall humbly offer some few considerations about the major, because it hath been an inlet to many dangerous errors, and hath proved a mighty hinderance and obstruction to reformation of religion.

1. First, I desire it may be considered, that while some make two rules for defining of controversies, the Word of God and antiquity, which they will have to be received with equal veneration, or, as the papists call them, canonical authority and catholic tradition: and others make Scripture to be the only rule, and antiquity the authentic interpreter, the latter of the two seems to me to be the greater error; because the first setteth up a parallel in the same degree with Scripture, but this would create a superior in a higher degree above Scripture; for the interpretation of the Fathers shall be the $\delta\iota \acute{o}\tau\iota$, and accounted the very cause and reason for which we conceive and believe such a place of Scripture to have such a sense ; and thus men shall have dominion over our faith, against 2 Cor. i. 24; our faith shall stand in the wisdom of man, and not in the power of God, (1 Cor. ii. 5); and Scripture shall be of private interpretation; for the prophecy came not of old by the will of man, (2 Pet. i. 20-22). Nisi homini Deus placuerit, Deus non erit, homo jam Deo propitius esse debebit, saith Tertullian.

2. That the Scripture cannot be authentically interpreted but by Scripture is manifest from Scripture : the Levites gave the sense of the law by no other means but by Scripture itself (Neh. viii, 1). Our Saviour, for example to us, gave the true sense of Scripture against the depravations of Satan, by comparing Scripture with Scripture, and not by alleging any testimonies out of the rabbins (Matt. iv); and the apostles, in their epistles, used no other help but the diligent comparing of prophetical writings; like as the apostle Peter will have us to compare the clearer light of the apostles with the more obscure light of the prophets (2 Pet. i. 19); and when we betake ourselves to the Fathers, we have need to take heed that, with the papists, we accuse not the Scriptures of obscurity or imperfection.

4. The Fathers themselves, as they are cited by Protestant writers, hold this conclusion, that Scripture is not to be interpreted but by Scripture itself. To this purpose, amongst many other testimonies, they bring the saying of Tertullian, surge veritas ipsa Scripturas tuas interpretare, quam consuetudo non novit, nam si noscet, non esset-if it knew Scripture, it would be ashamed of itself, and cease to be any more.

4. That some errors have been received, and continued for a long time, in the Church: the error of free will, beginning at which binds men together for their common safety and advantage. Justin Martyr, continued till the time of Reformation, although it was rejected by Augustine, as the divine right of episcopacy was opposed by others; the error about the vision of God, that the souls of the saints departed see not the face of God till the judgment of the great day, was held by universal consent; the same may be said of the error of the millenaries; and, which more nearly toucheth upon the present question, the ancients erred grossly about the antichrist and mystery of iniquity, which did elsewhere what is good, we should almost forget that the time has begin to work in the days of the apostles. Many other instances been when we possessed what was better still.-Mrs. Trollope. might be brought to prove the universal practice of the Church, as were not warranted by the apostles, as in the rites of baptism and prayer; and the forming up and drawing together the article of that creed that is called symbolum apostolicum; the observation of many feasts and fasts, both anniversary and weekly.

5. That it is not a matter so incredible or impossible as som would have it appear to be, for the primitive Church to have made a sudden defection from the apostolic purity. The people of Israel, in the short time of Moses his absence on the mount. turned aside quickly, and fell into horrible idolatry (Exod. xxxii): soon after the death of Joshua, and the elders that had seen the great works which the Lord had done for Israel, there arose another generation after them, which did evil in the sight of the Lord (Judges ii. vii.): soon after the building of the temple and the appointed preacher was, from incontrollable circumsettling of religion by David and Solomon, the worship of God was stances, absent, defiled with idolatry: when Rehoboam had established the king- by the Rev. R. D. Cartwright, the Assistant Minister of dom, he forsook the law of the Lord, and all Israel with him, (2 the parish. The lateness of the season, and the peculiar Chron. xii. 2): and the apostle says to the Galatians (Gal. i. 6), "I marvel that you are so soon removed unto another Gospel."-Why, then, shall we think it strange, that in the matter of and by those who did attend from the parishes more discipline there should be a sudden defection, especially it being remote from the appointed place of meeting, the journey begun in the time of the apostles? I know it is a common opinion but I believe there be no strong reason for it, that the Church which was nearest the times of the apostles was the most pure and perfect Church. 6. That it is impossible to come to the knowledge of the universal consent and practice of the primitive Church, for many of the Fathers wrote nothing at all; many of their writings are perished (it may be that both of these have dissented from the rest); many of the writings which we have under their names are supposititious and counterfeit, especially about episcopacy, which was the foundation of papal primacy. The rule of Augustine afore mentioned doth too much favour traditions, and is not to be admitted without cautions and exceptions. Many the like considerations might be admitted; but these may be sufficient to prove that the unanimous consent of the Fathers, and the universal practice of the primitive Church, is no sure ground of authentical interpretation of Scripture. I remember of a grave divine in Scotland, much honoured by King James of happy memory, who did often profess that he did learn more of one page of John Calvin than of a whole treatise of Augustine : nor can there be any good reason (many there be against it), why the ancients should be so preferred to the modern doctors of the reformed Churches, and the one in a manner defied, and the other vilified. It is but a poor reason that some give, fama miratrix senioris ævi, and is abundantly answered by the apologist for Divine providence. If your Majesty be still unsatisfied concerning the rule, I know not to what purpose I should proceed or trouble your Majesty any more. Newcastle, July 2, 1646. (To be concluded.)

the use made of this annual privilege by the people. Seventy-three bronze coffins are ranged in solemn array around

the walls. Some of these are extremely simple, and others in the highest style of magnificence. That of the Emperor Francis the First of Germany, and his consort, Maria Theresa, (for one sarcophagus contains them both), was erected by the illustrious voman whose bones rest within it, and is, I think, the most splendid of the collection. But the crowd of pilgrims who came, upon this day, to gaze upon the coffin that contains their idol the late Emperor, Francis the First of Austria, was too numerous to permit any very accurate examination of them.

Were I simply and fully to describe to you the strong emotion nanifested by the throng, still passing on, but still renewed, when at length they had won their way across the imperial sepulchre to the paling which gave them a sight of the Emperor Francis' coffin, you would hardly give credence to the truth of my tale. You would not think it false, but you would suspect that it was exaggerated ; and as, on the other hand, I feel sure of falling short of the truth from mere want of power to do justice to a scene so singular and so affecting, I think I must leave you without any decription of it at all.

And yet, perhaps of all the spectacles I have ever witnessed, it was the most striking. The old and the young, the rich and the poor, passed on together to the tomb of their common Father ;-neither age, sex, nor condition, were observed in this unparalleled melee of general emotion ; and I believe truly, that of all the multitude who thronged that dismal vault, we alone profited by the torches, which made its gloom visible, for the purpose of looking on as mere spectators of the scene. We watched tears stealing down many a manly cheek, from eyes that seemed little used to weeping, and listened to sobs that spoke of hearts bursting with sorrow and remembered love, beside the tomb of one who had already lain there above two years,-and that one an Emperor!-Between him and the people that thus freshly weep for him, there must have been a tie more closely drawn than we, in our land of freedom, can easily understand. Dees not all this seem to you like something more than the simple truth? Yet, so far from having painted the scene too strongly, I am quite sure that what I have said, can convey to you no adequate idea of its solemn interest, its deep pathos, and its strange sublimity.

We have passed this evening at a party, where I mentioned to several persons how greatly the stron; emotion we had witnessed in the royal catacombs surprised me. The answer was the same from all: "Had you known the Emperor, it would have caused you no astonishment." "Would it sarprise you," said a lady of the party, "to see children weeping upon the grave of their father? Our Emperor was more than a father to us."

All this is so new, and so strange to me, that I feel as if I had got into a new planet. The only sentiment with which I have been hitherto acquainted (and this has been only by tradition) that at all approaches to that which I hear expressed by the people of this country for their Sovereign, is the feeling of love and devotion borne by the brave Scottish clans of yore to their chiefains. I have often lamented that the changes which time has wrought in the ancient framework of our social relations, should have swept away a sentiment so generous, so useful, and, as I think, so natral. But here I find it again in perfection, only upon a far nobler scale; and the indications of it are so genuine, and its influence so evidently tending to ennoble the nature of the social compact that ----. But I must not go on. If I pursue this theme I shall run a risk of uttering treason, even against the beautiful constitution of our glorious England as it stood before those stabs and thrusts were made which have of late so grievously disfigured it; but all that has happened to us since, has so mystified and obscured the features of this once worshipped but now mouldering idol of all English hearts, that it is no great wonder if, seeing

THEID OTELUIR OTEL

TORONTO, SATURDAY, OCTOBER 31, 1840.

We have had the gratification of attending the fourteenth Session of the MIDLAND CLERICAL ASSOCIA-TION, which was held at Kingston last week,-a gratification, combined as it is with the means of so much improvement, which we are at all times unwilling to forego. The proceedings of the meeting were commenced with Divine Service in St. George's Church on the evening of the 20th instant, on which occasion, as the duties of the pulpit were assumed unfavourableness of the weather, prevented the attendance of many of the brethren who reside at a distance; was undertaken with no inconsiderable sacrifice of comfort. This circumstance gave rise to a proposition, -not however very formally put or very elaborately discussed,-that the Association should be divided, the clergy of the Newcastle District forming one, and those of the Midland, Prince Edward, and Hastings Districts another. The project of division was entertained also upon another ground,-the difficulty, from the increasing number of the members of the Association, of meeting without inconvenience at one place, especially when all are happily allowed to be present. For to this circumstance is mainly ascribable the necessity which has sometimes existed of appointing the church or the vestry as the place of meeting, instead of what, with the character and objects of these Associations, we cannot but deem the more appropriate place, the study or the drawing-room of the Rectory. Objections to this proposal were, however, started, -as serving to separate those who had long been united in this affectionate intercourse, and to diminish the benefit and the pleasure which, in its aggregate and undivided capacity, the Association had ever been the means of affording. This objection was met at once in the spirit with which it was proposed, and the project of a division was cheerfully aid aside, until circumstances of a more pressing nature than at present existed should arise to induce its adoption. On Wednesday, the 21st, only six members of the Association were present; but the discussions entered upon were pursued with great earnestness and with much satisfaction to all who shared in them. A long conversation was held upon the doctrine of Justification by Faith, in opposition to the Romish views of that important that the watchmen of Israel should be furnished with the means of giving to every man a more than wonted boldness, and are flinging the challenge gloomy hangings seem too mighty for them, and the air of dark to their opponents with a defiance and a hardihood that could scarcely have been anticipated so soon, even by

selves at this receptacle of the royal dead, and for that of watching truth can be zealously pursued without the slightest compromise of the gentle charities of life. We may manifest to the sight of a frequently misjudging world that we love the Romanist, while we abhor and do our best to break down the delusions by which the Romanist is blinded. There can be no legitimate compromise between truth and error; and if a gentle disposition, a shrinking from publicity, or a love of quiet should prompt to an inactive and unresisting contemplation of the progress of error, the minister of the Church should be reminded of the inconsistency and the sinfulness of this apathy as often as he re-peruses his Ordination vow to published by Messrs. W. and E. Ryerson, on the causes drive away all erroneous and strange doctrines contrary heretofore existing between the British and the Canadian to God's word."

The exercises of Wednesday were concluded with Divine Service in St. George's Church, when a very excellent sermon on the duty of co-operating with it, satisfies us of the propriety of the step which has just Missionary exertion was preached by the Rev. J. Shortt, from Matt. xix. 19, "Thou shalt love thy neighbour as how important it is, in all publications emanating from thyself." The weather, however, at the close of this the late editor of the Christian Guardian, to suspend day proved so extremely unfavourable, that very few judgment upon the merits of the questions he discusses persons were present to be benefitted by this clear and until the views of the opposing side of such questions forcible exposition of the duty, in its widest sense, thus can be seen and weighed. We have often had cause, in laid down by our Lord.

of this day, the following very pleasing and touching letter from the Rev. A. F. Atkinson was read :---

" To the Members of the Midland Clerical Association. "My dear Brethren,-Having been appointed to the charge of a Parish beyond the bounds of this Association, it becomes my duty to resign into your hands the office of secretary to which I was nominated by your unanimous suffrages at the commencement of the Society. "But I feel that I have a much more painful task to per-

form in bidding you all farewell! I can truly say that I leave you with the sincerest regret; for amongst you I was always happy, and towards you all I bear, and shall ever hear the set of structure of the sincerest set. bear, the most affectionate regard. But though 'absent from ou in body,' I trust I shall ever be 'present with you in pirit.' 1 am still one with you in Christian affection in holy brotherhood, —one in earnest desire for the glory of our Divine Master, and the prospirity of His Church; and of former ances permit, I may ye again have the happiness of being one amongst you. But should this be denied, I ook forward with humble hope to the privilege of sitting down with you at the heavenly lanquet in the kingdom of our Father.

'And now, my dear brethren, I bid you once more farewell! May the blessing of God rest upon you in public and in private, in your families and in your parishes; and may He at last bring us all, through the merits of his beloved Son, to the glories of His everlasting kingdom !

"So prays always "Your affectionate brother,

"A. F. ATKINSON." Bath, October 12, 1840.

This letter having been read, the Rev. S. Givins was unanimously elected Secretary to the Association, and the following resolution was passed in reference to the resignation of the Rev. A. F. Atkinson:

" Resolved,-That the members of this Association deeply regret the removal from among them of their late Secretary, the Rev. A. F. Atkinson, with whom they have so often taken 'sweet counsel,' and in whose society their spirits were often so refreshed. Believing, however, that he has been called 'by Providence to labour in a more extensive field of usefulness, and in the firm conviction that the inteests of the church will be best promoted by the change hey desire to subdue every personal feeling occasioned the loss of the society of their esteemed brother, and to regard only the general welfare of the Church. Heartily reciprocating the prayers and kind wishes contained in Mr. Atkinson's letter of resignation, they bid him affectionately God speed, and they fervently besech the great Head of the Church to bless his pastoral labours in his new sphere of duty with abundant success.

The recent trials of the Church in the loss of so many of her valued ministers during the past summer, strife that has arisen; butwe cannot refrain from saying naturally engaged the deep and painful attention of the assembled members of the Association, and the following resolution in reference to these great calamities was unanimously agreed to :---

" Resolved-That whereas it has pleased Almighty God, in His inserutable wisdom, to remove from this world in the brief interval of a quarter of a year, no less than three of our brethren of our Clergy of the Diocese of Toronto, the members of this Association desire to humble themselves beneath the afflicting hand of their heavenly Father,—be-seeching Him to enable them to hear so loud a call to greater diligence in 'working the works of Him that sent them while it is day.' They desire likewise to express their corwhile it is day.' They desire likewise to express their cor-dial sympathy and Christian condolence with the congregations and families who have been so deeply and painfully ereaved by the recent visita On the morning of Thursday, the 22d, the Association were favoured with the presence of another member, and the discussions were renewed which had chiefly occupied their attention on the preceding day. At seven in the evening they repaired to St. George's Church, to participate in the proceedings of a meeting to be there held in furtherance of Missionary objects .--The chair was taken by the Assistant Minister of the parish, and a series of resolutions were moved and seconded by gentlemen present, laymen as well as clergy, and several animated addresses were delivered, illustrating the advantages of this combined action for so holy and important an object. The resolutions, unanimously passed, embraced a statement of the vigorous efforts made of late years by the Church of England to advance the cause of Christian Knowledge, and to promote the diffusion of the Gospel not only within the kingdom but in the Colonial possessions of the Empire. Upon this was grounded a very natural appeal to members of the Church in the Colonies themselves, to exert their energies and bestow a liberal share of their substance for the advancement of the same holy work. The result of the present meeting was the formation of a new Committee at Kingston in connexion with the venerable and excellent Society for Promoting Christian Knowledge, and combining with that object the Propagation of the Gospel amongst the Destitute Settlers of the District by one or more Travelling Missionaries. The annexing a public meeting of this nature to the usual business of the Clerical Associations, is an important feature in their character and objects,-the adoption of which we feel to be a cause of sincere congratulation. It is absolutely necessary that the attention of the Christian public should be powerfully drawn to these objects, if we would have them no longer ignorant of their value and importance; and no better occasion can possibly be employed with this intent than those periods in which so many of the clergy are drawn together by the usual business of their Associations. A liveliness essential tenet as contained in their formularies of and spirit is always imparted by this public advocacy of worship, and especially as promulgated in the decision a good cause; and if its success, under the Divine of the Council of Trent. At the present day it is blessing, is mainly dependent upon enlisting the warm sympathies of the laity in its behalf, there can be no better means devised of awakening and perpetuating reason of the hope that is in him; more particularly, as those sympathies than by calling them thus together, the advocates of Romish error have latterly assumed a and after an earnest exposition of the benefits to be achieved from the success of the good work in hand, by soliciting their hearty and Christian co-operation in promoting it. With every abatement for the disadvantages attendant upon the first commencement of a plan like the present, ve cannot but regard the late Missionary meeting at Kingston as highly interesting in itself and the harbinger of great and blessed results to our Church, if the system thus auspiciously begun be zealously persevered church belonging to the convent of the Capucins, for there lie Romanism by reflecting upon them the bright light of in. It will add another and a very material benefit to interred the imperial family of Austria. The vaults are on this truth, is a duty to which, at the present moment, the public advantages which, designed as they more day open to the public; and we have spent a considerable time Protestant ministers are not allowed to be insensible; immediately are for private edification, the Clerical

The next meeting of this Association is to be held at and with that impressive solemnity which forms a Darlington, to commence with Divine Service, on the evening of Tuesday, the 2d of February, 1841, it being designed to appropriate the evening of the succeeding Thursday to the holding of a Missionary meeting, as was done at Kingston.

Rev. M. Richey for its transmission to us, the receipt of a copy of a pamphlet lately put forth by that gentleman and the Rev. J. Stinson, in refutation of the statement be ready, with all faithful diligence, to banish and which have led to the recent dissolution of the Union Wesleyan Conferences. We have not as yet been able to give to this publication a very attentive perusal; but the examination we have had the opportunity of giving been taken by Messrs. Stinson and Richey, and shews the course of our editorial career, to offer a gentle check In the course of the deliberations during the morning to the rampant spirit of that individual, and to expose his unfortunate propensity to mystify, if we must not be so harsh as to accuse him of directly violating, the truth. It might possibly be thought that with different views of Church Government and of State Policy, which would necessarily beget a wide difference in the public promulgation of our respective opinions, we were actuated by some degree of prejudice in so earnestly controverting some of the principles of the Christian Guardian; but when we find our own opinions of that journal corroborated to the letter by such impartial judges as Messrs. Stinson and Richey, and not by them alone but by the whole body of the British Wesleyan Conference, we shall no longer be suspected of having acted otherwise than dispassionately and fairly in the course we have pursued with respect to that paper. At the period of the Union, it was a positive stipulation, "That the Christian Guardian shall not be the medium of discussing political questions, nor the merits of polttical parties, as it is injurious to the interests of religion, and derogatory to our character as a religious body, to have our [the Methodist] Church amalgated or identified with any political party." Not only was this stipulation cordially assented to by the Canadian Conference, but by the editor of the Guardian also; as is manifest not only from the fact that the terms of the contract were drawn up by himself, but from their subsequent repetition by the editor in the journal he conducted, accompanied with his solemn declaration to abile by them to the letter .---How far this promise has keen kept, is best told in the words of Messrs. Stinson and Richey: "We feel, we confess, humiliated, and dmost shudder to reflect how soon-how recklessly-how remorselessly and how incessantly a Resolution, recorded in the Journals of the Conference, and by its direction published to the world. was subsequently violated from week to week, and from month to month." The recklessness which is thus feelingly exposed, will scarely allow us to wonder at the multiplied evidences of mis-statement which are pointed out in the pamphlet beore us, as contained in the attempted exculpatory explanations of the Messrs.

> Rverson. It is not our province to enter minutely into the differences which have gisen between two religious bodies, with neither of which have we ourselves any connexion: we shall be no party, on either side, to the that, under the circumstances of the case, it was utterly impossible for the British Wesleyan Conference any longer consistently to mantain that union. That the violations of plighted duy should have been so long overlooked, and that the most objectionable course of the Christian Guardian, luring the perilous season of the autumn of 1838 and the winter of 1839, was not checked by some effective interposition on the part of those who were the legitmate censors of its irregularities, is a mark of forbearance-to say the least of itwhich to dispassionate anl fair-judging people must afford evidence that the condemnation of its career has

been no hasty act, but painfully and reluctantly arrived

For the sake of political quiet, and the benefit of

peculiar characteristic of the soldier's funeral. This excellent young man, whose amiable qualities elicited the esteem of all who knew him, has fallen a victim to protracted illness, occasioned chiefly by assiduous appli-

cation to business. The arduous duties of his situation he discharged with energy and untiring perseverance, We have to acknowledge, with many thanks to the and-as the mournful result too plainly demonstrateswith too little regard to his own health. His feeble constitution was, we understand, further impaired by a journey to Quebec, for the purpose of giving evidence at Captain Drew's trial. His loss has plunged into the deepest grief a large circle of attached friends, and indeed has cast over the whole of Toronto the gloom of sorrow and regret. The government, in him, has been deprived of a faithful and efficient officer, and the province of one who well deserves-though departed from this vale of tears-to be had in affectionate remembrance.

> We are sorry that we are likewise compelled to record the sudden death of Mr. Dalton, the Editor of the Patriot.

FURTHER EXTRACTS FROM OUR FILES BY THE PRESIDENT AND ACADIA.

To the Editor of the Morning Chronicle.

SIR,-The flag of the Victory was carried in procession by the rew at Nelson's funeral, in 1806. When the body was lowered the enthusiasm in St. Paul's was so great that the visitors of all classes rushed forward and tore it to atoms as relics of the hero.-The writer of this statement had a large fragment for years, refore the flag burnt in the dockyard at Devonport was not the flag of Nelson at Trafalgar, or if a flag of Nelson's, was not the flag at that battle.

One of the oakum boys of the dockyard, named Fouracre, was detected on Monday evening coming out of the St. George, with some tools in his possession. He was confined during the night, and the case was brought before the Queen's solicitor on Tuesday, when he was sentenced to the treadmill for three months.

A distinguished naval officer states to us that the sailors have a dustriguistic inter other to be the painters cleaning their brushes in oakum, tow, and old canvas, which, having been left in the ship, spontaneously ignited; for it appears that the new work done in that vessel had been primed when the shipwrights left it about a week before the accident happened .- Morning Chronicle.

BRITISH FLEET IN THE MEDITERRANEAN .- The following is, we believe, a correct list of the British fleet in the Mediter

| rancan: | | |
|-----------------|---|------------|
| 1 Prin | cess Charlotte, | 104 |
| 2 Pow | erful, | 84 |
| 3 Gan | ges, | 84 |
| 4 Thu | nderer, | 84 |
| 5 Bell | erophon, | 78 |
| o Den | erophon, | 76 |
| | enge, | 78 |
| | bridge, | 74 |
| | , | |
| 9 Imp | lacable, | 74 |
| 10 Has | tings, | 72 |
| | bow, | 72 |
| | burgh, | 72 |
| On passage out- | | |
| | ney | 92 |
| | | 84 |
| | guard, | 36 |
| | or, | 36 |
| | 10, | |
| Inco | enstant (at Gibraltar it is said), | 36 |
| Fitting- | Contraction in the second of the second s | A. 1. 1863 |
| Brit | annia | 120 |
| | 70, | 120 |
| Cala | utta, | 84 |
| | | 72 |
| Bell | eisle (no men) | |

DREADFUL EARTHQUAKE-ST. PETERSBURG, Sept. 11.-The Abeille du Nord of yesterday, published the following letter from Tiflis, Aug. 13:—You have, doubtless, heard of the terrible earthquake of Mount Ararat, which has totally destroyed the own of Makitcheman, damaged all the buildings at Erivan, and devastated the two districts of Sharoute and Sourmate, in Armenia. All the villages in those districts have been destroyed. The earth The earth rent in such a manner, that all the cotton and rice plantations have perished for want of water. But the most awful event has taken place in the neighbourhood of Ararat. A considerable mass ed from the mountain, and destroyed every thing in its way for the distance of seven wersts, (nearly five English miles.)-Among others, the great village of Akhouli has had the fate of Herculaneum and Pompeii. Above one thousand inhabitants were buried under heaps of rocks. A thick fluid, which afterwards became a river, ran from the interior of the mountain, which vas opened, and following the same direction, swept over the ruins and carried with it the corpses of the unfortunate Akhouli, the dead animals, &c. The shock continued to be felt every day in the above-mentioned districts and entirely laid them waste; then the shocks became less frequent. Ararat is not yet uiet; the day before yesterday I was awakened by two vie subterranean commotions.-Journal de St. Petersburg, Sept. 12. Advices from St. Petersburgh, of the 2d instant, estimates

about one hundred the number of lives lost in consequence of the catastrophe which occurred on the 25th ultimo, on the Czarskoence of the jeslo railway. DISTURBANCES IN ROME .- Letters from Rome, bearing date

the 17th September, announce that a serious affray took place in that city a few days before. Some of the lower classes having

AUSTRIAN LOYALTY.

This day (November 3d) is the day known in the Romish Calendar as that of "la Fête des Morts," or, as the Germans call it, "Poor Souls' Day." The churches are all hung with black; no music is heard within them, but masses for the dead are solemnly murmured before every altar throughout the city. It is in vain that innumerable waxen tapers, of all sizes, colours, and shapes, expend their votive light around a hundred shrines; the and solemn sadness is universal. Every shop is shut, and the entire population appear to have given up their spirits to mourning. those who augured the most gloomily of the fatal The churches in all parts of the city have been crowded during the whole day; yet, nevertheless, multitudes have wandered to the Protestant defenders of the truth,-in so many cases cemeteries without the town, to visit the graves of friends recently rendered of none effect by the traditions of men,-

within their gloomy recesses, both for the purpose of looking our- while, it is scarcely necessary to add, this advocacy of Associations have already been found to produce.

concession of 1826. It is right, therefore, that the should look to their armour and steadily watch the The great point of general interest, however, is the crypt of the advances of the foe. To expose the delusions of

Mother country have usually manifested so laudable a from the crowd. On the people's side one man was seriously zeal in upholding, the present dissolution of what experience has proved a very unequal connexion is not perhaps to be regretted. But we are painfully reminded by these constantly recurring dissentions in the great Christian body, of the necessity of resorting to some more stable principle of union and concord than Proestants seem hitherto to have adopted. While the ealousies and oppositions of Christians are often acompanied with a collateral benefit,-a vigilant watchng over, and careful preservation of, the purity of the Word of God .- we cannot but be distressed at the rapidly multiplying divisions of those who bear the Protestant name. Sects and parties, instead of carrying on a vigorous warfare against Satan's kingdom and bear ing the standard of the cross beyond the walls of Zion, have full employment in standing their own ground, and maintaining against professed brethren the peculiar position they have assumed. While they are affected by a perpetual rivalry, and its concomitant heart-burnings and dissentions, it is not to be expected that the cause of vital religion can be very rapidly advancing. Our own persuasion is, on the principles which the heavenly wisdom has laid down, and the early Christian church uniformly acted upon, as well as from the bitter experience of the last three centuries, that the only guarantee against this disunion and strife, is a general return to one apostolic model of church government, and a general conviction that separation from that divinely constituted platform of the Christian church, is not only inexpedient but sinful. In the pathetic words of CLEMENT of Rome, co-adjutor of the apostles, we say, "Why do we rend and tear in pieces the members of Christ, and raise seditions against our own body? Your schism has perverted many, has discouraged many. It has caused diffidence in many, and grief in us all."

On Sunday last, the 25th instant, the Lord Bishop of Toronto held his ordination in the Cathedral Church of this City. 'The following gentlemen were admitted to the order of DEACON :---

- Mr. George Mortimer Armstrong, late of King's College, London: appointed to the mission of Lowth, in the District of Niagara.
- To the order of PRIEST was admitted:

The Rev. Ebenezer Morris. This gentleman returns, for the present, to the duties of Travelling Mis-His Lordship was assisted in the ceremony by his Chaplains, the Rev. H. J. Grasett, the Rev. H. Scadding, and the Rev. G. Williams.

officer in the army he was buried with military honours, parties involved in it."

assembled at the Piazza Barberina, began to sing re For the sake of political quiet, and the benefit of those Conservative principles which Wesleyans in the in the attempt one of the soldiers had a rib broken by a stone flung in the attempt one of the soldiers had a rib broken by a stone flung wounded by a sabre in the breast. On the following day an assemblage of the same description took place at the Piazza Pasquina, so celebrated for popular gatherings and political manifestos, at Rome; and this time the Carabineers, assailed by a shower of stones, were obliged to disperse. It was said that no fewer than 2,000 inhabitants of Rome were about to set out for Monte Cavallo, to bear their remonstrances on the subject to the Pope himself.

Pope himself. OMNIBUS ACCIDENT.—The Rev. Dr. Solomon Herschel, the Chief Priest or Rabbi of the Jews, met with a severe accident one day last week in stepping out of an omnibus in the Poultry. He was in the act of alighting, when, before he had time to put his feet to the ground, the onnibus conductor, as is too usually the practice, called out "All right," and the doctor was thrown with great force into the road. It has since been ascertained that he has put his hip-bone out of joint, and the medical gentleman who attends him is of opinion that he will never be able to use his right leg again. Dr. Herschel had paid the conductor of the vehicle his eg again. Dr. Herschel had paid the conductor of the vehicle his are before he got out, and to that circumstance may be attributed the unfortunate occurrence. The police succeeded, we believe, in taking the conductor's number.

On last Friday evening, as the Rev. Mr. Crotty, of Birr, was officiating in the Presbyterian church of this town, and descanting upon the dangerous tendency of Popery as a religious system, mob suddenly attacked the meeting-house, demolished the windows with stones, and created such an alarm that Mr. Crotty was obliged to make his escape through a back-window, and Dr. Grey and several of the congregation effected their escape by swimming across the river.—Galway Paper.

MEHEMET ALL .- The malady under which Mehemet Ali was suffering at the end of last month, and which prevented him from receiving Sir R. Stopford at dinner, is stated to have been a boil of a virulent nature on the back, which required the use of the lancet. The Viceroy was perfectly well again on the 7th ult.

PRINCE LOUIS NAPOLEON .- The nineteen political prisoners, says the *Capitole*, who are to be arraigned before the Court of Peers on Monday, were yesterday allowed, for the first time, to have intercourse with each other. Hitherto they have been kept carefully apart, although nothing in the ordinary practice or the Napoleon alone has only once been allowed to see General precedents of justice has warranted such a rigid me Montholon, with whom, as well as with the other prisoners, every other communication has been strictly interdicted. This first neeting between the Prince and his companions was very affecting Misfortune has not broken down the courage and devotion of the men who followed the nephew of Napoleon in his hazardous attempt. As they were on the shore of Boulogne, such are they when assembled in the walled court of the Coneiergerie. We are informed that they will be transferred on Sunday night to the prison of the Luxembourg .- Galignani's Messenger

The Echo de Perigueux says-"Madame Laffarge is destined for ome time to keep alive public curiosity. It is said that there are eleven grounds for calling for the annulling the verdict of the Court of Assizes of the Correge. One of the principal, and which appears to be analagous to several cases in which the Court of Cassation have reversed decisions, is that the oath of Madame Laffarge, the mother of M. Laffarge, was dispensed with on the ground of her relationship with the prisoner, whereas all ties of relationship had ceased by the death of Laffarge without issue. sionary in the Johnstown and Bathurst Districts. We are assured that if the verdiet which condemns Madame Laffarge be annulled, the affair will be tried before the Court of Assizes of Perigueux, on account of our proximity to Tulle, which would save expense, our dependence on another Cour Royale, and of our vast Palais de Justice, which offers at once security and accommodation. The affair of the diamonds will be The funeral of the late much-lamented Colonel Halkett took place last Tuesday. Having been an officer in the army he was buried with military bonours

Mr. Thomas Earle Welby, Student of Divinity, whose destination is not yet fixed.