FNUMBER 24.

### Original Poetry.

For the Church.

THE EXILES OF ZILLERTHAL Leaving their homes, on their expatriation from the Tyrol in 1832, for separating from the Romish Church, and embracing the Reformed Faith.

The morn has come, that pilgrim band, Must leave their fathers' home, And exiles to a foreign land, For peace and safety roam, Their heads are bowed, their eyes are dim, For thoughts of years gone by Are struggling with their love for Him, Whose truth shall never die.

Home, kindred, friends, oh! what are they, If free thoughts wear a chain, If minds are bound by bands of clay, They strive to loose in vain. Oh! what is country, what the sward Our sires for ages trod, If swords are drawn, but cannot guard, The worship of our God.

The sun shines bright, no tear has earth To shed upon their way, The birds are joyous in their mirth From every leaf and spray, The flowers pour incense at their feet, The breezes waft their song, And earth and air unite to greet Their exiled pilgrim throng.

Why leave they thus their ancient place, The homes they called their own, To dwell among a stranger race, Unfriended and alone? Can love of country bind them not, That thus their hearths they spurn, And thus forsake each well-known spot, Where they shall ne'er return?

Not so, a spirit mightier far, Their waking thoughts has kept, That led of old the natal star To where the Saviour slept: That broke the adamantine chain, Which bound the Gospel word, And gave great joy to earth again, The Spirit of the Lord.

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SELL,

Their homes, what are they, if the night Of darkness wraps them round, Their country what, if there no light Of Faith or Hope be found? Oh! better far, a stranger land, Should be their country now, Than fettered should that pilgrim band, To image worship bow.

"Let there be light," Jehovah said, And all creation heard, And light upon the earth was spread, Obedient to his word. "Let there be light," the thirsty soul Drinks in the sound with joy, Shall then the bitter waters roll, And mental light destroy?

Rome, 'tis through thee those exiles mourn, Through thee their hearths are cold, Through thee their silent steps are borne From their loved homes of old; They felt the precious soul within Against thy counsels stirred, Whose priesthood taught 'twas mortal sin To read God's holy word.

Then came thy edicts, none should brave Thy ever fearful power, Thy hatred ceased not with the grave Nor at the burial hour, No hallowed ground entombed their dead, No funeral hymn was sung, But curses loud and deep were said

As earth on earth was flung.

But yield not up their God.

Yet still they strove; then Romish wrath Proclaimed the last command, That they should seek their ancient path, Or lose their fatherland; They wavered not, no murmurs told How deeply felt the rod, They yield their cherished things of old,

Oh! England, be their spirits thine, In these thy dark'ning days, When infidels with Rome combine, Thine ancient Church to raze; Gird on thine armour, loud proclaim How martyrs shed their blood That Christian men might know thy name,

A rainbow o'er the flood. Toronto, 8th December, 1840.

ALVAR.

THE CHURCH OF ENGLAND, AND THE CHURCH OF ROME, IN REFERENCE TO ENGLAND AND IRELAND.\*

The Church of Rome claims the glory of having been the first preacher of Christianity in the British Islands by her Missionary St. Augustine, who landed in Kent A. D. 597, and founded the Bishopric of Canterbury A. D. 598; and resting on this assertion, she charges the Church of England with being heretical and schismatical, because that "after the way which [Rome] calls heresy," so England worships the God of her fathers. We acknowledge Augustine to have been only the first Papal Missionary, he having been sent by the Pope to bring England, hitherto independent, under subjection to him. Early tradition hands down A. D. 60 as the æra of the first preaching of Christianity in Britain. About that time, Joseph of Arimathea is said to have built the church of Glastonbury in Somersetshire; and, (if I remember right) St. Paul to have founded the Bi- manism. shopric of Caer Leon, now Llandaff. Even if this early and interesting tradition be rejected, it is beyond a doubt, that long before Augustine's time, there existed

London, York, and Caerleon.

Man, founded 270 years before Canterbury, A. D. 328; Bangor follows, dating 70 years later; and next in antiquity is Armagh, or Ardmath, founded by St. Patrick, the apostle of Ireland A. D. 468, 140 years after Man.

Bishopric, there is reason to suppose that the infant Church in Man fell into decay; for it is recorded that St. Patrick landed there A. D. 440 in his second voyage to Ireland, and, after some stay, left St. German Bishop, a prudent and holy man, and one of the first assistants of Patrick in the conversion of Ireland; by whose wisdom and conduct the Christian Faith was firmly established in the Island. On his death, St. Patrick sent over two Bishops in succession, -Corrindinus and Romanus; on whose death, St. Manghold was elected Bishop A. D. 498, four years after the death of St. Patrick.

Now, all these dates are earlier, (the most recent one an entire century) than A. D. 598, the year in which Augustine founded the See of Canterbury. The Papists name Pope Gregory IV. as the founder of the See all the powers of the earth for its extinction of Man A. D. 840, and it is likely enough, that the first Popish Bishop of Man was of that date. Rome is consistent in this assertion, as also in the still more important one that the Pope and St. Augustine\* were the founders, and A. D. 598 the date of the foundation of the pope Antichrist, had the honour of antispating Luther near a Christianity in England;—the plain truth being, that thousand years."—Edgar's "Variations of Popery," pp. 154, 15%. Rome claims to be exclusively catholic and apostolic,charges with heresy all who reject her claim, -and, consistently therewith, refuses to acknowledge the long line of British Bishops, who successively governed the ancient Church of England, and who derived their orders, not from the Pope, but from the early Catholic missionaries, if not from the catholic and apostolic hands of the great Apostle of the Gentiles himself.

The case is even plainer in Ireland; because as history advances, more light is thrown upon events. In A. D. 1172, King Henry II. conquered Ireland, under the express authority of a Papal bull, in which the Pope sanctions the conquest, on condition of bringing Ireland under his yoke, an historic fact, alone sufficient to prove the independence of the Irish Church until that time. The truth is, that St. Patrick preached the pri- curred but once in a quarter; the naval yard, though in who once had it. mitive catholic faith, which was preserved pure by his an insulated position, had no chaplain; the gaols successors; and the Irish Bishops did not recognise any ecclesiastical authority superior to that of their national metropolitans, until King Henry II. by force of arms, imposed upon them the supremacy of the Pope of Rome, and the heresies of that apostate Church.

The name of "Sodor," borne in conjunction with "Man," as the episcopal title, is, I believe, derived from the time when the Bishopric included the Southern Hebrides, whence it was styled the Bishopric of "Sudor". (or southern) and Man. The northern Hebrides constituted another Bishopric, whose cathedral was in the island of Iona, where the ruins still exist. Both these bishops were under the Primacy of the arch-bishop of Drontheim in Norway; a metropolitan who, in those days, would certainly have refused to allow any claim of the Roman Pontiff to exercise jurisdiction over him.

From all this it appears to be evident, if the dates are correct, (as I believe them to be) that Apostolic Christianity was the religion of the early church of England, and that the Fathers of our Reformation were no innovators, as falsely alleged by Rome; but when they depelling Papal superstitions did but restore to her that Primitive, Catholic, and Apostolic Faith taught by her, centuries before the Pope and his emissaries were heard of.

When Rome accuses us of novelty, she forgets the maxim, that they who live in glass houses should not throw stones. Compared with the duration of the Church of England, the Pope's claim to be universal Bishop is itself a novelty. Where was this universal episcopacy during the first five centuries? The papists cannot produce a shadow of proof of other than existing churches acknowledging such claim,-which in truth had no existence. The churches of Antioch, Constan-

\* "Britain continued independent of papal authority, till the end of the 6th century. The English, dissenting from the Romish institutions and communion, disclaimed the Papal supremacy. Baronius himself, practised in all the arts of evasion and chicanery, admits, on this occasion, a long and dreadful schism.

The British, cayo Bede, differed from the Roman christians in the celebration of Baptism, the paschal solemnity, "and m many other things." The points of difference, according to the Anglo-Saxon statement as Bede. The English, said the Roman Missionary, 'acted in many respects, contrary to the Roman usage.'
In multis quidem nostræ consuetudini contraria geritis. Beda

Perplura ecclesiasticæ castitati et paci contraria gerunt. Beda Spon. 604. VIII.

"Bede's report has been corroborated by Goscelin, Ranulph. and Malmsbury. The Britons, says Goscelin, 'differed in their ecclesiastical ritual from the common observance of all other churches; while, formed in hostile array, and opposing the request and admonition of Augustine, they pronounced their own usages superior even to those of pontifical authority.'

Non solum repugnant, verum etiam suos usus omnibus prœe-minentiores Sancti Papæ Elutherii auctoritate pronunciant.

Goscelin c. 24. Wharton, 2. 65.

"Dinoth and his companions, though men of learning in their day, seem to have known nothing of the Roman hierarch. The English bishops, at the end of the 6th century, had never heard English bishols, at the child of and, what was nearly as bad, cared no more about his infallibility, after his name had been mentioned, than about any other man.

Dinoth also informed Augustioned, than about any other man. Dinoth also informed Augustine, that the British church was governed by the bishop of Cærleon, and, therefore, had no need of the Roman missionary's service or superintendency. The obstinate people refused the archibishop ready provided them by his Roman holiness. Augustine reasoned and remonstrated, but in vain. His auditors, who actually a preferred their own traditions to the property of the proper cording to Bede, preferred their own traditions to the universal church, were deaf to entreaty and reproof.

"Ireland maintained its independency still longer than England.
This nation rejected the Papal supremacy and indeed all foreign domination, till its conquest by Henry at the end of the 12th cenomination, the Scottish and Irish communions, Baronius admits, vere involved in the same schism. Bede accuses the Irish of fostering hatred to Romanism, and of entertaining a heterodox pro-fession. Laurentius, Justus, and Mellitus, in 614, in their episfession. Laurentae, values, to the Irish clergy and laity, identified the Hibernian with the British church. Dagan, an Irish bishop, refused to eat, sit in company, or remain under the roof with the

oman Bishops.
"Ireland, for many ages, was a school of learning for the European nations; and she maintained her independency, and re-pressed the incursions of foreign control during the days of her pressed the incursions of foreign control during the days of her literary glory. But the Danish army invaded the kingdom, slew her sons, wasted her fields, and demolished her colleges. Darkness, literary and moral, succeeded, and prepared the way for Roness, literary and including the native sovereigns augmented the misery of the distracted nation, and facilitated the progress of misery of the distracted nation, and latentated the progress of popery. King Henry, patronized by Pope Adrian, completed the system of pontifical subjugation. The vicar-general of God transferred the whole island to the monarch of England for many

the Primacy of three Metropolitans, -Arch-Bishops of tinople, and Africa then existed, as independent of Rome, Be it ours so to influence and direct this education, at all | nimbleness in prayer, that the most wicked men are capable of unscriptural pretensions, but would have assembled his "learn whatsoever things Christ hath commanded them," Bishops of Rome, then, were better laught; and it is heaven." Though A. D. 328 is assigned as the date of the Man remarkable that one of the greatest among them, Gregory the Great,\* in his writings, (probably suspecting the evil about to come) calls any who should pretend to an universal Bishopric, "the precursor of antichrist." His immediate successor was the first to make the claim.

> \* "His great aim ("the sainted Gregory's") was to repress the Byzantine Patriarch, and to exalt the Roman pontiff. During Gregory's reign, the Constantinopolitan patriarch, actuated by a silly vanity and countenanced by the Empero Mauricius, assumed silly vanity and countenanced by the Empero Mauricius, assumed the title of universal bishop. This appellation, noisy and empty, was unattended by any new accession of power. But the sounding distinction, unmeaning as it was in itself and suitable, as the Emperor seems to have thought it, to the bishop of the imperial city, awoke Gregory's jealousy and hostility. His holiness, accordingly, pronounced the dignity vain-gloious, proud, profane, impious, execrable, heretical, blasphemous, liabolical, and antihristian: and endeavoured, with unremitting activity, to arouse the spirit of prophecy been among the number of his accomplishments, would, in all probability, have spoker with more caution about a title afterwards arrogated by his successors. The usurper of this appellation, according to Gregory, was the harbinger and herald of Antichrist. His infallibility, of course, in designating

#### BERMUDA.\*

Who, that looks on the state of this portion of the diocese, and compares its present flourishing condition God has been exceeding gracious n its signal amelioration? Eighteen years ago, notwithstanding the then recent enactment of a law providing for the better in Bermuda, there were but three clergymen officiating throughout the colony. Some o' the parish churches were dilapidated, and had been for years altogether was common; the bond of marriage was generally dis- as it was prophecied of these most degenerate times (2 Tim. iv. 3). couraged; and the admission of any of them to the But as to those well-disposed Quakers, for whose information

and there certainly is no true lover of his country go for baptism. sanctuaries; and with nine hundred communicants, nearly one-third of whom is of the coloured class.

These are benefits and improvements, my reverend brethren, for which much gratitude is due. It is due to you who have laboured diligently and indiciously in the work of instruction committed to your hands: it is due to the pious and zealous catechist and school-masters who have acted under your directions; it is due to the influential people of the colony, who have co-operated with you in the labours and gifts of charity; it is due to the noble associations of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel, by whose munificence we have been so largely helped; and it is due, above all, to the blessed Disposer of events, who has made all things conspire and work together in the production of these happy results.

"It is my earnest desire to elevate the character, and to raise the standard of education in the schools which have been organized for the instruction of the poor, whether white or coloured, throughout the islands of Bermuda. It is my firm belief that these schools, basing as they do the instruction which they communicate on the truths of the bible, as taught by the national church, will be the humble but safe engines of reformation of manners, and of diffusing religion and virtue, industry and temperance, contentment and happiness, more widely through the land. For the improvement, and certainly for the regulation, of these schools, I must look mainly to the parochial minister. Every hour that he can spare from other and more urgent avocations, for this charitable purpose, will be well bestowed. In this field his piety and judgment will be most beneficially exercised; and it will always give me great satisfaction to consult his wishes, and to aid him, to the utmost of my power, in the formation and strengthening of institutions which have so high a claim on the fostering care of the church. The provision already made by the ecclesiastical societies for the Christian instruction of the labouring classes, and the occasional assistance which they have derived from the colonial legislature, and from the tutelage of our enlightened governor, will, I doubt not, be increased, and assume a more permanent character in proportion as the real usefulness of our schools shall be developed. Education of some kind or other must go forward, the voice of the times unequivocally demands it; we cannot stand still while all the world are advancing.

\* From a primary charge, delivered by the honourable and right an ancient British church, whose Bishops acknowledged

\*By a Correspondent of "the Church."

Transferred the whole island to the librarie of England for many pious ends; and especially for the payment of an annual tax of one penny from each family to the holy Roman see."—Edgar's "Variations of Popery", pp. 153, 154.

\*By a Correspondent of "the Church."

\*From a primary charge, delivered by the honourable and right reverend the bishop of Newfoundland, to the clergy of Bermuda, at St. John's Church, Pembroke, on the 13th of May, 1840.

Extracted from the "Bermuda Royal Gazette."

as England now is. Athanasius, metropolitan of the events as it regards the poor, that the gospel shall be this perfection; none more than Oliver Cromwell, especially when The most ancient Bishopric is that of the Isle of church of Egypt, would never have submitted to such preached to them from their infancy, that they shall early hundred Bishops, and openly anathenatized any one that they shall be christianly and virtuously brought up, who had then sought such bad pre-emmence. But the as "heirs of God, and inheritors of the kingdom of

> THE CAUSE OF EPISCOPACY BRIEFLY STATED. BY THE REVEREND CHARLES LESLEY, M. A. Continued from our last.

7. But, to leave the fruitless contest about these words, let this matter be determined as other matters of fact are

If I pretend to succeed any man in an honour or estate, I must name him who had such an estate or honour before me, and the man who had it before him, and who had it before him: and so up all the way to him who first had it, and from whom all the rest do derive, and how it was lawfully deduced from one to

This the bishops have done, as I have shewn, and can name all the way backward, as far as history goes, from the present bishop of London, for example, to the first plantation of Christianity in this kingdom? so from the present bishop of Lyons up to Irenæus the disciple of St. Polycarp, as before is told. The records are yet more certain in the great bishoprics of Rome, Antioch, Alexandria, and others, while they lasted in the world. And though the records may not be extant of every small bishopric which was less taken notice of, as the names of many kings are lost in obscure nations, of many mayors or sheriffs, who notwithstanding have as certainly succeeded one another, as where the records are preserved; I say though every bishop in the world cannot tell the names of all his predecessors up to the apostles, yet their succession with the deficiencies and anomalies which it presented is certain: and in most Christian nations there are bishops who on my first visit to these islands, but must admit that | can do it, which is a sufficient proof for the rest, all standing upon the same bottom, and being derived in the same manner.

Now to balance this, it is desired that the Presbyterians would shew the succession of any one presbyter in the world, who was maintenance of the incumbents of the several churches not likewise a bishop, in our acceptation of the word, in the like manner from the apostles,

Till when, their small criticisms upon the etymology of the words bishop or presbyter is as poor a plea, as if I should pretend closed; in others, the celebration of divine service oc- to be heir to an estate from the likeness of my name to somebody

And here I cannot choose but apply the complaint of our Sahad no appointed ministers; the hospitals were unvisit- viour (John, v. 43), "If any come in the name of Christ," that ed; the schools in connection with the established is, by a commission from him derived down all the way by regular church, and forming an integral part of its machinery, ordination, "him ye will not receive:" nay, though he be otherwere, with the exception of a Sunday school in this wise a man without exception, either as to his life and conversation, the coloured population was confessedly deplorable. his commission an objection against him; for that reason alone in heaven-Some of the slaves who were amployed as domestics, or you will not accept him. But if another come in his own name, lived as children in the more religious households, were, that is, with no commission but what he has from himself, his own it is true, benevolently instructed by their proprietors, opinion of his own worthiness, "giving out that himself is some but free schools they had none Christian baptisms great one," (Acts, viii. 9,) him ye will receive, and follow and among them were unfrequent; promiscuous concubinage admire him; "heaping to yourselves teachers, having itching ears,"

sacrament of the Lord's supper, was scarcely contem- chiefly I have wrote this discourse, I must suppose that their inquiry is wholly concerning the several titles of bishops, presbyte-Such was the aspect of the clurch of Bermuda at the rians, independents, &c. to the true succession from the apostles: had,) but set up for themselves, and drew parties after them, who period of my first acquaintance with it in the year 1821; that it may thereby be known to which of all these they ought to

however, in other respects, lauiator temporis acti, that This I have shewn in behalf of episcopacy, and put the Presbythe Church to its primitive independence; and in exof three prison-ships, and of the gaols of Hamilton and more, no not in all the world, who can give a roll of his predeces- of them were conveyed (Acts, iii. 12). St. George's: with ten clergymen on the list of the esta- sors in that parish half way to the apostles, or near it: for from And this, as it turned from God to trust in man, so, as a blishment; with sixteen schools, in which, under the the first plantation of Christianity the Church was divided into necessary consequence of it, it begot great emulations among the Promoting Christian Knowledge, rendered popular and account of their stewardship, or were visited and changed by him tend, and will care for themselves. efficient; with lending libraries in almost every parish; as he saw cause; and therefore, though one might come after annone of them are said to succeed him.

only, of all our dissenters, have any pretence to succession. And tending to divide Christ and his apostles, as all schisms do. what I have said as to them must operate more strandly and the later Independent, Baptist, &c., who have not the face to pre-

8. But what are these gifts which they so highly boast?

graces of the Holy Spirit.

out, to amuse the people; but (as the Quakers) have let it drop

it the Holy Spirit of which these men did partake, who filled these whithersoever it has vet come.

to great readiness in that sort of talent.

fected with a dismal tone, wry face, and antic gestures, is not schism, out of that love and charity which is due to the body and more, but less, if there be either method or sense in the dis- to its unity, all is nothing, will profit him nothing at all. course; which shews their passion to proceed, not from reason,

of this, but not so many as you may have from eye and ear- of heaven (Jude, 6).

so has it contributed in a very great measure to that wild atheism | principals of unity next and immediately under Christ in their which has always attended these sorts of inspirations; it seeming respective Churches, upon pretence of their own personal gifts and to many more reasonable to worship no God at all, than to set up qualifications, and thereby make a schism in the terrestrial hieone on purpose to ridicule him.

thusiasm Exercised: and I desire those to consider who are most and an assurance that is never out of countenance for ten thousand taken up with these seeming extraordinary gifts of volubility and | blunders which would dash and confound any man of sense or

he was about some nefarious wickedness: he continued most fluently in this exercise all the time that his cut-throats were murdering his royal master; and his gift of prayer was greatly admired. Major Weir of Edinburgh was another great instance, who was strangely adored for his gifts, especially of prayer, by the Presbyterians of Scotland, while at the same time he was wallowing in the most unnatural and monstrous sins. See his most stupendous story in Ravillac Redivivus.

There are many examples of this nature which shew that this gift is attainable by art. Dr. Wilkins (the father of the Latitudinarians) has given us the receipt in his Gift of Prayer.

Yet none of the performances of these gifted men are any ways comparable (as to the wonderful readiness in which they boast) to the extempore verses of Westminster School, which Isaac Vossius could not believe to be extempore till he gave the boys a theme, which was Senes bis Pueri; and he had no sooner spoke the words, but he was immediately pelted with ingenious epigrams from four

So that this volubility in prayer, which is the gift our dissenters do most glory in, may be deduced from an original far short of divine inspiration.

But suppose that they had really those wonderful gifts which they pretend to, yet were this no ground at all to countenance or varrant their making a schism upon that account.

The case has been ruled in a famous and remarkable instance of it, (which God was pleased to permit for the future instruction of his Church,) at first setting out of the Gospel, in the very days of

Then it was that Christ, having ascended up on high, gave many and miraculous gifts unto men, which was necessary towards the first propagation of his Gospel, in opposition to all the religious and governments then in the world, and under their

But these gifts of miracles did not always secure the possessors from vanity, and an high opinion of themselves, to the disparagement of others, and even to break the order and peace of the Church, by advancing themselves above their superiors, or thinking none superior to themselves.

The great apostle of the gentiles was not freed from the tentation of this, whom the "messenger of Satan was sent to buffet, lest he should be exalted above measure, through the abundance of the revelations which were given him" (2 Cor. xii. 7). Nay more, our blessed Saviour tells of those who had miraculous gifts bestowed upon them, and yet should be finally rejected (Matt. vii. 22, 23). Therefore he instructs his disciples not to rejoice in those miraculous gifts which he bestowed upon them, but rather "that their names were written in heaven" (Luke, x. 20); which supposes parish, almost unknown. The spiritual destitution of or as to his gifts and sufficiency for the ministry, you make this that they might have such gifts, and yet their names not be written

And when he taught them how to pray, he added no petition for such gifts, but only for the remission of their sins, and the sanctifying graces of the Holy Spirit; which are, as most profitable to us, so most precious in the sight of God.

Now some who had those miraculous gifts made ill use of them, and occasioned a great schism(the first in the Christian Church) at Corinth; they were exalted above measure in their own gifts, and therefore refused to submit themselves to those who were their superiors in the Church, (who perhaps had not such gifts as they were charmed with their extraordinary gifts, thinking that the participation of the saving graces of the Holy Spirit must here chiefly be communicated where God had bestowed such wonderful does not rejoice in the alteration. I now leave the terians to prove their succession in the form of presbytery, which gifts; and they laid more stress upon the personal qualifications of colony, (not without a hope, Gol permitting me, of soon they can never do, because, as I have said before, the chronology these ministers of God than upon the observance of that order and clared that "the Bishop of Rome hath no jurisdiction revisiting it) with nine parish churches enlarged and of the Church does not compute from the successions of the preswithin the realm of England", did no more than restore embellished to a degree which would be highly creditabyters, but only of the bishops, as being the chief governors of the licensed for the performance of livine service; with ad- their bishops is preserved from the apostles to this day, yet there liness of the administrators of God's institutions, and not from equate provision for the chaplaircies of the naval arsenal, is not one bare presbyter, that is, the minister of a parish, and no him alone, the graces which were promised to the due observance

> superintendence of the rectors and missionaries, more bishoprics. This was necessary for the government of the Church; people for one teacher against another, even (sometimes) when than eight hundred pupils are gratuitously instructed in but it was not so early subdivided into parishes. The presbyters it was not the fault of the teachers; for people being once let the truths of the gospel, and in the formularies of the at first attending upon the bishop were sent out by him to such loose from government and order to follow the imaginations of church of England; with a branch of the Society for places, and for such time as he thought fit; and returning, gave their own brain, will run further than their first seducers did in-

> Thus, in the schism of the Church at Corinth, one was for St. with crowded congregations demanding yet more accom- other in the place where he had ministered before, yet they could Paul, another for Apollos, another for Cephas, &c., much against modation for increasing worshippers in their respective not properly be said to succeed one another, or (to speak intelligibly to the Quakers) many of them do preach after G. Fox, yet by the pride and ambition of seducers, they heaped to themselves teachers, having itching ears, and made divisions among themselves I have been thus long upon the Presbyterians, because they pretendingly in behalf of Christ and his apostles, but in effect

> > tend to succession, but set up merely upon their own pretended to these same Corinthians, wherein, from the parallel of the unity of members in the same body, he admirably illustrates that the many different and miraculous gifts which were then dispensed all First, An inward and more than ordinary participation of the from the same Spirit, could be no more an argument for any to advance himself beyond his own station in the Church, than for Secondly, A fluency and powerfulness in preaching and pray- one member of the body, though an eye or a hand, the most useful or beautiful, to glory itself against the inferior members (who I know of no other gifts that any of our dissenters pretend to, are all actuated by the same soul), or not to be content with its unless they will set up for miracles, as G. Fox, &c. And other office and station in the body, and due subordination to the head. dissenters did likewise pretend to the same at their first setting | Thence the apostle goes on and makes the application in the thirteenth chapter, that the most exalted, spiritual, or even miracuafterwards, to stop any further examination of it, having already lous gifts, could not only not excuse any schism to be made in the body, that is, the Church; but that if any who had such gifts did But, as to these pretended gifts, if we may trust to our not employ them for the preservation of the unity of the Church Saviour's rule of knowing the tree by its fruits, we cannot think | which is very properly expressed by charity, i. e. love for the whole body, such gifts would profit him nothing, lose all their virtue and hree nations with blood and slaughter, and whose religion was efficacy as to the possessor, and be rather an aggravation against never otherwise introduced than by rebellion in any country him than any excuse for him, to withdraw his obedience from his lawful superiors and usurp the office of the head, and so make a And as to that volubility of tongue which they boast as the schism in the body upon the account of his gifts; which though pain proof of their mission, we have found it by experience that they were as great as to speak with the tongues of men and angels, little confidence and custom will improve very slender judgments to understand all mysteries and all knowledge, to have all faith. even to remove mountains, and such a zeal as to give all his goods And the powerfulness which is found in it by some who are af- to the poor, and his very body to be burned; yet, if it be done in And no wonder: when all that heavenly glory in which Lucifer

was created could avail him nothing, when he kept not his first The Scots' presbyterian eloquence affords us monstrous proofs principality, but aspired higher, and made a schism in the hierarchy

How then shall they who have (as St. Jude expresses it) left Such coarse, rude, and nasty treatment of God as they call de- their own habitation, or station in the Church, and advanced themvotion, as in itself it is the highest affront to the divine Majesty, selves above their bishops, their lawful superiors, the heads and rarchy of the Church, which is the body of Christ, the "fulness of But this sort of enthusiasm presumes upon a familiarity with him who filleth all in all" (Eph. i. 23): how shall they be ex-God which breeds contempt, and despises the sobriety of religion cused for this, whose pretended gifts are in nothing extraordinary, as a low dispensation. I recommend to the reader that excellent except in a furious zeal without knowledge, and a volubility of sermon upon this subject by Dr. Hicks, called The Spirit of En-

If the real gifts and inspirations of the Holy Spirit were stinted and limited by the governors of the Church, to avoid schism and confusion in the Church, (1 Cor. xiv. from ver. 26): if the prophets were confined as to their number to two, or at the most three at a time; some ordered to hold their peace, to give place to others; others to keep silence for want of an interpreter; and the women (though gifted or inspired, as many of them were) totally silenced in the Church or public assemblies (1 Tim. ii. 12): what spirit has possessed our modern pretenders to gifts that will not be subject to the prophets, nor to the Church, nor to any institutions, whether divine or human? But if their superiors pretend to direct them in any thing, they cry out, "What! will you stint the Spirit?" and think this a sufficient cause to break quite loose from their authority, and set up an open schism against them upon pretence of their wonderful gifts for sooth!

That first schism in the Church of these Corinthians was vigorously opposed by the apostles and bishops of the Church at that time: they, like good watchmen, would not give way to it, knowing the fatal consequences of it.

This produced two Epistles from St. Paul to the Corinthians, and two to them from St. Clement, then bishop of Rome, which are preserved and handed down to us. It was this same occasion of schism, which so early began to corrupt the Church, that led the holy Ignatius (who flourished in that same age) to press so earnestly, in all his epistles to the several Churches to whom he wrote, the indispensable obligation of a strict obedience to their respective bishops, that the laity should submit themselves to the presbyters and deacons, as to the apostolical college under Christ, and that the presbyters and deacons, as well as the laity, should obey their bishop as Christ himself, whose person he did represent; that therefore whoever kept not outward communion with his bishop did forfeit his inward communion with Christ; that no sacraments were valid or acceptable to God which were not celebrated in communion with the bishop; that nothing in the Church should be done, nor any marriage contracted, without the bishop's consent, &c., as you will see hereafter.

These clear testimonies forced the Presbyteriaus (because they were not in a temper to be convinced) to deny these epistles of St. Ignatius to be genuine; but they have been so fully vindicated, particularly by the most learned bishop of Chester, Dr. Pearson, as to silence that cavil, and leave no pretence remaining against episcopacy in that primitive and apostolical age.

(To be Continued.)

#### THE CHURCH.

TORONTO, SATURDAY, DECEMBER 19, 1840.

The attentive observer of what is ordinarily termed the "religious world," cannot but wonder that so many who are sincerely desirous of spiritual enjoyment, should overlook the abundance of the means for that holy and comforting feeling which exists in the communion of the CHURCH OF ENGLAND. We had occasion lately to remark upon the irregularities which are often manifested by those who are under the influence of what is termed "evangelical impulses," and to express our surprise and regret that the channel for the legitimate and wholesome exercise of such feelings, should so often be forsaken for wild and devious courses which lead so surely to disunion and so frequently to error. We need not reiterate our persuasion of the sincerity of motive and the genuineness of feeling by which such persons have usually been actuated; nor need we repeat what may, in charity, be esteemed a justification of the unration of their unsuspected spirituality, we are often constrained to deplore.

That the sources of spiritual enjoyment within the Church, -rich and exalted as they are, far beyond what a Jeroboam. the ill-disguised meagreness of modern innovation has attempted to substitute in their room, -should have been so often and so widely overlooked; that in these diminished efficiency of her ministrations; the loss of vaunted days of the march of intellect, the Church's that spiritual enjoyment which her communion so richly ancient and treasured stores of pious and devotional affords when its system is fully carried out,—when its exercise should be forsaken for the tinsel wares of modern religionists, it may be well for us to attempt to account tion. for, while we condemn the depravity of taste manifested in the unequal and pernicious exchange.

Amongst the blessings bequeathed to us by the Rc. formation, it is not to be denied that some calamities have been interspersed; and of these one of the most deplorable is the fact that, at that period, the Church had been extensively shorn of her power to carry out the beauty and excellence and the practical influence of her own system. She was then lamentably crippled in her means of affording to her children the fulness of that religious enjoyment from which, as a provident "nursing mother," they would naturally look, and of which, indeed, her services, her whole ritual and discipline, if faithfully employed, are so bountiful. The resources which she once possessed for sustaining her ministrasparingly filched away from her, and sacrilegiously ap-

propriated to worldly uses.

What a national religious establishment really requires fully to develop the completeness of its beauty and the extent of its blessings, Almighty God himself was pleased to reveal in the Jewish dispensation. There we have a lesson, even in a shadowy economy, of what the spiritual wants of men required: there we are informed that steadily to feed the sacred fire upon the of the deprivation we are lamenting. national altars, and to keep enkindled the same hallowed fervour in the people's hearts, it was no mean or One whole tribe out of twelve, or about one-twelfth of the whole population of the country were set apart, by a special consecration, to the service of the Lord; and one-tenth of the whole produce of the land was required to be surrendered for their maintenance. This whole economy, we are aware, was but the shadow of good things to come, -the type of a higher, holier, more glorious dispensation, -the representation, dim and indis- truth! tinct, of Him who, in his own person, was to be the complete and all-sufficient offering for sin. But when he, the Redeemer, came, and the great atonement was made, and his religion was propagated and established far and wide; when it became the faith of nations, and outmastered the wisdom of our fathers in their almost the crowned sovereign kneeled with the humble peasant at the cross's foot; was it required that every material temple should be prostrated, every visible altar overthrown, and no shrine allowed but the heart of the worshipper? Was it any where revealed that the form of least administered, (we are prepared to shew, if necesreligion was to be abolished, while its power was to be enlarged and sanctified, -that the preachers of the glorious Gospel were to be dispensed with, and the allotment for their support thrown back again into the coffers three or four times in the year! The effect of this inof the world? Or was it not understood that the "company of the preachers" was to be a greater and a stronger band than ever,-that the material temple was to stand out in proportions as grand, and in symmetry as beautiful as before, -and that the whole exhibition of visible worship was not to be one whit behind the "shadowy" age, in the grandeur and impressiveness of its symbols?

tributions to the treasury of the Church, and that the mother, and the child rushing in eager haste away as

If those truly miraculous gifts which were made a pretence for had even to be restrained,—so that neither town nor It is true "they know not what they do,"—are not senthe schism at Corinth, were not sufficient to justify that schism, hamlet should be without its holy shrine to worship at, sible of the greatness of the sin of which they are thus how ridiculous and much more wicked is the pretence of our mo- no altar without its needful ministers, no minister with- guilty; that having covenanted in baptism to serve their dern gifted men who have pleaded their delicate gifts as a sufficient out his appropriate maintenance. There was no scant heavenly Master, they fly from his standard, turn their ground for all that schism and rebellion which they have raised up supply then, so sparingly furnished now, of the Overseers backs upon the symbols of his love, refuse the renewed the flock, -no deficiency of deacons to superintend the Him in the ranks of Satan and the world. But the more secular wants of the believers,-no paucity of error, the inconsistency, the sin, the calamity, has been those, (Christian Levites they might be termed,) both in great part engendered by rendering this Holy Sacramen and women, to perform those charitable offices for ment so rare, so anfrequent, and therefore so repulsive the sick and poor, about which, when fulfilled by such a thing. We should not countenance a careless and as have a religious consecration to the duty, an odour of mere formal communion in these mysteries; but we desacredness is thrown. This, in the primitive days, was sire so much of their restoration to what in a better age the refreshing picture of the Church of Christ; and even was supplied, that the soul may have its appropriate in later times it exhibited this holy completeness and scaffolding in mounting heavenwards, -not with chasms all-pervading influence. In the words of an able peri- so wide between that the spirit shudders at the giddy

> "Christianity did once wear that very guise which, while it was good for the rich, was also of that very sort which most appeals to the prejudices and sympathies of the poor. It was once a religion of visible self-denial and holiness, which willingly took on itself the sorrows which to the multitude are inevitable, and lightened their sufferings by its own pain and privation. It was not once that umbratile thing, that feeble exotic, shut up in churches, parsonages, and parlours: but walked abroad, made the multitude both he receivers, the collectors, and the distributors of her bounties; compelled cities to wear her livery, and dared to in-herit the earth. She once provided homes and forms of operation for the heroic virtues, for lofty aims, and firm resolves, making their torrents flow in the manifold channels of mercy, instead of suffering them to waste the land with a baleful magnificence. She once gave names, and methods, and ancient sanctions, and solemn order, and venerable holiness, and every quality men love and obey, to the pious bearers of spiritual and temporal aid to the ignorant and poor; as even the many sacred titles which our streets, our ates, and our bridges are still suffered to bear, do he once did so combine and temper these works of benevo lence with other holy employments, with frequent daily prayer, and oft-heard choral praise, that the social acts of temporal and ghostly relief seemed no separate, adventitious work, no petty craft of artificial goodness, no capricious adventure or trick of interference, but rather flowing from a something holy, natural, and complete in all its parts. She once had offices and employments for all, that all, however humble in rank, or wealth, or mental culture, might be perconally interested in the Church's work. She once could claim her own from every rank, teach all her holy characters, make all acknowledge her marks and passports of sa-

To the wisdom of this economy, to the beauty and the value of this spiritual apparatus, that heterogeneous mixture embraced under the designation of the "religious world," bears even now an unconscious but impressive testimony. We find it yielded by Dissenters of almost every name, in the deacons, class-leaders, exhorters, &c. which they associate with what they deem their regular ministry. And what is the case even amongst ourselves, where a valid and apostolic priesthood prevails? Why, that from the overpowering force of circumstances, we are compelled to employ individuals. from the ranks of the laity to perform offices, of a religious character too, which for the most obvious of reasons were delegated originally to legally commissioned ministers only, whether of high or of low degree. At the present day, Cutechists, Scripture-Readers, District-Visitors, &c. are made to fulfil a duty which, in a primitive and purer age, were entrusted to the lawfully ordained deacons, and sometimes even to the presbyters of the Church. And here we could enlarge upon the inconveniences, the dangers, the calamities to the Church of Christ which the substitution of the modern for the primitive system is the means of producing: suffice it to say that, whatever be the justification from necessity,and with a sigh we yield to its stern decree, - one imme diate effect of this modern system is, that the lawful ministry of the Church is lowered in the estimation and settledness and the wanderings which, with every admi- the reverence of the people, -that the whole Christian economy loses its odour of sanctity and becomes secularized, -and that encouragement is more and more afforded for the presumption of an Uzzah, and the sin of

But let us not digress too far.-We meant to state the loss to individual members of the Church from the holy apparatus is put into complete and effective opera-One painful consequence of this stinted and diminished provision of sacred ministrations is, that the sincere and ardent worshipper, whose soul, like that of David, thirsts for the living God and pants for the ordinances of His sanctuary, is deprived of that supply to his spiritual appetite, of that appropriate nourishment of the high and holy energies of the soul, which is furnished in what the Church meant should be furnished to him,-a daily morning and evening service; a daily union in the mellowed prayers and chastened praises of our unrivalled Liturgy, a daily hearing of the Word of God in His own consecrated temple. And while the want of this has secularized the mass of Christian society, and has served to yield to Mammon the dominion over it which our God and Saviour claims, how often has it driven the unwary to other sources for the spiritual sustenance which the awakened soul will crave! How often has it driven to the crudities and the extravagance of extemporary prayer, and lured into some promiscuous throng who are urged each to vent, as they may, the uppermost feelings of an impassioned soul, with the belief which subsequent events alas! soon dissipate, that the Holy Spirit inspires the wild, and rambling, and unmeaning effusion! This disorder and its concomitant disasters are amongst the unhappy results

And then the pillars set up here and there for our encouragement on the way,-mile-stones, as it were, niggardly appropriation for holy uses that would suffice. upon our pilgrim journey,—the celebration of feasts and fasts, and the commemoration of the life and death of Apostles and Evangelists,—these the innovating march of intellect, the liberalizing spirit of the times have swept well nigh away; because it is deemed to savour of Popish corruption to feel, and testify, and praise God, that a Paul has preached, a John has prophesied, and a Peter died inverted on the cross in attestation of the

> And then, too, as to the more private exercises of disciplinary devotion and practice provided by the Church to aid in the spiritualizing and sanctification of her members, how has the philosophy of modern times total abolition!

And, worse bereavement than all to the earnest and striving Christian,-the Sacrament of the Lord's Supper which, in the Apostles' time, was every Lord's day at sary, that it was celebrated every day,) is now thought to be strength and refreshment enough to the weary soul, if its celebration takes place, as a general rule, frequency is, on the one hand, a diminished taste for its spiritual comfort, a lessened respect for its sanctifying power as a means of grace; and, on the other hand, a repelling awe in the contemplation of this sacrament by which it was never meant that Christians should be influenced. In these lax, degenerate, and worldly days, open the temple doors at the conclusion of the service We know that the early Christians thought so: we on the day on which the banquet of the Lord is spread, know that their coffers supplied no mean or stinted con- and we find crowds escaping from it, -the father, the

of the Church,—no lack of presbyters to guide and feed | pledge of fealty, and rush even to the encounter against ascent, -nor be compelled to fly from the richness of its prescribed sustenance to the miserable "husks" which man's inventions have sought to substitute for it in a whirl of mere animal excitement. Where this divinely appointed means of kindling up and maintaining the life of the soul is so sparingly supplied, we cannot wonder at meagreness on the one hand, or at wildness on the other; at dulness, where there should be enjoyment,-at fanaticism, where the pious fervour should be chastened, sober, and humble.

These are deprivations which we unfeignedly deplore: et our sorrow is tempered with a ray of hope and reoicing. We see, or fancy we see, the great brotherhood of the Church uniting fast in a filial appreciation of the advantages which are left, and in a quickened anxiety for the return of those which an encroaching spirit of worldliness has deprived them of. We see them now more generally seeking their spiritual enjoyment where, and extensive sale. incontrovertibly, t is most richly furnished, -in their own communion. We see them abandoning the broken cisterns to which heresy and dissent would leave them, for the living waters which flow in the broad and ancient at least, we fancy ve descry, and we gratefully welcome may discern brightening in prismatic hue a vision of past ers:beauty,-THE HOLY CATHOLIC CHURCH."

We are now enabled to conclude, in the words of a We are now enabled to conclude, in the words of a correspondent, the narative of the westward tour of the Lord Bishop of Toronto,—hoping that we shall soon be permitted to furnish our readers with the aggregate result of the laborious services of our Diocesan in the course of his visitation last summer:—

of my Fethren—that of acknowledging certain presents received from their respective congregations through the me ceived from their respective congregations through the ceived from their respective congregations through the ceived from their respective congregations through the ceived from course of his visitation last summer :-

"Sunday the 20th of Sptember was the day appointed by the Bishop for the Confirmation in the Church at Ingersol. This sacred edifice was not completely finished; but the chancel was prepared, and a temporary pulpit, covered with grev cloth, erected for the occasion. The absence of pews was remedied by boards arranged in rows, sufficient to commodate nearly the whole of the large congregation which then assembled. After the usual service of the day, sixteen persons were confirmed; to whom the Bishop addressed an earnest and most affectionite exhortation on the paramount importance of personal hidness as the fruit of a heart-felt faith.—The Church stands on a beautiful eminence overlooking the village, on a spot of one and a half acres be-stowed by the late Charles Ingersol Esq. The interior pro-portions of the building are admirable; and when finished, as it probably is by this time, it will certainly be amongst the most commodious of our country churches

"The weather being very unsettled, the Bishop resolved to reach London the same evening: accordingly, after partaking of the hospitality of Mrs. Ingersol, his Lordship left in a very comfortable conveyance kindly provided by Mr. Rothwell, and arrived in the town of London before dark. The next morning, Monlay the 21st September, attended by the Rev. B. Cronyn, the Rector, and the Rev. R. D. Cartwright, his Lordship confirmed forty-five persons in the church in town. The congregation was not large, owing to the sitting of the Assize; for the District, on account of which many were necessarily prevented from attending. Immediately after, the Bishop proceeded to the second church in that township, about seven miles north of the town. Here a very large congregation were assembled, and it was they continued. it was truly gratifying to vitness a temple so thronged in a spot which, a very few years before, had been a wilderness. Sixty-four persons came 'orward to renew their baptismal engagements. At the corclusion of the interesting services of the day, a deputation waited upon the Bishop to represent the necessity of the appointment, without delay, of another clergyman to this township; it being evidently impossible that one minister, however active, zealous, or gifted, could attend the calls upon his services which were constant nade by two congregations so large, and seven miles apart in addition to the duty caused by so large a garrison in the town. The Bishop expressed his hope of being able soon to send another clergyman to the township, as the necessity of relieving Mr. Cronyn was evident; and after thanking them for the kindness manifested in their address cowards himself personally, as well as for the expression of their cordial feelings towards the Church, his Lordship bade em farewell. After refreshing himself at the house of Mr. Pronyn, just half-way between the two churches, he re-urned to the town about half-past nine in the evening, having confirmed that day 109 persons, preached twice, and addressed two long exhortations to the candidates.

"On Tuesday the 22nd, the Bishop, accompanied by the notice had been given of a Confirmation at one o'clock. His Lordship was met by the Rev. M. Burnham on his arrial, and soon after proceeded to the church, where a respectable, though not large, congregation was assembled, and eleven persons were confirmed. Mr. Burnham serves a seond church, about seventeen miles distant, in the township of Dunwich,—officiating there once a fortnight. His Lord-ship had made an appointment at this church for 11 o'clock on the following morning: he therefore left St. Thomas late in the afternoon on Tuesday to visit Col. Talbot, requesting In the afternoon on Tuesday to visit Col. I albot, requesting Mr. Cartwright and Mr. Burnham to join him at the church at Dunwich at the appointed hour on the following day. This church is a neat wooden building, well finished, and furnished with every requisite for the decent performance of Divine worship. The cost was defrayed chiefly by the liberality of the farmers of the neighbourhood, who have thus set an avanual worthy of the imitation of all many. thus set an example worthy of the imitation of all members of the Church,—several having contributed sixty pounds. An elderly lady gave the ground—ten acres—and a very handsome Bible in folio for the desk. The Church never having here corrected. having been consecrated was, on this occasion, duly set apart by the Bishop for the service of Almighty God, acording to the prescribed form; after which eleven persons were confirmed.

"His Lordship's next appointment was at Delaware, a village on the Thames, about fifteen miles from London, and, in a direct line, not much further from Dunwich; but there being no direct road across the country, the Bishop determined to return to St. Thomas, which he did the same evening.

"On the morning of Thursday, September 24, the Bishop and Mr. Cartwright left St. Thomas, and struck into the London and Chatham road at the village of Westminster, about four miles from London, and reached Delaware about two o'clock. This village is beautifully situated on the banks of the Thames, and near it is the Indian mission of Munsee Trays. both under the about of the Rev. B. Flood Munsee-Town,—both under the charge of the Rev. R. Flood. The church is a plain wooden building without a steeple, and unpainted, but well situated upon the bank of the river.

"In consequence of the sudden and unexpected death of the Rev. W. Johnson of Sandwich, the intelligence of which reached his Lordship on his journey, the Bishop deemed it advisable that some clergyman should visit that parish preyious to his arrival, in order to prepare any candidates that might present themselves for Confirmation, and to preach on the previous Sunday. It was accordingly arranged that Mr. Cartwright should separate from the Bishop at Delaware, and proceed without delay to Sandwich in the stage which left that afternoon for Chatham. Mr. C. therefore here parted from the Bishop, who, after leaving Delaware, had to visit Adelaide and Warwick, and they did not meet again until his Lordship arrived on Tuesday the 29th at Sandwich.

modesty, or that considered the presence of God in which he spoke? overflowing generosity which a spirit of piety prompted from some awful mystery in which they have no concern! the solemn rite of Confirmation so particularly leads. In his well founded, to reject him; when the patron is obliged to address to the candidates, the Bishop alluded, in a most affecting manner, to the loss which the Diocese and especially that congregation had sustained,—the effect of which was increased by the death, only the day before, of the youngest and favourite child of the deceased pastor; who, loving in

life, in death were not divided.
"Although it rained heavily, Bishop McCoskry very kindly came over from Detroit in the afternoon to see his Lordship; who, undeterred by the weather, proceeded the same day to Amherstburgh and Colchester, while Mr. Cartwright crossed over to Detroit, and took the Steamer for Buffalo on

We have been favoured with a copy of the "CANA-DA SPELLING BOOK," just published by Alexander Davidson, Esq., of Niagara. This is an excellent little work, got up with great skill and industry,-having engaged the attention of its author, at various intervals, during, we believe, the last twelve or thirteen years. It must, therefore, be regarded as a compilation pursued with much and patient care, and as free from those faults which usually accompany publications, of this sort especially, which are composed in haste. The lessons are well adapted to our local peculiarities, and we are very sure they will be interesting as well as instructive to the learners. One of its greatest merits, however, is the infusion of a religious sentiment throughout, and the direct inculcation of the duty of loyalty .-On this ground, we sincerely trust that it will supersede the use of various foreign importations, which are any thing but calculated to instil the principle of loyalty to the crown, or to elevate the standard of Christianity.

The work has been published by Mr. Rowsell, at the 'Diocesan Press' at Toronto, and, for clear beauty of type and typographical accuracy, does great credit to that establishment. We sincerely wish for it an immediate

We have great pleasure in transferring to our columns the following gratifying letter, which appears in the Colonial Churchman of Nov. 12. The accumulated and divinely-constituted channels of the Church. This, kindnesses experienced from his flock by the reverend gentleman who writes it, is an evidence of the faithfulthe dawning of the better day which it betokens,—the ness with which he has ministered to their spiritual shifting of every envious cloud which dims the full orb | wants, and proves that he has laboured with zeal and of the glorious Sun of Righteousness. In the words of success to promote that holy influence around him, from an elegant writer, "the times are dark, and a curtain of which, as the fruit of Christian faith, we can alone exgloom hangs over the future; but on its dark face we pect so high an appreciation of its commissioned teach-

" Rectory, Miramichi, N. B. 26th Oct. 1840. "Messrs. Editors,-The practice lately adopted by some of my Brethren-that of acknowledging certain prese

recovery of my health and voice, I received numerous me-morials of respect and attachment for my person and minis-try, among which I would particularize a gold ring and silver snuff-box, (not to mention the delicate attention paid to my family during my absence.) On my return to Miramichi, in the fall of 1837, my beloved flock presented me with a Tea-Service of silver, accompanied with an appropriate inscription. Since which period, they really seem to have vied with each other, in endeavouring to minister to my necessities. Some of them proffered their services to cultivate the glebe—others supplied me with fuel for the winter season. A few sent me some choice wines, evidently with a view to re-establish my health and strengthen me to perform the duties of my sacred office.—Last winter, one of my worthy parishioners sent me flour and other necessaries; and another, observing that I was without a horse, has just been careful to supply that deficiency, by requesting me to accept a favourite one of his own.—Such signal marks of kindness and benevolence awaken those lively feelings of gratitude in my breast, which will not allow me to remain any longer silent. They speak volumes in praise of those individuals that compose my little flock, who will, I trust, never lose their reward, and may possibly stimulate other

congregations to imitate their bright example. "I have the honour to be, "Your obliged and obedient servant, "SAMUEL BACON, Missionary."

We are glad to learn from the same number of the Colonial Churchman, that this useful publication is to be ssued once a week instead of once a fortnight, from and after the first of January next. We took the liberty of suggesting this arrangement about two years ago, from assigned, from his admission as minister; Find that the said apersuasion that, while it served the cause of the a persuasion that, while it served the cause of the the said pursuers, illegally, and in violation of their duty, and Church, it would advance the interests of the paper itself. It will be an encouragement to our co-labourers to learn that a gain of nearly 700 subscribers was the result of the successive enlargements of our sheet in the second and third volumes, and of the means which this afforded of furnishing our readers with a copious abstract of the news of the day.

Under the proper head our readers will find a long, but interesting article of Colonial Intelligence. It has reference to a subject of great importance to agriculturalists, the exaction of a duty on American produce. and the free admission into the United Kingdom of Canadian wheat and flour. The meeting at Richmond Hill-the proceedings of which we have inserted-was convened for the purpose of adopting an address to Her Majesty, and, by that means, directing the attention of the Home Government to a proposition which, if acted upon, will have the effect of materially enhancing the value of Colonial productions, and of contributing, in no small degree, to the prosperity of the Pro-

Our readers will no doubt be gratified by the perusal of Mr. Gamble's letter in a succeeding column.

A Sermon in behalf of the "Society for converting and civilizing the Indians, and for propagating the Gospel among destitute settlers' will be preached, on Sunday next, at St. James's Cathedral, by the Lord Bishop of the Diocese.

# COMMUNICATION.

For the Church. THE KIRK OF SCOTLAND.

As the recent proceedings and present condition of the Kirk of Scotland have excited the most intense interest at ome, both amongst Churchmen and Dissenters, and as the questions which they involve are such as do not solely refer o the Kirk, but affect the whole subject of national establishments of religion, and the spiritual independence of the Church, many of the readers of the Church will doubtless be interested by a notice of them. There is a very clear summary of the facts in the New York Churchman, of the 26th September, abridged from the British Critic; but as it contains some slight inaccuracies, and as the able editor of that very excellent paper has apparently not seen the arguments which have been used on both sides, I shall still further abridge his statement, and add some of the views of the proceedings which have been taken by different parties.

A few preliminary observations will be useful.

In the outset, it is to be remarked, that the motives of neither party have ever been questioned; the leaders on both sides of the Kirk being men of distinguished ability and high character. On a benefice becoming vacant in Scotland, the patron is bound to present to the living a presentee from the body of Presbyterians, i.e. men, who having studied for the Church, and been examined by the Presbyterians as to their literary qualifications and moral character, have been approved by them as candidates for the ministry, and licensed to preach. The presentee must undergo further where the presentee must undergo further the presentee further the presentee must undergo further the presentee furth approved by them as candidates for the ministry, and licensed to preach. The presentee must undergo further examination by the Presbytery before ordination; but previous to his being taken on trial, it is necessary that a "call," or invitation to be their minister, should be given him by his Lordship arrived on Tuesday the 29th at Sandwich. On Wednesday it rained incessantly the whole morning, so that the congregation was unusually thin. Seven young persons were confirmed; and the recent death of their valued pastor contributed, in no small degree, to deepen the impression of the importance of personal faith and duty to which

oresent another. Whatever may have been the original intention of making a "call" necessary to the induction of a minister, it had long ceased to be any thing more than a ceremony, since the signature of a single parishioner was sufficient to give it effect. It was therefore, in 1834, enacted by the General Assembly, (the supreme ecclesiastical authority in the Kirk) that if the majority of the male heads of families, communireason, the Presbytery should, by their simple veto, be precluded from taking him on trial, and therefore from any further steps towards his induction, and the patron should be required to present another.

be required to present another.

The supporters of this measure (the Veto Act) have contended, that it was a fundamental principle of the Kirk, that no pastor should be placed over a parish which was unwilling to receive him; that the legal recognition of the necessity of the "call" proved that the consent of the people was considered as essential; that there were many weighty objections to a minister which a country parish might be unable formally to state; that the very fact of his being unacceptable was of itself sufficient, in a great measure, to destroy his ministerial usefulness; and finally, that the acceptable was of itself sufficient, in a great measure, to destroy his ministerial usefulness; and finally, that the independence of the Kirk in all spiritual matters, being not only essential to its purity, but acknowledged by the Constitution, the General Assembly had a jurisdiction in spiritual matters co-ordinate with that of the Legislature in temporal affairs, and had therefore a right to pass any law to regulate the procedure of its Presbyteries towards its Probationers. On the other hand, it has been answered, that altho

attempts had been made in the Kirk to get rid of lay patronage, it had never been a principle to admit a right on the part of the people to object without stating their objections; that to give weight to objections which could not be stated was only to encourage unreasonable prejudices; that a man of education and piety, though he might be unacceptable at first, would soon win the regard of his people as had in fact often happened; that the measure virtually gave the election of the minister to the people, who might sented; that all the evils of a popular election would thus be introduced, and the feelings of the minority of the parishioners permanently embittered towards their pastor; that the more indifferent to religion, or heterodox in doctrine, the people were, the more likely were they to object to the person best fitted to reclaim them; that virtually to give the election to the people, was in so far to delegate to them a responsibility of which the Church could not divest itself; that the measure would lower the character of the clergy, inasmuch as men of independent minds would be deterred from entering the Kirk, where they would be subjected to the mere caprice of a majority of a parish, and, if vetoed in one, would probably for that reason alone be rejected in all; that whatever might have been the original intention of the "call," or however desirable it might be to make it more than the mere expression of the consent of the people, it was not in the power of the Assembly to alter the law on this subject, or to define what should constitute a "call;" that as long as the law of the land looked upon a single signature as constituting a valid "call," all the Assembly could do would be to petition the Legislature to alter the law; that though the Kirk claimed, and the Constitution acknowledged in it, a spiritual authority not derived from the Legislature, yet that in the eye of the law it was really nothing mor than a corporation, receiving certain civil privileges, and in return bound to discharge certain spiritual functions; that return bound to discharge certain spiritual functions; that this compact implied the obligation to ordain to the charge of a parish the person presented by the patron, if the Presbytery found no disqualification on his part; that paramount as was the duty on the part of the Kirk to maintain its independence in spiritual matters, the foregoing obligation implied no surrender of that independence; that the law had existed unchanged for 120 years without the Kirk feeling its independence compromised; and that, at any rate, those who thought it was, were at liberty to leave the establishment; if they could not procure an alteration of the law, which a plain duty forbad them to set at defiance.

The Veto Act, or Non-Intrusion Act, as it has also been called, was passed by the General Assembly in May, 1834. In the following August, the Church and Parish of Auchterarder became vacant, and Mr. Robert Young, probationer, was shortly after presented thereto by the patron, Lord Kinnoull. The local Presbytery having convened and found a majority of the male heads of families opposed (without cause assigned) to his reception, rejected him in form. Upon this arose the suit of Lord Kinnoull and Mr. Young against the Presbytery of Auchterarder before the Court of Session, the supreme civil tribunal in Scotland.—The real point at issue was the legality of that act of the Assembly, in obedience to which the Presbytery had acted. The importance of the subject excited the deepest interest. It was argued before the whole bench of judges, fifteen in number; the court decided, or "found" as it is expressed:

"That the defenders, the Presbytery of Auchterarder, did refuse, and continue to refuse, to take trial of the qualifications of the said Robert Young, and have rejected him as presentee to the said church and parish, on the sole ground (as they admit on the record) that a majority of the male heads of families, communicants in the said parish, have dissented, without any reason contrary to the p ovisions of the statute of 10 Anne, c. entitled, 'An Act,'" &c.

The sentence was pronounced in March, 1838, and confirmed, on appeal, by the House of Lords on May 3, 1839. On May 30, 1839, the General Assembly of the Kirk met and passed the following resolution, by a majority of 204 to 155:—"The General Assembly having heard the report of the Procurator on the Auchterarder case, and considered the judgment of the House of Lords, affirming the decision of judgment of the House of Lords, animing the decision the Court of Session, and being satisfied that by the said judgment all questions of civil right, so far as the Presbytery of Auchterarder is concerned, are substantially decided, do now, in accordance with the uniform practice of the Church, and with the resolution of last General Assembly, ever to give and inculcate implicit obedience to the decision of Civil Courts, in regard to the civil rights and emolument o offer no farther resistance to the claims of Mr. Young of

der, and to refrain from claiming the jus devolutum, or any other civil right or privilege connected with the said benefice.

"And whereas, the principle of non-intrusion is one coval with the Reformed Kirk of Scotland, and forms an interpretable of the second integral part of its constitution, embodied in its standards and declared in various Acts of Assembly, the General Assembly resolve that this principle cannot be abandoned, and that no presentee shall be forced upon any parish, contrary to the will of the congregation."

This is the ground taken by the Kirk, with Dr. Chalmers at their head. While, on the one hand, their resolution has

been eulogized as exhibiting a noble instance of moral courage, and so affording an example of the spiritual indepenwhich the Christian Church should claim, and without which it becomes a mere political machine; it has, on the other, been regarded as disingenuous and unfair, inasmuch as the decision of the law was not that the Presbytery acted illegally, in opposing Mr. Young's claims to the emolu-ments of the living, but in refusing to take him on trial-[examination], and thus violating the implied compact between the Kirk and the State. It has been contended by Dr. Cook and a large minority, and by others, that although the Assembly might have passed the Veto Act, believing that it was not beyond their power to do so, yet when the question was decided in the negative by the law (the only judge of the force and meaning of the statutes of the realm), if then became the plain duty of the Assembly to abandon that Act, and, if they thought proper, to petition for such a measure by the Legislature, that the Church having pleaded upon the statutes before the Court of Session, and afterwards appealed to the House of Lords, was bound in common consistency and honesty to abide by that decision, that by claiming a power co-ordinate with that of the law, the claiming an imperium in imperio, a principle which, "if admitted, would tear up the very foundation on which the social structure rests;" that the idea of there being a 'collision' between the Ecclesiastical and Civil Courts was plainly absurd, inasmuch as there could be no other collision than what could take place between the litigant and the adge, and that they were therefore backing the laity in a democratic assumption of illegal power, and openly setting the

Not content with a decision which affirmed the illegality of the course pursued by the Presbytery of Auchterarder, in rejecting Mr. Young, the plaintiffs amended their suit, and demanded that the Court should declare it to be the duty of the Presbytery to take Mr. Young on trial, and if qualified to ordain and induct him. The minority of the Presbytery proposed to acquiesce; but the General Assembly (to which

Another case, of a more complicated kind and more

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formidable results, arose at Lethendy.

Mr. Clark was presented to the living by the Crown, in 1835, in consequence of a numerously signed petition from the parish; but being vetoed by 53 out of 89 communicants, was rejected by the Presbytery of Dunkeld, to which Lethendy belongs. Mr. Clark commenced an action similar to that in the case of Auchterarder; but while it was pending, the minister of the Crown issued a second presentation to the minister of the Crown issued a second presentation. to Mr. Kessen; and while the Presbytery had this under consideration, Mr. Clark procured an "interdict," from the consideration, Mr. Clark procured an "interdict," from the Court of Session, prohibiting their taking further steps towards Mr. Kessen's induction. The Presbytery referring the matter to the Synod of Perth, were directed by the Synod to give effect to the presentation of Mr. Kessen, and to subject Mr. Clark to discipline. The Presbytery accordingly resolved to proceed; and the General Assembly approved the decision of the Synod and the conduct of the Presbytery, and directed the latter, without delay, to induct Mr. Kessen upon the call\* in his favor, according to the rules of the Church. Hereupon Mr. Clark obtained a second interdict, in wider terms, prohibiting Mr. Kessen from offering himself for induction to the office of minister of Lethendy, on pretence of the alleged call in his favor, or on any ground whatever, and forbidding the Presbytery to induct him on any such pretence. Aroused by this second interdict to a still higher pitch of resolution, the Commission't of the General Assembly (in August, 1838, after the sentence of the House of Lords, and by a majority of 52 to 6), instructed the Presbytery of Dunkeld to meet at Dunkeld, on Tucsday, 21st August, 1838, and take immediate steps for the ordination of Mr. Andrew Kessen; and at the same time directed them to confer with Mr. Clark, and in the event of his not evincing due penitence for his conduct, and refusing to withdraw the legal proceedings which he had instituted, to indict him for a violation of his vows of submission to the Kirk. The Presbytery of Dunkeld met, and despite of a warning from eminent legal authority, that if they obeyed the Commission of Assembly, they would violate their duty as subjects, and "would assuredly be sent to prison," proceeded (two only, out of ten, dissenting) to ordain Mr. Kessen in due form, and induct him into the parish. The consequence was, that in June of the year following, the whole of the Presbytery, including Mr. Kessen, were summoned before the Court of Session in Edinburgh. The ministers were called upon for any statement they had to submit to the Court.

"With a demeanour, touching from its calm, respectful simplicity, (which indeed characterized the bearing of them all) the Rev. Mr. Stirling, of Cargill, the senior minister, read the following statement:—'My Lords, we appear in obedience to the citation of your Lordships, inasmuch as we hold it to be the duty of all subjects to render their personal compearance when cited by the civil courts; and being deeply impressed with the obligation of giving all honor and reverence to the judges of the land, we disclaim any intention of disrespect to the Court in what we have done; but in ordaining to the office of the holy ministry, and in admitting to the pastoral charge, to which, in our proceedings, complained of, we strictly limited ourselves, we acted in obedience to the superior Church judicatories, to which, at ordination, we

The trial being ended, the Court decided that the Presbyry should be solemnly censured and dismissed. The Lord President, in his address, made the following amongst other

"I think much confusion has lately arisen from the Church not distinguishing between her situation as a portion and member of the Universal or Catholic Church of Christ, and her situation as the Established Church of Scotland. In the first view, that you are a branch, and a most numerous and most respectable one, of the Universal Church of Christ, you are on the same footing—but Taking you in your character as merely members of the Church of Christ, the Synod of Burghers, and the Synod of Anti-Burghers, or any other Synod, have the same powers and privileges as you have, and you have no greater powers than they have.— But, considered as having been adopted by Parliament to be the Established Church of Scotland, you neither had nor can have any powers or privileges except what Parliament gave you when it adopted you as the Established Church."

He then concluded in the following terms:-

"Therefore, gentlemen, in obedience to the orders which I have received from the Court, I have, in the most earnest and emphatic terms, to pronounce upon you the solemn censure of the Court; and in so doing, I am also directed by the Court to signify that it was not without considerable difficulty their lordships brought themselves to adopt this lenient measure; but they desired me to state, that if you, or any other Presbytery of the Church, were ever brought before them again under similar circumstances, you ordinary punishment for disobedience to the law, by a breach of interdict, is imprisonment; and I am directed to say, that if a case like the present should occur again, that punishment will be resorted to, and the length of the imprisonment will depend entirely upon the heinousness of the offence committed. But I hope and trust that such a case will never occur again; and therefore you are to consider yourselves as solemuly censured and rebuked accordingly.'

The case of Lethendy was followed by another involving still more serious consequences, and among them one in which our readers will be more deeply and especially interested.—
The parish of Marnock became vacant in April, 1837, and The parish of Marnock became vacant in April, 1837, and in September following, Mr. Edwards, being presented by the patrons of the living, was vetoed by the communicants and rejected by the Presbytery. Mr. Edwards then commenced a suit and procured a judgment from the Civil Court, that the Presbytery were bound to take him on trial, and if found qualified, to admit him. Thus far the Presbyteries have acted in canonical obedience to the Kirk; but here commences a new aspect of affairs, which the reader is requested to observe. For a majority (seven in number) of requested to observe. For a majority (seven in number) of the Presbytery of Strathbogie, to which Marnock belongs, on receiving the sentence of the Civil Court, reported to the Commission of the General Assembly that they had "come to the painful resolution to act in opposition to the prohibi-tion served upon them by order of the Commission; and, in obedience to the decree of the Court of Session, to take Mr. Edwards on trial, as presented to the Church and Parish of

Marnock."

Here, then, was a Presbytery,—or rather seven ministers, forming the majority of a Presbytery,—acting in obedience to the civil government and in rebellion against the Kirk.—What was to be done? The Commission of the General Assembly met the emergency with promptitude. On motion of Mr. Candlish, (supported by Dr. Chalmers, by a vote of 121 to 14, "to suspend the seven ministers from the office and function of the holy ministry, ay, and until they shall be reponed by the General Assembly, or otherwise, as after mentioned; declaring all acts, ministerial and judicial, performed by them, or any of them, from and after the date hereof, to be null and void." And that nothing might be wanting to give effect to their discipline, they provided for wanting to give effect to their discipline, they provided for the supply of their parishes, thus made vacant by their acts,

during the suspension of the ministers.

Conformably to the order of the Commission, the Presbytery of Strathbogie, now consisting of the former minority, met to notify the parishes of the suspended majority of the fact of the suspension of their ministers, and to supply the vacancies. Meantime, however, the suspended ministers had not been idle; but, having first in due form refused to submit to the sentence of suspension, they procured an interdict from the Civil Courts prohibiting the meeting of the Presbytery, and forbidding the persons commissioned by the Assembly to preach in their churches, church-yards, or school-houses, or in any way to interrupt or molest them in the discharge of their parachial functions. And thus, in the discharge of their parochial functions. And thus, sustained by the civil authority, and guarded by a body of policemen who assembled to enforce the interdict, the suspended ministers conducted service in their churches, while the sentence of the Kirk was promulgated on the village

"So passed," says the British Critic, "the first two Sundays on which the suspension was to be announced.—But as the Kirk considered the parishes vacant, and her authorized ministers excluded from the churches, they conducted her worship where they could obtain a room in the parish; the parishioners, it need hardly be said, being miserably divided between the worship in the Church, authorized by the State, and that in the barns, sanctioned by

\* The call, however, conveys no civil claim; and the object of the Assembly in specifying Mr. Kessen's induction was to be "on the call," was to make it plain that they did not claim to decide whether his presentation was valid or invalid, or to confer upon

deen; Ball, Mortlach; and Millan, Botriphine. It failed, however, of having any effect. The Rev. Mr. Guthrie, within three hours after the service of the interdict, preached in the barn at Batriphine, the two collections and content of the Lindender of the Lind in the barn at Botriphine, the two galleries and close set seats of which were filled by more than one half of the

population of the parish."

Thus matters stood, and, so far as we are informed, continue to stand at present. The authority of the Court of Session is openly violated by the ministers of the Kirk, although the Court has not seen fit to enforce the penalties of the interdict. The suspended ministers continue their functions, and having met as the Presbytery of Strathbogie, and examined Mr. Edwards, the presentee of Marnock, have pronounced him duly qualified; but, instead of inducting him, have stayed proceedings. On the other hand, the four members who, in the judgment of the Kirk, constitute the members was, an approximately presbytery of Strathbogie, have issued a letter to the inhabitants of the seven parishes, warning them against receiving the ordinances of the Gospel from the suspended ministers. To this very remarkable letter, we ask the particular attention of our readers:—

"DEAR BRETHREN, -It has been reported to us, that certain of your number have applied for and received baptism to their children, and others the celebration of marriage, at the hands of their ministers, notwithstanding the public intimation, which land them previously given, of the sentence of suspension passed upon them by the Commission of the General Assembly. As invested with the spiritual superintendence of the parishes within the bounds of this Presbytery, we feel that we should be chargeable with the neglect of our duty to the Church and with unfaithfulness towards you, if we did not affectionately, but solemnly, warn you against following such a course. By the sentence of the Commission, the seven ministers are suspended from the office and functions of the holy ministry; and it is declared, that all acts, ministerial and judicial, performed, or attempted to be performed, by them, or any of them, until reponed, shall be void and null. authority—no right to administer the ordinances of the Gospel.— They have been deprived of that right by the Church from which they at first received it; and you cannot, therefore, apply to them for these ordinances, without setting at nought the authority, and subjecting yourselves to the censures, of that Church. The Committee, appointed by the Commission of the General Assembly to co-operate with the Presbytery in providing for the preaching of the Gospel and the dispensation of ordinances in the parishes of the suspended ministers, unite with us in earnestly imploring you to reflect what will be the position in which you place yourselves and your children, should you follow the example prace yourselves and your culturen, sadding you follow the example of the individuals (we trust they are very few) who have received the form of a divine ordinance at the hands of those who have no warrant to administer it.

"We pray that you will take this our affectionate warning in good warrant and early like the standard warning in good warrant and early like the standard warning in good warrant and early like the standard warning in good warrant and early like the standard warning in good warrant and early like the standard warning in good warrant and early like the standard warning in good warrant and early like the standard warning in good warrant was a standard warrant warrant

good part, and avoid a line of conduct which can be regarded by the Church in no other light than as a contempt of her authority, and an unlawful use of the institutions of Christ.

"In name and by appointment of the Pre-bytery of Strathbogie.

"(Signed) DAVID DEWAR, Moderator.

"(A true copy) THOMAS B. BELL, Phy. Clk." The General Assembly met in May 1840, and, by a majority of 211 to 129, confirmed the suspension of the seven ministers by the Commission, but delayed any further proceedings in hope that they would change their minds, and remitted the case to the Commission which was to meet in August last. The Commission met in August; but in the mean time the proceedings of the General Assembly had been brought before the Civil Court, for, on the suspended ministers being formally summoned at the door of the Commission, they did not appear, but their legal agent stated to the Commission that he had been instructed by his constituents to intimate that they did not intend to compear at this meeting of the Commission, or at any of its other meetings to be held under authority of the last Assembly's resolutions and sentence relative to them. This declination did not proceed from any disrespect towards the Commission, or any of the Judicatories of the Church acting in a legal and competent manner. But the Supreme Civil Court having found that the resolutions and whole proceedings of the last found that the resolutions and whole proceedings of the last General Assembly, as those affect the majority of the Presbyters of Strathbogie, are illegal and unwarrantable; and the Special Commission appointed by the last General Assembly having failed to establish the legality of their proceedings, although an ample opportunity was afforded of doing so, the majority of the Presbytery cannot, without acting inconsistantly, recognize or sanction any part of the proceedings which have been suspended as illegal, and the carrying of which into effect by the Special Commission has been interdicted

The Commission then resolved that the seven ministers. by disobeying the citation of the General Assembly, were contumacious, and that the matter should be referred to the next General Assembly, which meets in May 1841.

It would lead us too far, at present, even to allude to the reflections, which, as the British Critic says, "crowd" upon the mind in tracing these proceedings. The present notice therefore must conclude with stating the two more imme diate and practical questions which they involve.

It is to be observed, that the point at issue, is not, whe-

It is to be observed, that the point at issue, is not, whether it would be desirable, that in the union between Church and State, the former should be perfectly unembarrassed in all that relates to the care of souls, so that she might select the fittest person for each parish, or delegate the choice to the people when she thought proper; but the questions are, 1st, 1s the essential independence of the Church compromised, by the obligation on her part, to ordain to a parish any one presented by the State, provided she considers him qualified for the ministry, even though he may not in her judgment be the best fitted for that particular parish? and 2nd, If the first question be answered in the affirmative, is the evil remedied by the Church coming under the same obligation, provided the people concur in the nomination of

# Civil Intelligence.

MASSACRE OF THE MAMELUKES BY MEHEMET ALL. (From Madden's Travels in Turkey, &c.)

"Mohammed Ali was now firmly fixed in his government, and it was evident that something more than Turkish wisdom pre-served him in it. Telegraphs were established from Alexandria to Cairo; and every insurrection which begun, was disconcerted in the space of a few hours. The Malelukes deemed his agents supernatural, but his only agent was M. Drovetti, the French Consul. This gentleman still holds the office of Consul, and he it was whose prudence and dexterity seated Mohammed Ali on the throne. Every measure of the latter was of his planning; and the Viceroy well knows that to him the success of his ambition is wholly due. Drovetti is the most perfect courtier in his manners and appearance I ever met; the elegance of his addresses is only surpassed by the depth of his dissimulation, and the skilfulonly surpa-sed by the depth of his dissimulation, and the skilful-ness of his subterfuge. There is, however, something terrible in his countenance; and as he stalks along the plain of Alexan-dria every evening, muffled up in his white bernous, the Franks are seen to retire with a sort of deferential horror, and whisper, as he passes, 'Make way for Catiline.'
"What share he had in the destruction of the Mamelukes I

know not; but, in his quality of privy councillor, it is to be presumed the bloody business was not transacted without his knowledge: of the expediency of the policy which dictated the measure, I believe there can be little doubt, considering the matter 'a la Turque.' The Mamelukes or Mohammed Ali must have fallen; the Viceroy determined it should be the former. He invited them to a grand feast, said to have been given in honour of his son, at the citadel, and for the alleged purpose of a reconciliation with the Beys, for whom it was reported he had prepared magnificent presents. The Mamelukes distrusted the Pacha's sudden friendship; they resolved not to attend the banquet. The emissaries of the Pacha laboured to convince them that their suspiscion was unfounded; and they prevailed, at last, on the generous-minded Mamelukes [for such they were] to trust to the honour and hospitality of Mohammed Ali. They went to the feast, they were received with every demonstration of friendship; but the Pacha was not to be seen; the Beys suspected treachery, they looked to the doors by which they entered the citadel, but they were fast closed; immediately a galling fire of musquetry, from the surrounding parapets, opened upon them; there was no escape; they looked their murderers in the face; they called for quarter, but the e was no mercy; they shook their swords at their

authorized by the State, and that in the barns, sanctioned by the Kirk." Upon this a second interdict was sought and obtained, which prohibited the ministers of the Kirk from afficiating within the parishes of the suspended clergymen.—
The interdict of the Court of Session, although it had no terms for the ministers of the Kirk, was far enough from a dead letter. On the contrary, it "was served," says the Aberdeen Herald, "upon the Rey. Messrs. Guthrie, Edin-He said, it was lamentable to see such fine clothes as they wore He said, it was lamentable to see such fine clothes as they wore

"The Pacha all this time was shutup in a turret of the citadel. looking at the slaughter of his guests, and suffering, you will imagine, all the agonies of remorse: Oh, no! in Turkey, when po-

burgh; Dewar, Fochabus; Duff, Grange; Gordon, Aber- leaping his Arab steed over the parapet at a tremendous distance

#### UPPER CANADA.

From the British Colonist. POST OFFICE REGULATIONS .- The Deputy Post Master

General has issued a notice, of which the following is a copy:

"The Deputy Post Master General, having received orders from his Lordship the Post Master General immediately to dis-continue the collection of what is called freight money, upon letters from this Country for Europe, intended to be sent by the merchant steamers and sailing packets from the United States; gives notice, that henceforth he cannot permit the collection of this charge by the Post Offices in these Provinces.

The Deputy Post Master General thinks that it is his duty to

xplain to the public that the reason assigned by Her Majesty's ost Master General, under the approval of the Lords Commis sioners of the Treasury, for putting a stop to the practice alluded to, are the great additional facilities afforded by the National to, are the gleat activities and the anomal of the National Steam-Packets via Halifax and Liverpool to the intercourse between the Mother Country and British North America, and the tween the Mother County and British 200 and to pay the heavy fact that persons in Canada who may be willing to pay the heavy extra charge imposed by the owners of the private vessels in the United States, have still the means of doing so by addressing their letters to the care of an agent in New York."

POST OFFICE ARRANGEMENT.—The Government Contract FOST OFFICE ARRANGEMENT.—The Government Contract for carrying the Mail by steam from Lickenson's landing to Toronto, was given out on Saturday last, in Montreal. We learn that Donald Bethune. Esq. of Cobourg, is the contractor. The mail is to be carried through the route in 36 hours, requiring at least five first rate steamers to ensure that junctuality required by the terms of the contract. - Kingston Chronicle.

> UNIVERSITY OF QUEEN'S CELLEGE. Government House. Toronto, 7th December, 1840.

I have the honour, by command of the Lieutenant Governor, to transmit to you for the information of the Trustees and others interested in the University of "Queen's College," an extract from a Despatch and its inclosurer which His Excellency has received from the Governor General, on the subject of that

I have the honour to be, Sir, Your most obedient, humble servant, S. B. HARRISON. The Rev. Robert McGill, Niagara.

Extract of Despatch from the Governor General to the Lieutenant

Governor.

Upon the subject of "Queen's Colege" I have received from Lord John Russell a Despatch, of vhich I lose no time in forwarding you a copy, as well as of the Law Officers in England. Your Excellency will perceive, that, acting upon the opinion of the Law Officers, and with a view to meet the wishes of the subscribers, to the University, the Scretary of State has determined on disallowing the Act of the Provincial Legislature of last Session, and on conferring a Royal Charter on the University, which is now in course of preparation, in communication with their agent, Mr. Gillespie; and further that if the pecuniary con-

cerns of the Establishment require my legislative provision, that will have to be effected hereafter by a fresh act of the Legislature. This will render any arrangement with respect to the allotment of Funds from the King's College unnecessary at present, and the matter will remain open for discussion whenever any Legislative provision shall be applied. provision shall be applied for.

Extract of Despatch from Lord John Russell to the Governor

I have received a report from Her Majesty's Attorney and Solicitor General on the Draft Charter prepared by the Trustees of the University at Kingston, which accompanied your Despatch of the 13th August last.

I inclose for your information a copy of the report. You will perceive that those Officers are of opinion that the Charter cannot be granted, and that an improper course has been pursued in founding the College. As you appear to be anxious that a Royal Charter should be granted to this Institution, I have determined to follow the course suggested by them, as the only mode in which the wishes of the Trustees could be effected. The Act will accordingly be disallowed, and a fresh Charter will be

In framing it, I have directed Mr. Gillespie, the Agent of the Trustees, to adhere as closely as possible to the terms of the Draft approved by you, as well as to those of the Provincial Act, omitting, however, the provisions for the endowment out of the public funds of a Theological Professorship.

Any Legislative enactment which may be required, respecting

the funds of the University, may follow upon the Charter.

Copy of the opinion of the Law Officers. Temple, October 20, 1840.

We have the honour to acknowledge the receipt of Mr. Stephen's letter of the 12th ult., transmitting to us, by your Lordship's directions, copies of a correspondence between your Lordship and the Governor General of British North America, respecting a charter which the Trustees of the "Queen's College," at Kingston, Upper Canada, are anxious to obtain for that Institution, together with a draft of proposed Charter, and requesting that we would revise it, and report to your Lordship our opinion

Having considered those documents together with the act of the Legislature of Upper Canada referred to in the Draft Charter, and intituled "An Act to establish a College by the name and style of the University of Kingston," (3 Vic. ch. 35. No. 1261.) We have to report to your Lordship that in our humble opinion, the proposed charter cannot be granted, and that an improper course has been pursued in founding this Institution. It belo course has been pursued in tending this Institution. It belongs to the Crown by its prerogative to incorporate a College, or establish an University.—There ought to have been a charter from the Crown in the first instance instead of an Act of the Legislature. But the Act of the Legislature which has been obtained is not But the Act of the Legislature which has been obtained is not only objectionable in point of precedent, but it actually disables the Crown from doing by Charter what is now solicited by the Trustees.—The Act having received the Royal Assent has the force of Law in Upper Canads, and is binding on the Crown. The Act begins by enacting that the Institution shall be called "The University of Kingston," and the Charter proposes that by the Royal authority, it shall be called "Queen's College at Kingston." The action would be called "Queen's College at Kingston." The only mode in which the object of the parties can Kingston. The things to us to disallow the act, and to grant a new Charter framed as the original Incorporation and Foundation of the Institution. If any Legislative Enactment respecting the Funds of the University be necessary, this may follow upon it, The Act already past, may, in point of Law, be confirmed by Her Majesty; but the proposed Charter cannot be superinduced upon it.

(Signed) We have, &c.

J. CAMPBELL,

THOMAS WILDE.

The Right Honourable, The LORD JOHN RUSSELL.

MEETING AT RICHMOND HILL.

the 9th inst,—
The Sheriff was called to the Chair, when it was

The Sheriff was called to the Chair, when it was Resolved,—That Upper Canada, being essentially an agricultural country, the due protection and encouragement of its farming interest ought to form a leading feature in its legislation, and the policy adopted by the Mother Country towards her Colony. That the little attention which the British Government has hitherto appeared to bestow upon this subject, notwithstanding the repeated applications of the Provincial Legislature, is altogether unaced applications of the Provincial Legislature, is an ogenic countable. Upper Canada contains a vast extent of the most fertile soil, producing already with its spare population a great quantity of bread stuffs, and capable of yielding an immense supply, while her inhabitants require a large amount of those articles of manufacture which the artificial state of society has rendered

almost necessaries of the.

Great Britain is one great workshop of manufacture with an overflowing population, an excess of labour without sufficient employment, and an inadequate supply of the staff of life.

Each, thus, possessing within itself a super-abundance of those

Each, thus, possessing within itself a super-abundance of commodities necessary to the other, and requiring only an unrestricted interchange to impart mutual benefit, and bind more closely the ties that now unite the two countries.

closely the ties that now define two countries.

2. That in all well governed countries where a revenue is raised for the purposes of the state by the imposition of duties on imports, the principle has been adopted of taxing those articles of foreign this come into a state of the productive. production, which come into competition with the productive labour of their own people, and not interfering with the introduc-

"You may conceive the sensation this bloody business made in the country, and understand the reason of the energy of the Pacha's character standing so high in Europe. At all events, Egypt has remained tranquil since the slaughter: the Mamelukes "After life's fitful fever, sleep well! Treachery hath done its worst."

Treachery hath done its worst."

agricultural productions into the markets of the Mother Country.

4. That the people of Upper Canada have hitherto, considered the construction of the Rideau Canal, at the expense of the British Government, as a most valuable boon conferred upon them. and a mark of the deep interest their Sovereign took in their welfare, and they cannot repress their feelings of indignation that the beneficent design of this natural work should so long have been frustrated by a baneful coalition of the forwarding merchants. The four private companies, acting in union, have engrossed the whole carrying trade between Kingston and Montreal, while they themselves are controlled by another Company who have entire monopoly of the navigation. That when in all other countries the facility of transmission afforded by canal navigation has dimi-nished the charge for freight, in this instance it has produced the contrary effect, and increased the rates of transportation, to the manifest injury of our agriculture and commerce.

5. That almost every article of agricultural produce is now

selling in our markets at prices that will not reimburse the cost of production. That this, so far as relates to articles of Home consumption, is clearly attributable to the supply rapidly exceeding the demand, and to the free admission of like productions from the United States. As respects wheat and flour, our chief exports, the duty levied upon them in Great Britain, the high rates of transportation, together with the want of a circulating medium, commensurate with the business of the country, are the causes now operating to the injury of the agriculturist, transferring to others those profits that have been earned by the sweat of his

6. That so long as the present regulations continue in force the producer will in vain look for remuneration. Bounteous harvests may be bestowed but not for his benefit. When grain is higher in America than in Europe, the price in Canada is just the ame of the American duty less than in the United States, while our exports are met at Quebec and the lower ports by Russian wheat, bonded in England, re-exported and admissible at 1s. per quarter duty. When the crops partially fail, and an increased value ought to make some compensation to the grower for diminishing quantity, our markets are glutted from the opposite shore; and when our land has yielded a plentiful harvest, the before-mentioned causes so depress its worth, that the very abundance which should gladden the heart of the Farmer and reward his toil, is thus made to

contribute to his disappointment.
7. That in the opinion of this Meeting the remedial measures for the evils complained of, are neither hard to be discerned nor difficult of accomplishment. The free admission of wheat and flour of Canadian growth into Great Britain, the declaration and flour of Canadian growth into Great Britain, the declaration of the Royal Assent to the bill of last session, subjecting American produce to the payment of a duty when imported to Canada for Home consumption, and such improvement of the navigation of the St. Lawrence as will prevent trans-shipment, in conjunction with a provincial coinage and increased banking facilities. These, or similar amendments to our present regulations, would find the protection sought by our agricultural interests, and afford the protection sought by our agricultural interests, and lead to the promotion of our commerce and the general prosperity

8. That the petition embodying the foregoing resolutions and submitted by the Committee appointed at the last Meeting to draft the same be adopted, and that it be put in course of signa-

9. That an humble address be presented to their Excellencies the Governor General and Lieut. Governor, accompanied with a copy of the proceedings of this meeting, particularly bringing under their Excellencies' notice the impediments to our agricultural prosperity arising from the state of the navigation of the St. Lawrence, the monopoly of the navigation of the Rideau Canal, the want of a provincial coinage and banking facilities commensurate with the business of the country—Praying that their Excellencies may be graciously pleased to recommend to Her Majesty's Government the adoption of the measures prayed for in the Petition to our gracious Sovereign, and direct such other remedial measures for the evils complained of, as to his Excellency shall seem fitting, and that the chairman do sign the same on

behalf of this meeting.

10. That a committee be appointed, 5 of whom, including the Chairman, to be elected at their first meeting, shall form a quorum for the dispatch of business, for the purpose of procuring signatures to the Petition to Her Majesty, and adopting such measures as they may deem expedient for uniting all classes of Her Majesty's abjects in this province in their application to the Throne, with power to appoint and send Delegates to the other Districts for that purpose, and to apply the funds that may be raised in furtherance of the object, in such manner as to them shall seem most conducive to its attainment—and that the following gentlemen do

constitute the same, viz:—

The Sheriff of the Home District, Messrs. J. W. Gamble, Francis Boyd, Benjamin Thorre, Mr. Girdlestone, Mr. James Pearson, Mr. McKechnie, Mr. John Watson, Mr. Bogard, Mr. Gapper, Capt. Steele, Edmund Lally, Edward O'Brien, Mr. Dogand, Mr. Browne, Mr. Aaron Silverthorne, John B. Warden, Francis Leys, Mr. George Duggan, Mr. John Elmsley, Lieut. Col. Rochford, John Comer, Mr. Cook, Mr. Scarlett, Mr. Fisher, Mr. Edward Thompson, Wm. B. Robinson, Esq., Wm. Duric, K. H. Charles Thompson, Mr. Van Nostrand, Thomas Casford, James E. Small, John McIntosh, John Proudfoot, Wm. Thompson, R.

11. That a subscription be forthwith opened, in furtherance of the object of the Meeting, and that in order to afford all persons an opportunity of contributing, the amount to be received from each individual be limited to 1s. 3d.

12. That Beojamin Thorne. Esq. be appointed Treasurer, that he be requested to act as such, receive the subscriptions and apply

the same under the direction of the committee.

13. That the Committee shall have power at their discretion, to appoint Delegates to proceed to England with the Petition to our Gracious Queen so soon as it shall have been signed by 70,000 persons, to present the same to Her Majesty and lay it at the foot of the Throne.

the toot of the Throne.

Moved by Mr. Gamble, seconded by Mr.———, That the
Sheriif do leave the Chair, and Mr. Thorne do take the same.

Moved by Mr. Gamble, seconded by Mr. Gapper—That the
thanks of this meeting be given to the Sheriif for his able conduct

JAMES YOUNG, Secretary.

TO THE LAND OWNERS AND OTHERS INTERESTED IN

As some misapprehension seems to prevail respecting the bill of last session, subjecting certain articles when imported from the United States to the payment of duty, and which passed the House of Assembly and the Legislative Council,—and as it has been incorrectly stated, that it would interfere with the valuable and growing trade now carried on in American produce—the committee appointed at the meetic, held at Finch's, on Yonge Street, have caused the bill to be printed for the information of the public. Its principal intention is the imposition of a duty upon the agricultural productions of the United States, when imported into this province, for home consumption, and brought into competition with the productive labour of our own people. If it was the law of the land, it, would only afford a reasonable protection to our agricultural industry and not produce any sensible effect to the prejudice of the export trade. When notified of the contemplated meeting, and requested to attend, I must confess that it was with a feeling of apathy that I consented, knowing that the imposition of a duty on American produce, and the free admission into Great Britain of that of Canadian growth, had been favourite objects with the popular branch of our Legislature, and the subject of repeated addresses to the throne, from that The following are the Resolutions passed at the great Agricultural Meeting held at Richmond Hill, in the Home District, on body, since the year 1833. I feared that what they had failed to

accomplish would hardly be promoted by individual exertion.

The discussion that took place at the meeting and subsequent reflection, have changed my opinion in that respect,—while I feel the conviction stronger than ever, that the object is all important to Canada, it strikes me that the present time is most pro pitious for its attainment.

The certain result that would follow the free admission of wheat and flour into the British market, would be the transfer of the duty, now payable on that introduction from the Imperial revenue, to the pockets of the grower. That duty is five shillings sterling, per quarter, and all circumstances considered, its remission would enhance the value of our wheat, not less than nine-pence per

That the present moment is favourable to our urging this measure upon the British Government, I infer from the repeal of the Corn Laws being an open question; duting the last session of the Imperial Parliament, almost all the members of Government voting in favour of it, It appears nearly certain, that the increased influence of the manufacturers in the Legislature must, ere long, force the landed interest into some modification of the present system; under these circumstances, any project contining the free introduction of grain to colonial produce would most probably meet with a favourable consideration, and have less opposition to encounter during the next session of Parliament than bitherto. If these reasons have any force, it follows that it is the duty, as production, which come into competition with the productive labour of their own people, and not interfering with the introduction of those necessary commodities, which they consume but do not produce,—In Upper Canada alone this principle is reversed, here a duty is levied upon almost even with a frequency of the farmer, and to which in some measure the extent law wiers of the farmer, and to which in some measure not product, not product, and the principle is reversed, there a duty is levied upon almost every article, of foreign or British the present low prices of agricultural productions are fairly attrisuch appointment—British Critic.

† As the General Assembly only sits for a few days in each year, it appoints a Committee to act for it in the interval. This Committee is called the Commission of Assembly, but its existence is in no way recognized by the civil law,

Christian soldier from the number of ioes he has cloven down in the field.

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farmers, who are precluded from reciprocal benefits in the markets try. The charges upon flour, sent from Toronto to Montreal, exceed six shillings and three-pence per barrel, among which are two and a half per cent, for accepting the bills of the Esper Canada erchant, and two and a half per cent for sale and guarantee, which last ought to be cash transaction. These two sums alone make a difference of three pence per bushel in the price of Wheat. But I see no insuperable difficulty in applying such remedial measures, for the correction of those evils, as will effect the necessary change, and afford sufficient facilities to the trade, both as respects money and transport

If the measures contemplated can be carried into effect, I feel

confident that a steady market will be created for our wheat, ranging from four shillings and six pence to five shillings per bushel, and it requires no prophet to foresee what effect that would have upon the prosperity of Canada. It would achieve more in a given time towards the introduction of capital and population into our country, than all the Emigration Societies, valuable though they be, in Great Britain and Canada together. Agriculturists from the British Isles, with from £1,000 to £3,000, would then find here a secure investment for their money, and a permanent mar-ket for the disposal of the produce of their industry, at remunerat ing prices, Our forests would vanish before the impetus thus given to labour, and real estate would quickly rise to its true value. Unquestionably these are objects worthy of the combined value. Unquestionably these are objects worthy of the combined exertion of the whole population of Canada, and I feel convinced that it only requires the united action of all classes of our people to accomplish them. But there is another view of this subject, which should not be forgotten. I mean that more intimate union and closer connexion which will grow out of an unrestricted interchange of our respective commodities. If it be true, as it undeniably is, "that it is commerce that unites the nations of the civilized world, and that next to Christisuity, it is principally to commerce we are indebted for modern civilization," then surely every well visher of Canada will heartily join in promoting that intercourse, which must strengthen the ties that now unite the two countries, and conduce to the improvement, the happiness, and prosperity of

J. W. GAMBLE. Mimico, December 4, 1840.

#### THOMAS STINSON, GENERAL DEALER IN BRITISH, AMERI-CAN, AND INDIA GOODS, HAMILTON,

CONSIDERS it his duty not only in justice to himself, but also for the benefit of Town and Country purchasers generally, again to call their attention to his present STOCK OF GOODS in the above line, which far exceeds both in quantity and quality his purchases during any previous year; on which account he has thought it expedient to make it generally known, by thus giving it publicity.

The Subscriber has been principally induced to enter into the Trade so extensively this Fall, on account of the great bargains which were presented him: knowing well that A LARGE STOCK OF GOODS far below the usual prices, cannot fail to attract the notice of the Public generally.

so extensively this rain, on account of the grant days and the presented him: knowing well that A LARGE STOCK OF GOODS far below the usual prices, cannot fail to attract the notice of the Public generally.

He does not consider it to be a duty incumbent on him to apologize for thus calling on the public for their patronage, from a sincere consciousness that it will be, in many instances, a saving of at least 20 per cent. to those who may receive their supplies from him.

In a previous Advertisement the Subscriber mentioned that he was enabled to sell his Goods TEN PER CENT CHEAPER than if he had imported them himself; but he now confidently asserts that he can sell his present Stock at least 20 per cent. less than he could afford, were he necessitated to pay the various charges attending their transportation to the Canadas which he avoided, by purchasing Consignments in Miontreal, far below the Sterling cost.

On account of the LARGE SUPPLY at present on hand, the Subscriber is well aware that, were his Purchasers this Whiter, confined merely to Hamilton and its vicinity, the consumption would be far too limited to exhaust his present Stock, previous to the arrival of his Spring supply; for which reason he would respectfully invite Customers from a distance,—well convinced that they will be fully recompensed for any addition to their journey in coming to his Establishment.

The extensive patronage which the Subscriber has heretofore received from the Public he considers a sufficient guarantee that the advantages he now offers will be fully appreciated by them; on which account he is emboldened to call on them still for a continuance; assured that his Old Customers will be fully appreciated by them; on which account he is emboldened to call on them still for a continuance; assured that his Old Customers will be still more gratified from an examination of the present prices of his Goods.

The Subscriber considers it not only vain, but useless for him to attempt to enumerate within the compass of an Advertisement,

AND BEAVER BONNETS,
of every size and quality. English and Swedish Iron; Cut and Wrought
Nails. Of which articles there is a very full supply; all of which will
be sold on the same REASONABLE TERMS!!!

The Subscriber still continues a Store in DUNDAS, where an assortment in the above line may be had at the same reduced prices.

To For the information and guidance of Strangers, the undersigned would particularly point out the situation of the Establishment, as otherwise some might not conveniently find it out.—It is situated at the West end of the Brick Block, and next door to Mr. Juson's Hardware Store. THOMAS STINSON

Hamilton, December 7, 1840.

TO INN-REEPERS AND OTHERS.

NOTICE is hereby given, that an Adjourned General Quarter Sessions will be held at the Court-House, City of Toronto, on Monday, the 21st day of December next, at 11 o'clock A. M., for the purpose of granting Licences to Inn-keepers, and to the Retailers of Ale, &c.

Applicants for Licence are particularly requested to have their applications, either for Renewal, or grant of a new Licence, laid before the Bench on as early a day as possible,—each of which must be accompanied by a Certificate of Good Conduct, &c., as directed by the Statute—as no applications without such Certificate will be laid before the Magistrates.

The Forms of such Certificate can be obtained by applying at this Office.

the Township where the parties reside, the Clerk of the Peace has been directed, particularly to draw the attention of the Justices to this fact, in order that there may be as full an attendance on that day as

GEO. GURNETT, C. P. Clerk of the Peace Office, Toronto, 30th Nov., 1840.

The several newspapers of the City to insert the above, for three weeks, a a conspicuous place.

A LADY but recently arrived from England (and who has received her Education from the first masters in London and Parls.) is anxious to meet with a few Pupils, to whom she would have great pleasure in imparting her knowledge of Music or Singing. For further particulars apply to Mr. Henry Rowsell, Stationer, King Street, Toronto. December 8th, 1846.

MH. SWAIN, PROFESSOR OF THE PIANO, SINGING, &c. AT MR. THOMAS', PIANO FORTE MAKER, CHEWETT'S BUILDINGS. Pianos Tuned for Cash.
Toronto, Dec. 18, 1840. 24-4ins.

MIDLAND DISTRICT SCHOOL,

THE REV. R. V. ROGERS, PRINCIPAL.

THE Christmas Vacation of this Institution will commence on the 24th Inst. and end January 11, 1841.

There are Fire vacancies as Boarders.

Kingston, Dec. 12, 1840.

24-tf. WELLINGTON DISTRICT GRAMMAR SCHOOL.

WANTED, a Master qualified to take charge of the above institution. He will be required to teach the Greek and Latin Classics, Mathematics, Arithmetic, and the usual branches of an English Education. It will be necessary that Candidates for this School should furnish to the Trustees satisfactory testimonies of moral character and qualifications, and that they should present themselves for examination (should such be deemed necessary) in the Court House of Guelph, at 10 o'clock on Wednesday the 6th January next.

Guelph, November 5th, 1840. To the Electors of St. Lawrence Ward.

GENTLEMEN.—The period being about to expire for which you elected me Alderman, to represent you in the City Council, I be respectfully to inform you that it is my intention, at the approaching election in January, again to solicit a renewal of the trust which, for years, you have so kindly confided to me.

I am, Gentlemen,
Your obedient servant,
ALEXANDER DIXON.

CITY OF TORONTO DIRECTORY. W ALTON'S CITY OF TORONTO DIRECTORY AND REGISTER, with MANAC, &c., for 1841, will be published on the 1st of January. Toronto, Nov. 5, 1840.

JUST PUBLISHED THE CANADA SPELLING BOOK,

BY ALEXANDER DAVIDSON.

BEING an introduction to the English Language, with An APPENDIX, containing several useful Tables; the Outlines of Geography, a comprehensive sketch of Grammar, with Morning and Evening Prayers for every day in the week. For sale at the Mcthodist's Book Store No. 9 Wellington Buildings, and at Henry Rowsell's, Stationer and Book-seller, King Street, Toronto.

BIRTHS.

On the 15th inst. in this city the lady of Thomas Glegg, Esq. Architect, of a son, still-born. Architect, of a son, sent-oorn.

At the Mohawk Parsonage, on Thursday the 10th inst., the wife of the Rev. A. Elliott, Missionary to the Tuscaroras, of a

At Quebec, on Saturday, 21st ultimo, the lady of L'eut. Col. Antrobus, Provincial A. D. C., of a son.

LETTERS received during the week ending Friday, Dec. 18:-Thos. Stinson, Esq., Rev. J. Flood, add. sub; Rev. A. F. Atkinson; J. M. Jordan, Esq; A. Davidson, Esq. (2); Rev. H. Patton, with enclosure; D. Perry, Esq. rem; H. Wilcox, Esq: T. Demorest, Esq. rem; John Platt, Esq. G. S. Jarvis, Esq. rem; Rev. S. Givins; Rev. G. Hallen, add. sub; C. Dunkin, Esq.; Rev. A. N. Bethune, (letter and parcel) add. sub. and rem.

The following have been received by the Editor: Mr. J. G. D. McKenzie [2]; H. Rowsell, Esq.; J. Platt, Esq. rem. in full vols. 2 & 3.

To Correspondents .- "Nominis Umbra" in our next,

whether his presentation was valid or invalid, or to confer upon him any civil right, but only to sanction his appointment as minister, and to decline the power of the civil courts to prohibit such appointment—British Critic.

FIRST SUNDAYS AT CHURCH.\*

'There is a passage,' said Mrs. Hargrave, 'in the Epistle for to-day [3d Sunday in Advent], which I think may require some explanation to William.'

'You refer, I suppose,' replied Mr. Hargrave, 'to the expression, "I know nothing by myself." "By," my dear William, in this place, is used in an old-fashioned manner, in the sense of "against." It is not often that we meet with this use of the word "by;" but I have noticed it in the following passage in Tillotson's Sermons;—"A sign that they knew something worse by themselves, than of anybody else." (Tillotson, vol. II. serm. xiv.) Thus, in the passage before us, "I know nothing by myself," is the same as "I know nothing against myself." We have here a beautiful example of humility. Attend to the sentiment which the Apostle expresses. It is the sentiment of a man conscious of his willingness to serve God, -conscious of his zeal in that service, - able to appeal boldly to his fellow-creatures, and to challenge their approbation; but vet, when he thinks of God, putting his hands upon his lips, and, with all the testimony of his approving conscience, presuming not to anticipate the sentence of his judge. I judge not mine own self. I know that I am ready to run the way of God's commandments :-I have gone to these Corinthians, preaching Christ crucified,-I have been with them in weakness, and fear, and much trembling, and my speech and my preaching have been in demonstration of the spirit and of power, -I have manifestly been there as a labourer together with God, and as a wise master-builder, I have laid the true foundation, Jesus Christ; -but yet, I judge not mine own self; -I will not presume to declare that, as regards my responsible office of a Christian minister, I am innocent in the sight of my God. It is true, indeed, I know nothing against myself; -I am not aware of the omission of duty, -I have studied to maintain a conscience void of offence towards God and towards men, yet am I not hereby justified. It may be that the all-seeing eye of my Master has beheld in me much that is amiss, which I have either overlooked, or have forgotten. It may be that many a fault, which was concealed from my own observation, and was hidden also from the keen eye of the world, has yet been open and naked before Him with whom I have to do. And therefore I presume not to pronounce myself faultless in his sight .-He that judgeth me is the Lord. O Lord, set not my secret faults before thine eyes. "In thy sight shall no man living be justified." (Ps. cxLIII. 2.) Here is humility. Let us, my dear children, by all means, imitate it. Let us acquire the inward testimony of an approving conscience; -let us acquit ourselves correctly also in the sight of men; -but let us, at the same time, be careful to avoid being puffed up with any idea of our own excellence or worthiness in the sight of God .-"Walk humbly," says the Scripture, "with thy God." [Micah vi. 8.]

'Pray, papa,' said Alice, 'is the selection of Epistles and Gospels which we now use, one of very ancient date, or was it made by the compilers of our own

Liturgy?" 'These Epistles and Gospels,' replied Mr. Hargrave, have been long used in the Christian Church, and are supposed to have been originally selected by Jerome .-It is certain that they were very anciently appropriated to the days whereon we now read them; since they are not only of general use throughout the whole Western Church, but are also commented upon in the homilies of several ancient fathers, said to have been preached upon those very days to which these portions of Scripture are now affixed. So that they have, most of them, belonged to the same Sundays and Holidays on which we now use them, for the space of twelve or thirteen hundred years.'

'And may the same be said,' inquired Alice, 'respecting the Collects?'

'It is generally supposed that as there is a conformity in sense between the Collects and the Epistles and Gospels, so they possess equal antiquity of date. Many persons, indeed, regard them as the work of the same author. It is certain, we are told, that Gela-492, ranged the Collects, which were then used, into order, and added some new ones of his own: which office was again corrected by Pope Gregory the Great, in the year 600, whose Sacramentary contains most of the Collects we now use. But many of these Collects were afterwards corrupted by superstitious alterations and additions; others were quite left out of the Roman Missals; and new ones, savouring of Popish error, added in their room. Our Reformers, observing this, examined every Collect strictly, and where they found any of them corrupted, there they corrected them; where any new ones had been inserted, they restored the old ones; and lastly, at the Restoration, every Collect was again reviewed, deficiencies were supplied, and whatever was wrongly or imperfectly expressed, was corrected.'

'Papa,' said Maria, 'I do not think that I recollect exactly all that you have told me respecting the arrangement of the Collects, Epistles, and Gospels throughout the year; will you be good enough to des-

cribe this to me once more?'

'I will do so with pleasure, my dear, replied Mr. Hargrave, 'for the sake of both William and yourself. The whole year, beginning with the first Sunday in Advent, is divided into two parts; namely, from Advent to Trinity-Sunday, and from Trinity-Sunday to the end. In the first part, the Church commemorates the history of Christ and his divine dispensation; and in the second, that is, during the Sundays after Trinity, she sets forth his example as the rule and guide of our practice. In the first part we are taught the doctrines of the Christian religion; in the second we are instructed to practise that which is agreeable to the same. That part of the ecclesiastical year on which we have just entered, may therefore be called the historicalor doctrinal division In it the Church celebrates in regular order the incarnation and nativity of our Saviour, his circumcision, his manifestation to the Gentiles, his early life, his doctrine, his miracles, his death and burial, his resurrection, his ascension, and his sending of the Holy Chost. "So that," as it has been well said, "the Gospels read through this part of the year have their chief end and purpose to make us know and remember orderly, with grateful hearts, what excellent benefits God the Father hath communicated to us, first by his Son, and then by the Holy Spirit; for which unspeakable goodness we fitly end this division of the year with giving praise and glory to the whole ever-blessed Trinity, three Persons and one God."

'Papa,' said William, 'why is it that the congregation sit down while the Epistle is being read, but stand

up to hear the Gospel?'

'The congregation,' said Mr. Hargrave in reply, 'are allowed the posture of sitting at the reading of the Epistles, as being the word which was sent to us by God's servants; but they are required to stand up at the the word of the Master himself. This is a mark of

where to look for them, papa?'

our reformers retained them at first in ours; and, al- youngest just entered into manhood. So, I thought, to every thing that dazzled the sight, or flattered the passions. though the usage was afterwards discontinued in the the patriarch Jacob may have often sat at even-tide Its intoxication continually increasing, carried by the very impetufect of inadvertence rather than of design.

'There is more of ceremony,' continued Mr. Harin its proper light. "With respect to the multitude of I have sometimes had my own mind quickened and superfluous ceremonies," says this author, "we know benefited by the reverence with which they spoke of the as we knew that they were an affliction to the consci- insist with much earnestness on the duty of prayer, when we retain as parts of religious worship, not only those and importance. I have sometimes found them enterceremonies which we know to have been handed down taining elevated views of moral duty, and looking with to us from the Apostles, but some others also, which contempt on the pleasures of the world. These are, should be done in the holy congregation according them. In these instances I have uniformly been struck to St. Paul's injunction, 'decently and in order.' (1 with a strong resemblance to patriarchial piety. That Cor. xiv. 40. But we have entirely rejected those reverence for God, that spirit of simple trust and resigsive, or absurd, repugnant to the Holy Scriptures, or tions of his hand in the works of nature, and that kindly unbecoming the character of men of sober judgment." and beneficent feeling towards all, which are the promi--(Apology, Sect. 3.)

will say something to me respecting the Creed which is whenever it assumes anything of a spiritual character. read after the Gospel: I remember the name, which as And why should it not be so? It is essentially a tranyou told me, it commonly bears, but I have never heard script of the religion of the Old Testament, corrupted anything more concerning it. It is called the Nicene no more than that was corrupted when Mohammedanism

After the Church of Christ had continued to possess Bible when I show that even its corruptions may somethe pure faith of the Gospel for some time, false doc- times have a beneficent tendency. trines, heresies, and schisms began to take their rise.-At length one man, named Arius, wickedly taught that the Kurdish patriarch. When we sat down to eat, he Christ is not a divine person in the highest sense, but | implored a blessing with great solemnity, and rendered only a creature, superior indeed to human nature, but his thanks when we arose. Before he left us, he spread not a partaker in the divine Godhead. The Church his carpet, and offered his evening devotions with appahad at this time become corrupt, and contained many rent meekness and humility; and I could not but feel gnorant and worldly-minded people; and so this false how impressive are some of the Oriental forms of worfooting whatever, became the occasion of a violent com- religious homage. I have not scrupled to adopt the motion and schism. Constantine, the Roman Emper. same form when necessitated to perform the same duty or, summoned a council at Nice, in Bithynia, to settle the in the presence of Mussulmans, avoiding, of course, their dispute; and there, in the year 325, the new doctrine various and oft-repeated prostrations. The very posture of Arius was condemned in a council of three hundred helps to create a feeling of lowliness and humility, and Bishops, and a Creed or Confession of the true faith, has been, I think, wisely adopted, or rather preserved as was drawn up, which received its name from the place an ancient Oriental usage, among the Mesopotamian where it was composed. The council of Constantinople, Christians. held in the year 381, made certain additions to this creed, and drew it up into the form which we now use, and which continues to be commonly entitled the Nicene Creed.'

'This is a little longer than the Apostles' Creed, papa,' observed William.

in its expressions. And this greater fulness and parti- spent in sloth, in idle conversation, in pursuits which profit not! cularity had been rendered needful by circumstances. If those fragments were collected together for a week, or a month, sius, who was Bishop of Rome in the year of our Lord made at Baptism, concerning belief in the Father, Son, the resources which God had put into their hands: so multitudes, they been surprised with the same danger? How great a part of and Holy Ghost. But when false doctrines on this im- who are ignorant, might be rich in the most precious knowledge, if the innocence of the world is nothing else but want of opportunity portant subject began to spread abroad, it was right and they had put to good account the moments which they have to do the wickedness they have a mind to! And how many fortural account of the matters which they concerned .- redeem, at the close of life, the sums which in his youth he has wills, but because a merciful Providence has kept off the occasion! mer belief in plainer, or at least in fuller, terms; and neglected, when he might have learned to become "wise unto saltherefore the divine nature of our Lord Jesus Christ, vation." A slight excuse is enough for a man whilst death seems and the atonement for sin which he made, are more ex- distant. He quiets his conscience while he says, I am busy, I am pressly stated in this Creed than they had formerly hard working, I am constantly employed; and God is not "austere" each article in the Nicene Creed; and for the present I comes, and finds the soul unprepared; much business done, but will content myself with impressing upon your mind none of that which was most needful; none of that which might the following fact, which will be enough for you to re- have been performed, if all the fragments of time had been gathered member until you are capable of receiving further in- up, and employed for the purpose which they are given to serve. formation on the subject; namely, that the articles in which this Creed particularly varies from the Apostles' Creed were introduced into it, not because the Church believed more in the year 325 than in the year 50, but because some persons who called themselves with his saints in glory everlasting!

which your elder brother has taught you to express on count. Wherein though those Pagans laboured indeed under your own behalf in the verses which he composed, and very great uncertainty, in doing a thing for which they had no sent home last week, for you to learn. Repeat to us, sufficient warrant, and in using mediators whom they neither my dear, those lines, and then go and enjoy the air and knew distinctly to have any being, nor could they however have

sunshine in the garden.' William.

> THE PILGRIM'S PRAYER. Grant me thy grace, Almighty God, To tread the path thy saints have trod; Their faith, and hope, and love be mine; Their heaven-born joys, and strength divine.

My Guardian and my Rock, be night Careless if from thy paths I stray, O Lord, recall me to thy way.

Through scenes that smile, or paths of gloom, Still lead me to thy sacred home; There at the last from toil to rest, For ever safe, for ever blest!

A KURDISH BEY. From the Rev. H. Southgate's Travels in Armenia, Kurdistan, Persia, &c.

the — verse." But, papa, here is something which and his appearance was so venerable that I almost in- to fear."—Bishop Reynolds. I have intended to ask you. As soon as Mr. Davison voluntarily did the same. He was slightly bowed with has pronounced these words, the congregation always age, but his figure was still tall and commanding. His "Glory be to thee, O Lord." And yet I cannot beard, long since whitened by the frost of time, de-

the Church of England," in which this matter is placed whom I could exercise something of religious communion. ences of men, and an oppression to the Church. Yet they appeared to have some spiritual sense of its nature we thought might be observed without injury to the indeed, rare characters, but I should do injustice to my Church; because we were desirous that all things own conviction, if I did not confess that I have found which we saw to be grossly superstitious, or cold, offen- nation to his will, that disposition to observe the operanent characteristics of the faith of prophets and holy 'You have promised me, papa,' said William, 'that you men of old, are also the peculiar traits of Islamism, arose. I would not appear as the panegyrist of the reli-'And it is so called,' observed Mr. Hargrave, gion, nor would I deny to it what I sincerely believe to from the place in which it was originally composed. be its due. On the contrary, I exalt the religion of the

These thoughts are suggested by my recollections of loctrine, which in early ages would have gained no ship, when I saw his aged head bowed to the earth in

# The Garner.

FRAGMENTS OF TIME.

Notwithstanding all the labours, all the active duties which It is the same in substance, but more full and precise | are indispensable, how many hours in every week are commonly Some persons having explained away what before was not thrown away: and many an ignorant man, in the decay of his doubted, the Church found it needful to assert her for- strength, has still more reason to lament the time which he once been. I do not think that you are yet old enough to be he will not expect much, where little has been given. But this is able to understand the exact meaning and bearing of seen at last to be a vain device of Satan, when death actually -Dr. J. B. Sumner, Bishop of Chester.

REASONABLENESS OF BELIEF IN A MEDIATOR.

It cannot be thought unreasonable to be believed, that a Medi-Christians believed less; less than the Scriptures have ator or Intercessor should be appointed between God and man, taught, and God has required us to receive, for the through and by whom the prayers of sinners may be offered up so welfare and salvation of our souls. From such a de- as to be acceptable in the sight of God. 'Tis well known, the dusion and impiety may my dear children be ever, by generality of the wisest heathens thought it agreeable to reason, God's grace preserved! May they be nourished by the to make use of subordinate Intelligences, Demons or Heroes, by word of truth, and live always in the fear and love of whom they put up their prayers to the superior gods, hoping that, God! May they ever be found among his faithful and by the mediation of those intercessors, the unworthiness of their obedient people on earth, and hereafter be numbered own persons, and the defects of these prayers might be supplied, and they might obtain such merciful and gracious answers to their 'That, my dear William, is in substance the wish prayers, as they could not presume to hope for upon their own acany good security that such mediation would be acceptable to the Supreme God; yet, at the same time, this undeniably proves, that 'tis by no means inconsistent with right reason, to believe that a mediator may by Divine authority be appointed between God and sinful men, to be their intercessor and advocate with a justly offended God .- Dr. Samuel Clarke.

THE CURSE OF SIN.

Consider sin in the curse that belongs to it,-"a roll written within and without" with curses. Look outward, and behold a curse in the creature, - vanity, emptiness, vexation, disappointments; every creature armed with a sting to revenge its Maker's quarrel. Look inward, and behold a curse in the conscience,accusing, witnessing, condemning; haling to the tribunal of vengeance; first defiling with the allowance, and after terrifying with the remembrance of sin. Look upward, and behold a curse in the heavens,-the wrath of God revealed from thence upon all unrighteousness. Look downward, and behold a curse in the earth, -death ready to put a period to all the pleasures of sin; and, like One of the houses was the residence of a Bey, of a trap-door, to let down into hell, where nothing of sin will remain whom we asked shelter for the night. We were re- but the worm and the fire. Look into the Scripture, and see the reading of the Gospels, as being (for the most part) | ceived into a comfortable building adjoining the house, | curse there described, - an everlasting banishment from the glory and evidently intended for the reception of guests. It of God's presence; an everlasting destruction by the glory of his respect which the Catholic Church, throughout the East | had in the middle a platform or stage, with a balustrade | power: the Lord shewing the jealousy of his justice, the unsearchand the West, has always paid to the words of the Son around it, where we could repose without danger of ableness of his severity, the inconceivableness of his strength, the being trodden upon by our horses in the night. As the bottomless guilt and malignity of sin, in the everlasting destrucsun had not yet gone down, we preferred to sit for a tion of ungodly men, and in the everlasting preserving of them to

of God. And you may perceive that our Church has while before the door, where carpets were spread for us. feel that destruction. "Who knoweth the power of thine anger," made provision in the rubric for the continuance of the The Bey did not make his appearance for some time says Moses; "even according to thy fear, so is thy wrath." It is after our arrival, but I observed him eyeing us from a impossible for the most trembling consciences, or the most jealous 'Yes, papa,' said William, 'here is the rubric of small window in the wall of his house. He sent us, fears of a guilty heart, to look beyond the wrath of God, or to which you speak. "Then shall he read the Gospel however, a present of cherries, and a bouquet of roses, conceive more of it than indeed it is. As in peace of conscience (the people all standing up), saying, 'The holy Gospel in token of hospitality, and at last came himself. His the mercy of God is revealed to believers "from faith to faith", so is written in the — chapter of — beginning at sons, who had gathered round us, rose as he approached, in anguish of conscience the wrath of God is revealed "from fear

MAN AT HIS CREATION.

Man, when he came forth from the hands of his Creator, was find these words in the Prayer-book. Can you tell me scended to his breast. His face wore a grave, but formed for innecence and felicity. His soul, while it reflected the kindly, aspect, and his whole appearance bespoke the image of its God, was the ruler over the senses: but being free to 'The practice of repeating this doxology,' replied Mr. simplicity of patriarchal times. He laid his hand upon determine its actions, it ceased to contemplate its Creator, and Hargrave, 'after naming the Gospel, is another token of his heart, and bade us welcome. We pressed him to a contemplated only itself, seeking out of its celestial origin that espect or esteem, which has been continued from an seat upon the carpet, while his sons stood respectfully happiness which was only to be found in Him. It thought to find ient times. The words are found in old Liturgies, and before him. The eldest was about forty years, and the this happiness in material gratifications, -it gave the name of good rubric, custom continues it in many of our churches.— before the door of his tent, surrounded by his manly osity of its desires further and further from the end to which it It is supposed that the omission in the rubric is the ef- sons. The old Bey knew no language besides his own, thought to tend, it wandered so far astray as to believe that no but one of the young men was able to serve as interpreter. other Divinity existed for it than that which it found in what was When the sun had set, we retired to our apartment, before the eyes, or conceivable in the imagination. The idea of a grave, 'in this part of our Church service than in the and the Bey came in, and ate, and spent the evening Supreme Creator was thus gradually obliterated from its percepthers, but not too much in any. I will read to you with us. I have often met with Mussulmans who tions, and man made a God for himself of every thing around him a passage from Bishop Jewel's celebrated "Apology for seemed to possess a deep religious feeling, and with Beginning with the stars and the elements, the living and the dead, all who had rendered themselves famous, whether by their exploits, their benefits, their discoveries, or even by their crimes, -all, down to the divers modifications of matter, had a share in that Augustine heavily complained of them in his time. Deity, and have sometimes mingled in harmonious con-Therefore we have pruned away a great number of them, verse with them on holy things. I have heard them at last acknowledged neither law nor restraint. The animals themselves received the honours of Divine worship, and each species had its altar. Even inanimate creatures, and beings purely imaginary, were erected into so many powers superior to human nature. Ignorance, measuring the Divinity by its own weakness, distributed it into every thing which surrounded it, and in thus multiplying its forms, degraded it more and more every day; the genius of each nation, melancholy or warlike, voluptuous or severe, lent to its gods attributes and characters analogous. Poetry composed for those deities, manners, incidents, necessities, and weak nesses, similar to those of the people who worshipped them; and philosophy itself, becoming the accomplice of popular superstition, gave credit to it either by its silence, its homages, or its serious apologues .- St. Athanasius.

PREVENTING GRACE.

Where can a man be so safe as in the arms of sin-preventing grace? the sovereign influence of which will appear not only from those peculiar effects of it, upon the pious and the virtuous, but also from those great things done by it, even for the worst and wickedest part of mankind, and those indeed so great, (how little soever taken notice of) that without them common society could not possibly subsist; but the moral and political frame of the world would fall back into a fouler and more deformed chaos, than that out of which this material one was first produced. For how come men generally, and that so extremely against the bent of nature, to submit to laws? laws which for the most part lay a restraint upon their strongest appetites, and which, if they would but generally agree to break, and to throw off, could signify nothing. How comes the multitude to have such an awe upon their spirits for governors and magistrates, though they know themselves so vastly superior in strength to those who govern them? And why rather is not all order and government upon these terms utterly confounded and turned topsy turvy, by thefts, rapes, incests, perjuries and murders, and irresistibly borne down by an overflowing torrent of villany, forcing its way through the very bowels of it? Is it because there is not corruption enough in man's nature to prompt and carry him out to all these enormities? Or because there are not sinful objects enough to inflame and draw forth this corruption? No, it is but too sadly manifest that there is too plentiful a stock of both, to suffer the world to be quiet one moment, if they could but once, like two mighty seas, meet and join, and flow in together .- But all the stop is from an infinitely wise, preventing power, which keeps all in order here below, by separating between ill objects and worse appetites, by cutting off the opportunity of sin, and so both diverting and defeating the temptation. For how many might, and without doubt would have stolen, as Achan did, had the same allurement been placed before them? How many might have committed David's murders In the age immediately succeeding the Apostles, no or a year, what good purpose they might serve. As multitudes and adultery, had they been under David's circumstances? How Christian doubted of the true sense of the profession might be rich, who now are poor, if they had carefully husbanded many might have denied and foresworn Christ with at Peter, had necessary for the Church to declare the true and scrip- wasted and misapplied. Many a poor man would be happy to bear sinning, not because God's grace has wrought upon their

# Advertisements.

CIRCULATING LIBRARY.

TENRY ROWSELL wishes to give notice to the Subscribers to his Chreculating Library, and to the inhabitants of Toronto generally, that he is about making a large and valuable addition to his Catalogue of Books, consisting of Voyages, Travels, Historical Works, as also Works of Fiction, all of which have just arrived from London, where they have been carefully selected. To enable him to arrange his Catalogue, it is necessary to suspend the issue of any volumes from his Library, for two or three weeks from this date, and he respectfully requests that all persons who may have any of his books at present, will return them with as little delay as possible.

King Street, Nov. 28, 1840.

THE undersigned begs to inform his friends and the public in general that he has recommenced business in the premises recently occupied by Mr. F. C. CAPREOL, (No. 144, King Street, directly opposite Messrs A. Ogilvie & Co.), which have been considerably enlarged and improved He is now prepared to transact any business with which he may be entrusted by Country Merchants, or others, either for the purchase of disposal of Merchandize or Country Produce. He has on hand the ishosal of Merchandize or Country Produce. He has on ha ollowing GOODS, viz:—
Port Wine, in hhds. and qr. casks, 1st and 2d quality,

Sherry " " Best English Vinegar, in hhds.
London Bottled Stout, in casks, 4 doz. each,
Cherry Brandy, in pint bottles,
English Printing Ink, in kegs.
Also, an assortment of DRY GOODS, consisting in part of
Beaver Cloths, new style,
Pilot Cloths

Flushings, Superfine West of England and Yorkshire Broad Cloths, Tweeds, Buckskins, and Kerseys, Plaid Shawls,

Plaid Shawls, and Refseys,
Plaid Shawls,
Canadian Kerseys,
Threads, Braces, Paddings, Flannels, Britannias,
And a variety of other articles, too numerous to mention.
The whole
f which will be disposed of on the most favourable terms.
FRANCIS LEWIS,
Commission Merchant, 144, King Sreet.
Toronto, 19th November, 1840.

HAT, CAP, AND FUR MART.

CLARKE & BOYD, grateful for past favors, respectfully announce the arrival of their Fall and Winter Stock of LONDON HATS, from the most approved makers, and of the very latest London and Paris fashions, with a choice stock of FURS, suitable for the climate.

King Street, Toronto, 18th Sept., 1840.

WATERLOO HOUSE.

WATERLOO HOUSE.

THE SUBSCRIBER has now received his assortment of FANCY and STAPLE DRY GOODS, suitable for this Season, consisting of French and English Merinos, Mousseline de Laine and Chaly dresses, Plain and Shot Silks, Hosiery, Gloves, Bleached and Fancy Shirting, Cottons of every quality, and an excellent assortment of best West of England Black and Invisible Green Cloths. In addition to his usual business, he has made arrangements with a first-rate Shirt-Maker, by whom Gentlemen can have their Shirts made to any pattern. A large supply of Cotton and Linen Shirts always on hand.

W. M. WESTMACOTT.

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

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

JOHN MULHOLLAND & Co. JOHN MULHOLLAND & Co. 17-tf

Toronto, October 30, 1840.

ANNUALS FOR 1841. ANNUALS FOR 1841.

A FEW OF THE ENGLISH ANNUALS FOR 1841, and other lllustrated Works; also, a great variety of Books; suitable for School Prizes, &c., London Almanacks on Sheets or in Pocket Books; Canadian and American Almanacks, &c. &c.
Also just received from London, a large assortment of VOCAL AND INSTRUMENTAL MUSIC.

HENRY ROWSELL,
Bookseller and Stationer,
King Street, Toronto

ADM INSTRUMENTAL MUSIC.

HENRY ROWSELL,
Bookseller and Stationer,
King Street, Toronto

TO SUNDAY SCHOOLS, &c.

JUST PUBLISHED, by Henry Rowsell, at "The Church" Office,
Toronto, a new edition of THE CATECHISM OF THE
CHURCH OF ENGLAND, taken from the Common Prayer Book.—
Price—one penny each, or six shillings per hundred.
Toronto, August 27, 1840.

BILTON, Woollen Draper and Tailor, 128, King-street.—Always on hand a large assortment of West of England Cloths, Cassimeres, Tweeds, &c. &c. Clergymen's and Barristers' Robes made on the shortest notice. Macintosh Waterproof Coats made up in the neatest style. Naval and Military uniforms.

Toronto, Nov. 13, 1840.

JOHNSTONE DISTRICT SCHOOL AND BROCKVILLE ACADEMY.

THE SUMMER VACATION of this Institution will terminate as

Male Department—Tuesday, August 18th. Female Department—Saturday, August 22d. Apply to the Rev. H. CASWALL, Brockville. August 1, 1740.

HENRY ROWSELL, STATIONER AND BOOKSELLER, KING STREET, TORONTO,

TAS just received from London a large assortment of ACCOUNT BOOKS AND STATIONERY, of every description. His stock Printed Books also is unusually extensive, and comprises a great wriety of Theological and General Literature, Illustrated Works, the test volumes of the Church of England and Saturday Magazines, &c. &c. The English Annuals, Pocket Books and Almanacs for 1841.

Toronto, Nev. 19, 1840.

PRINTING INK,

SUCH as is used in the printing of this Newspaper, imported from London, in kegs, 24 pounds each, and for sale by the keg, at 2s. 6d. HENRY ROWSELL, Stationer and Bookseller, King Street, Toronto.

AXES! AXES! AXES!!

THE Subscriber respectfully informs his friends and the public, that in addition to his former business, he has commenced the manufacturing of CAST STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by first rate workmen.

Storekeepers, and others in want of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged.

Toronto, 10th October, 1840.

TORONTO AXE FACTORY.

JOHN C. CHAMPION begs to inform the dealers in AXES, that he is now conducting the above establishment on his own account, and respectfully solicits a continuance to himself of those orders which have heretofore been so liberally given for Champions' Axes.

Hospital Street, 22d July, 1840. TORONTO AXE FACTORY.

JOHN C. CHAMPION,

MANUFACTURER OF CHAMPION'S CAST STEEL WARRANTED AXES, Hospital Street, Toronto.

EVERY DESCRIPTION OF EDGE TOOLS MADE AND REPAIRED, AND ORDERS
PROMPTLY ATTENDED TO.

SToronto, August 29, 1840.

8-

A CARD.

HEUGHEN begs leave to intimate to visitors to this city, and the public generally, that at the solicitation of several gentlemen in the habit of temporarily residing at the principal Hotels, he has opened commodious room, in Church Street, adjoining the Ontario House, a SHAVING, HAIR DRESSING, &c.

A select assortment of Perfumery, Stocks, Collars, and every other ticle in his line, will be kept on hand.

Wigs, Scalps, and Frizettes, always on hand, or made to order on thort notice.

Short notice. Toronto, September 17, 1840. CHINA, CUT GLASS, AND EARTHENWARE. THE Subscribers are receiving, direct from the first manufactories in
England, a very extensive assortment of CHINA, CUT GLASS,
AND EARTHENWARE.

SHUTER & PATERSON. Toronto, 26th September, 1840.

BANK OF BRITISH NORTH AMERICA.

HEANK OF BRUTISH NORTH AMERICA.

THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will be me payable on the shares registered in the Colonics, on and after the hird day of August, during the usual hours of business, at the several anch Banks, as announced by circular to the respective parties. The Dividend is declared in Sterling money, and will be paid at the te of Exchange current on the third day of August, to be then fixed by e Local Boards.

The Books will close, preparatory to the Dividend, on the Nineteenth y of July, between which time and the Third day of August no transit of Shares can take place.

lay of July, between which charge fers of Shares can take place.

By Order of the Court,

(Signed) G. DE BOSCO ATTWOOD,

Secretar London, June 3, 1840.

DR. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carlile.

Cobourg, June 19th, 1840.

51-tf

To be Sold or Let in the Township of Seymour. THE South-East half of Lot No. 16, in the seventh Concession containing 100 acres, more or less, of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal, Esq., Belleville, or to Robert Elliot, Cobours.—If by letter, post-paid.

January 1st, 1840.

RESIDEOVAL. CHAMPION, BROTHERS & Co.

IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED
AXES. AND AGENTS FOR VANNORMAN'S FOUNDRY,

HAVE removed their business from 22, Yonge Street, to 110A, King Street, where their friends will find a well assorted stock of Hardware, Cutley, &c. &c. suitable for this market.

Toronto, December, 1839. VANNORMAN'S STOVES.

CHAMPION, BROTHERS & Co. HAVE ALREADY RECEIVED TONS Vannorman's celebrated Cooking and other STOVES, of new patterns, which (with their former stock) are now very complete, to which they beg to call the attention of the trade.

BRITISH SADDLERY WAREHOUSE. Removed to Wellington Buildings, King Street, Toronto. ALEXANDER DIXON,

SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the gentry and public of Upper Canada that he has just received [direct from England] a very extensive and fashionable assortment of

SADDLERY GOODS. Equal in quality to any in the first houses in Britain, which he is resolved to sell at the lowest Cash prices, viz:—

Ladies' Saddles, improved pattern.
Ladies' Fancy Bridles of every description.
Hunting Saddles, improved.
Saddle-trees, with Spring Bars, &c.
Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety.

Silver mounted carriage, randem, occaey, and Lades of the great variety.

Silver-plated, Brass, and Japanned Single and Double Harness Furniture, latest patterns.

Horse and Carriage Brushes.

Needham's Silver-plated, Brass and Japanned Spurs.

Horse Clothing and Blaukets, of the first quality.

Breaking Bridles, Cavasons, &c. &c. &c.

N.B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the trade.

Toronto, August 29, 1839.

51-t

OWEN, MILLER & MILLS, Coach Builders, (from London), King Street, City of Toronto. All Carriages built to order warranted twelve months. Old Carriages taken in exchange. N.B.—Sleighs of every description built to order.

The Church

TS published for the MANAGING COMMITTEE, by HENRY ROWSELL, Toronto, every Saturday.

TERMS:—FIFTEEN SHILLINGS per annum, when sent by mail of delivered in town. To Post Masters, TEN SHILLINGS per annum-Payment to be made yearly, or, at least, half yearly, in advance. No subscription received for less than six months; nor the paper discontinued to any subscriber until arrears are paid, unless at the option of the Publisher.

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

J. B. Ewart, Esq. -Messrs. S. Rowsell & Son, 31, Cheapside, London, England. Fort Erie. Halifax, N. S. Hamilton. Huntley. iugara. 'eterboro'.

Wellington Square Whitby. Whitehall.

\* By the Rev. J. E. Riddle, M. A.