

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

COBOURG, UPPER CANADA, SATURDAY, MAY 30, 1840.

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## POETRY.

### THE PREDICTIONS OF MALACHI.

A sound on the rampart,  
A sound at the gate,  
I hear the roused lioness  
Howl to her mate.  
In the thicket at midnight,  
They rose for the prey  
That shall glut their red jaws  
At the rising of day.  
For wrath is descending  
On Zion's proud tower;  
It shall come like a cloud,  
It shall wrap like a shroud,  
Till, like Sodom, she sleeps  
In a sulphurous shower.  
For behold! the day cometh,  
When all shall be flame;  
When Zion! the sackcloth  
Shall cover thy name;  
When thy bark o'er the billows  
Of death shall be driven;  
When thy tree, by the lightnings,  
From earth shall be riven;  
When the oven, unkindled  
By mortals, shall burn;  
And like chaff thou shalt glow  
In that furnace of woe;  
And, dust as thou werest,  
Thou to dust shalt return.  
'Tis the darkness of darkness,  
The midnight of soul!  
No moon on the depths  
Of that midnight shall roll.  
No starlight shall pierce  
Through that life-killin' blue;  
No torch from the roof  
Of the temple shall blaze.  
Dust, when Israel is buried  
In final despair,  
From a height o'er all height,  
God of God, Light of Light,  
Her sun shall arise—  
Her great Sovereign be there!  
Then the sparks of flame,  
From his chariot-wheels hurl'd,  
Shall smite the crown'd brow  
Of the God of this world!  
Then, captive of ages!  
The trumpet shall thrill  
From the lips of the seraph  
On Zion's sweet hill.  
For, restored in glory,  
Thy monarch shall come—  
And from dungeon and cave  
Shall ascend the pale slave;  
Lost Judah shall rise,  
Like the soul from the tomb!  
Who rushes from Heaven?  
The angel of wrath;  
The whirlwind his wing,  
And the lightning his path.  
His hand is uplifted,  
It carries a sword;  
'Tis ELIAH! he heralds  
The march of his Lord!  
Sun, sink in eclipse!  
Earth, earth, shalt thou stand,  
When the cherubim wings  
Bear the King of thy kings?  
Wo, wo to the ocean,  
Wo, wo to the land!  
'Tis the day long foretold,  
'Tis the judgment begun;  
Gird thy sword, Thou most Mighty!  
Thy triumph is won.  
The idol shall burn  
In his own glory shrine!  
Then daughter of anguish,  
Thy day-spring shall shine!  
Proud Zion, thy vale  
With the olive shall bloom,  
And the musk-rose distill  
Its sweet dew on the hill;  
For earth is restored,  
The great kingdom is come!  
Blackwood's Magazine.

### CHRISTIANITY IN INDIA.\*

#### RELIGIOUS AWAKENING AT KISHNAGHUR.

In May last, the Committee of the Church Missionary Society received intelligence of a remarkable religious awakening at Kishnagur, a station of the Society sixty two miles N. by E. of Calcutta, where the Rev. William J. Deer, one of its missionaries, had been diligently labouring during several years. The particulars of this awakening, thus communicated, were collected by the Ven. Archdeacon Dealtry, who went to Kishnagur in February 1839, for the purpose, at the request of the Bishop of Calcutta, assisted by the Rev. Krishna Mohan Banerjee, a native missionary of the Society for the Propagation of the Gospel in Foreign Parts. This deeply interesting information was printed in the Church Missionary Record for June last; and subsequently published as a separate tract, with such additional particulars as had reached the Committee to the end of October. They have now received a full and detailed report from the Bishop of Calcutta himself, in a letter to the Earl of Chichester, the President of the Society, written from Ruttampore on the Bhojrup, near Anunda Bas, twenty-five miles from Kishnagur, Oct. 30, 1839. The Bishop's visit to Kishnagur was the commencement of a visitation of his vast diocese; which his Lordship calculated would occupy him eighteen months.—The Bishop's visit took place eight months after the Archdeacon's; consequently, a space of time had elapsed sufficient to test, to a considerable extent, the real character of the work at Kishnagur. The Bishop's examination of the state of things there was carried on personally at different points, and made with every practicable degree of caution and circumspection. The result yielded full satisfaction to the Bishop's mind; after, as will be seen, making a large allowance for what may ultimately prove to be unsound, and temporary excitement only. His Lordship has most kindly and considerably communicated, in full detail, to the Society what he saw, the information which he acquired, and the views and suggestions which occurred to him, as calculated to put the Committee completely in possession of the state of the mission, and to guide them in adopting such further measures as may, through the Divine blessing, be the means of sustaining and extending a work so hopefully begun. The information comprised in the Bishop's letter is so interesting and important, that the Committee have deemed it advisable, as in the former instance, to lay it before the members of the Society in a separate tract.—They trust that it may, through the influence of the grace of God, awaken the sympathy, and excite the prayers, of very many; so that His blessing may largely rest on the missionaries, the converts, and the surrounding heathen population.—His word have free course and

be glorified—and a numerous and pure Christian Church be gathered, and consolidated, to the praise and glory of his grace.

#### PRELIMINARY REMARKS.

"Bhojrup, near Kishnagur, Oct. 30, 1839.

"I have now been twelve days in the midst of the mission villages of this station, accompanied by my chaplain, the Rev. John Henry Pratt; and have been examining, to the very best of my power, the mighty work which has been for these two years going on: a work it is—and a great one I cannot doubt—a work of the Lord Jesus—of the same character as that for which St. Paul gave thanks without ceasing, on account of the Philippian converts: being confident of this very thing, that He which had begun a good work in them would perform it until the day of Jesus Christ—a work, at the same time, requiring all the caution, fear, distrust, discipline, incessant nurture, which the Churches in the Apostolic times demanded, and without which the fairest prospects have been found, in every subsequent age to fade and disappear; but a work calling for joy, gratitude, adoration to the God of all grace, and which may possibly issue in the awakening of the whole body of the Kurta-Bhojas to that inquiry after the Gospel which has already commenced, and bring 100,000 souls within the boundaries of the Christian Church.

"When I last wrote to your Lordship in February, I mentioned my design of beginning this winter's branch of my second visitation by coming to Kishnagur. We arrived here on Saturday the 19th instant; and the accidental delay of the steamer, which was to have met us at Ruttampore, afforded us an opportunity for observation. The progress of things generally, since the Archdeacon's report in February, has been most encouraging. Seventeen new villages have welcomed the Christian instructors. The number of those who are asking the way to the heavenly city is now above 4,000. The number baptized is, including those of which I shall presently give some account, between 1,000 and 1,100. The demand for teachers stretches over an extent of eighty miles—from Hooghly to the Jelingha; and a family of seven Gooroos, who have had many thousands—perhaps 8,000 or 9,000—under their direction, as spiritual guides, have embraced the Gospel, and placed themselves among the catechumens of the missionaries. Nor does there seem, at present, any given limit to the flowing tide: the current is widening and deepening daily on all hands; and, I confess, I stand astonished and overwhelmed with the goodness and grace of God in Christ Jesus! "One day spent as yesterday was," in the village of joy (Anunda Bas), is worth—as my honoured predecessor, Bishop Heber, said at Trichinopoly in 1826—"years of ordinary life." I find it difficult, indeed, to sober down my mind to that cool and discriminating point of judgment, which I know I ought to do, in estimating the real good likely to be effected. But I will do my best to moderate my feelings; and your Lordship and the Society will still deduct from my statements whatever you may think needful or safe. We are in a world of sin and temptation: we have an active, powerful adversary. The human heart is deceitful: appearances are treacherous. Popular movements of any kind draw in numbers of ill-informed followers. The habits of heathen society soon steal behind the Christian inquirer, and entangle him in the old ambush. The result of real conversions, even at home, and in our largest parishes, and where crowded congregations in every quarter promise abundant fruit, is comparatively small—what, then, are the allowances to be made for our feeble flocks in pagan India? Still, the work of grace is, I am persuaded, begun in this station; and these indications of the Spirit of God moving, as it were, on the face of the waters, are causes of admiration, hope and praise. Such beginnings of things, indeed, may, and will to a certain extent, fail; but, without these beginnings, all would remain fixed in death-like sleep.—And these very beginnings are what prophets and kings have desired to see, and have not seen them—if I may allude to our Lord's language, with humble reverence, on such a theme.

"In my further remarks, I do not know that I can pursue a better course, than first to give your Lordship a sketch of my proceedings since I have been in the station. I will then offer such information as I have obtained, on the origin and preparatory steps of this great movement. The prospects and chief dangers of the mission will next occupy a few lines.

#### PROCEEDINGS OF THE BISHOP AT KISHNAGHUR.

1. On our arrival at Kishnagur, the first tidings that greeted us was the extraordinary fact of two or three Gooroos having come over to the faith of Christ. These were afterward stated to be seven. One had been for many years in a Christian school at Burdwan. They are all of one family, about two days' journey from Kishnagur; and appear, so far as can be judged, to be sincere in their enquiries—for they are enquirers only.—They said to Mr. Deer, "We hear you have the true doctrine—we are seeking truth. We are Kurta-Bhojas—we hope by devotion to obtain a sight of God, and, through that sight, salvation. We know there is only one God, the creator of all. We know that without sacrifice there is no salvation. Put us under instruction. We renounce Hindooism—we give up caste—we wish to be Christian disciples." To these inquirers, Mr. Deer began at the same place, so to speak, and preached unto them Jesus. He declared the mystery of godliness; he presented to them the doctrine of God manifest in the flesh. They were struck with this sight of God—this appearance in the flesh. They are now under instruction. What will be the result, time will shew. But the first step is of the greatest moment. They cannot retreat. They have given up Hindooism: reproach, difficulty, persecution, they must now encounter. This they know. Nor is there one earthly inducement for these leaders to embrace the Gospel. They lose a large income, collected annually from perhaps 8,000 or 9,000 disciples. They have nothing to gain, but spiritual riches in the knowledge of Christ. The Society will be careful to observe, that the conversion of these Gooroos cannot yet be affirmed—much less any movement whatever among their followers. But there is every reason to hope that some of the seven will stand their ground; and that, ultimately, some thousands of their people may give in their names to the Lord.

"The next information we received was, that the statements published in consequence of the Archdeacon's visit in February had by no means been overcharged—that the flocks were generally conducting themselves well—that as few relapses had taken place as could have been expected, and as few instances of gross misconduct—that an evident improvement in the morals, family order, conduct in civil society, submission under injuries,

diligence, and honesty, was observable, with some exceptions—that the money borrowed for seed-corn, after the total desolation of the inundated river, 5,000 Company's rupees, was now being repaid—that the increase of inquirers had been steady, and, as nearly as possible, at the same ratio before the inundation, during it, and after its effects had passed. To this particular I beg your Lordship's attention: it is decisive and most important. We learned, further, that seventeen villages had joined the flocks of catechumens since the Archdeacon's visit; and that messengers were continually arriving, from forty to sixty miles' distance, to beg for instruction—that one or two villages having failed to obtain teachers, had sent on to Berhampore, to the missionaries of the London Society, but had been very properly referred back to their own pastors—that the number of baptized persons was nearly 700; probably, with their infant families, 1,000, or more—that more candidates were in a state of preparation for that Sacrament in every quarter—that nearly 200 were considered ready for confirmation—that ten chapels had been built of mud and bamboo, with open verandahs, costing about 100 Company's rupees each, and capable of standing ten or twenty years with care—that there were twenty catechists employed, of various abilities, but not very satisfactory persons: indeed the character of the native teachers is too often dubious in the extreme—that the Rev. C. H. Blumhardt had arrived, and was applying himself to learning the language—that the Revs. Messrs. Krauss and Lipp were expected: they arrived on Monday the 21st, and were directed by the Rev. Messrs. Dealtry and Pratt to Solo, and in some other central spot, with the Rev. A. Alexander and catechist Rozario, for the same purpose—that their grand wants were (1) catechists of really solid piety and character, (2) houses for the missionaries, (3) schools for Christian children, (4) chapels in the larger neighbourhoods—that too, as the three newly arrived missionary brethren acquired the Bengalee (two years for a tolerable, and five for a competent knowledge, will alas! be necessary; but much may be done earlier, in a variety of subsidiary labours) all would proceed well—and, finally, that an Auxiliary Local Society had been formed, to aid the Calcutta Corresponding Committee, and were about to circulate an appeal to the different stations for help: 600 or 700 Company's rupees had already been sent there, from friends in the army of the Indus; and 2,500 Company's rupees had been collected at a fancy sale at Calcutta for female schools. With this cheering information we set forth.

"It was on Saturday, the 19th of October, that we arrived at Kishnagur; and on Monday the first assemblage from the nearest villages took place there, in the Church-Missionary Boys' Heathen School: 200 or 300 were present; and about forty were admitted to confirmation, after two hours as close examination as I could institute. Mr. Deer, however, was ill with fever; his health is much shaken, and he could in no way leave his couch; and I had no competent interpreter, so that I was unable to learn all which I could have wished: it was a blessed sight, notwithstanding. Most of the men had been Kurta-Bhojas of the Mahomedan class: many were advanced in life, with fine Mussulman features, black flowing beards, and eyes brightening as questions were proposed. I looked at them again and again with indescribable affection; and said to myself, as Dr. Buchanan, when on a visit to the Syrian churches, "Can these be children of Abraham?" I was strongly reminded, also, of the scenes which I had witnessed near Calcutta, in the Janjera and Barripore missions of the venerable and incorporated Society. There was the same fervour in responses; the same simplicity of faith; the same occasional point and acuteness in their replies, which had made me almost start from my chair at that time.

#### EXAMINATION OF THE PEOPLE, AND ADMINISTRATION OF CONFIRMATION AND BAPTISM.

"On Tuesday the 22d we proceeded to Solo, twenty-two miles. As I entered the first mission Bangalore erected in this new mission, where a desolate wilderness stretched two years before, I paused to give thanks to God, and adore His providence and grace. We bowed our knees as soon as we met—the Rev. A. Alexander, whom I had ordained deacon the preceding Friday, Mr. Pratt, Mr. Rozario, and myself—to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would strengthen us by His Spirit in the inner man, and enable us to rise up, by the boundless love of Christ, to all the fullness of God.—After breakfast, a large concourse filled every part of the chief room—36 feet by 18; and more must have been more than 150. Morning prayers in Bengalee were read; and I preached from Acts iv. 22: "Confirming the souls of the disciples: and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Such an audience I had never addressed before in Bengal. In the south, at Tanjore, in 1834-35, I had. My heart leapt within me for joy. The examination which followed was entirely satisfactory; as Mr. Alexander had been twenty-one years in the country, and twelve years in the Society's service, and was a perfect interpreter. I especially addressed the candidates for confirmation; and told them that as they had stood firm for eight or nine months—and had testified this, so far as I could learn, by their spirit and conduct—I was now about to enquire of them whether they would confirm and ratify the vows of their baptism publicly before the Church; and that if they were ready to do it, I would, after the example of the apostles, lay my hands upon them, and implore the grace of the Holy Ghost—that they would then, by renewed bonds, be dedicated to the Lord—and that assuredly He, who had promised His Holy Spirit to them that ask Him, would not withhold that blessing, when solemnly and humbly sought for on so great an occasion. I confirmed twenty-seven. The Holy Communion was then administered, for the first time, at Solo, to the missionaries only; as we thought it safer not to admit even those confirmed to these blessed mysteries till they should be further instructed. Indeed, I may assure your Lordship and the Society, that I have endeavoured to err on the side of caution, rather than of precipitancy, in our proceedings. There are about twenty villages in Mr. Alexander's district around Solo; and a friend in Calcutta is designing to erect at his own expense, as we understand, a suitable chapel with solid walls, to contain 500 or 600 persons, at a cost of 3,000 Company's rupees.

"On our return to Kishnagur on Thursday, we found that the delay of the steamer would allow us a few more days; and we instantly formed a plan for visiting Anunda Bas and Ranobunda, where many candidates for baptism, as well as confirmation, were anxiously awaiting us. On Monday the 28th, accordingly, we reached Ruttampore, where I began this letter, and on Tuesday ce-

lebrated divine service at Anunda Bas—so termed from the beauty of its site—about two miles from the little river Bhojrup, which flows gently, like the waters of Jericho, and blesses, instead of desolating, like the Jelingha, the lands which it inundates. Here a crowd of 500 filled the missionary chapel; with verandah and tent-cloths extended beyond, to defend them from the sun. There were 150 or 160 candidates for baptism, approved by Mr. Deer—who had now risen from his sickness, and was, for the first time, with us; and upward of 100 candidates for confirmation, of those baptized in February by archdeacon Dealtry; the rest, to the number of 250 or more, were catechumens and hearthen. The service lasted about three hours, in an atmosphere inexpressibly hot, and we were pressed on all sides with human faces. I began, therefore, with the examination for baptism. The candidates were arranged in rows. "Are you sinners?"—"Yes, we are all sinners," was resounded from one end of the chapel to the other. "How are you to obtain forgiveness?"—"By the sacrifice of Christ," re-echoed the crowd. "Who is Christ?"—"The only Son of God." "What do you mean by His sacrifice?"—"We were sinners, and deserved God's wrath; and Christ bore that wrath in the stead of us," shouted some. "He suffered in our place," cried other voices. I pause to call the Society's attention to this point: the Kurta-Bhojas uniformly seize on the doctrine of atonement: they say, "This is what we have been seeking for." It seems that their notion of obtaining a sight of God is met by the doctrine of a God incarnate suffering for man. The same missionaries, Rev. St. Paul, know nothing among their converts but Jesus Christ and Him crucified; which, though still a stumbling block to some, and folly to others, is Christ the power of God, and the wisdom of God, to them that are called of all nations, and kindreds, and tongues, and people. But I proceed. "How is your heart to be changed, and made holy?"—"By the Holy Ghost." "Why do you desire baptism?"—"To obtain the pardon of our sins." "Will you renounce all conformity to idolatry, processions, &c.?"—"Yes, we renounce them all." "Will you give up caste?"—"Yes; we have already." "Will you forgive injuries for Christ's sake?"—"Yes." In short I went over the chief points in the Creed, the Lord's Prayer, and the Ten Commandments, and the other topics in the Catechism. I then asked Mr. Deer how long they had been under instruction. He replied, a year, or more. I inquired if they had been living consistently. He answered, "Yes." Upon this, I begged Mr. Deer to proceed with the baptismal service, in Bengalee. When he came to the questions, I paused, and said, "The Church requires two witnesses for each candidate for adult baptism—will, then, the baptized Christians present be witnesses for them?" They shouted that they would. "Will you advise, assist, warn, and strengthen them?" They answered, "Yes." The sight now was most touching. The flock already baptized, with keen look, were waiting to know whether the new candidates would be admitted. I said, "Then I accept your sponson." The Rev. Mr. Pratt and Mr. Alexander, with the catechists presenting the moveable font, then proceeded along the lines of catechumens, and administered holy baptism. I then stood in the midst; and received them in a body into Christ's Church, pronouncing, as well as I could, in Bengalee, the prescribed formula.—The rev. brethren then again went round, and signed them with the sign of the cross, repeating to each the appointed words of signature. It is impossible to conceive the solemnity and joy on every countenance.

"The baptisms being ended, I explained the nature of confirmation or ratifying; and having the candidates before me—above 100—I asked them if, after eight or nine months, they were ready to stand to their baptismal engagements; or if, on the contrary, they repented of their vows. They shouted, with thrilling energy, "No, we do not repent: we stand to our baptismal dedication." I inquired whether they were prepared to go on, under the banner of Christ, to their lives' end, whatever they might be called to do, or to suffer. They replied, "Yes." I asked in what way they hoped to do so. "In the strength of Christ," was the shout of answer, almost in the words of the apostle: for all our doctrine in these missions is simple, apostolic, old-fashioned truth; without superstition on the one hand, and without fanaticism or neglect of means on the other. When the confirmation was over, I addressed a brief exhortation:—"Your village never deserved the name of Anunda Bas till these days of the Son of man: it is now the abode of joy.—I three kinds of joy are in it—joy in the tidings of a Saviour, as the angels sang—joy in your hearts, by this Saviour being born and formed within you, as the apostle speaks—and joy in heaven, over many sinners who have repented. You, who are confirmed, have now given in your names again as the soldiers of Christ; and the Holy Ghost has been, and will be, communicated to you in answer to prayer. You who have come to holy baptism, repenting and believing, have been "made children of God, members of Christ, and inheritors of the kingdom of heaven." You who are enquirers and catechumens, have this day seen in what holy bonds you are to be knit to Christ. You, who are spectators only, are now invited to examine the evidences of the Christian faith, and no longer to worship an unknown God. Let joy fill every heart—the joy of enquiry, the joy of expectation, the joy of baptism, the joy of confirmation in Christ, the joy of a Saviour born into the world, the joy of the heart receiving this Saviour, the joy of angels exulting over penitent sinners. There is only one class of persons which causes no joy—the hypocritical—the false-hearted—the backsliding—the obstinate—the impenitent. What joy can there be on the account of these treacherous and rebellious spirits? None; except to the devil, the great adversary, and his angels!"

"The following day, Wednesday, the 30th, the same blessed duties were repeated at Ranobunda; with this difference, that the candidates for baptism were more numerous, about 260; and those for confirmation fewer, 15. But the crowd, the attendant inquirers, the hearthen, the eager answers of the examined candidates, &c. were the same. I can truly say that I never was so penetrated with the beauty of our liturgical offices for baptism and confirmation, as during these visits. The prayers and thanksgivings of the first, the imposition of hands and invoking of the Holy Ghost of the second, were appropriate indeed! The one was the sign and seal and first day, in the eye of the Church, of the heavenly birth; the other was the descent of the strengthening grace of Christ upon the new-born Christian converts—all was simple, sublime, scriptural.

"We returned on Thursday to Kishnagur, and welcomed Messrs. Krauss and Lipp from Calcutta; and, in the evening, laid the first foundation of the boys' sleep-

ing apartments; to be succeeded, as we hope, by houses for the missionaries and girls' schools, and appropriate buildings for commencing Christian education vigorously as the mission proceeds. On Friday I spent several hours with the four brethren, consoling, advising, admonishing, exhorting, to the best of my power. The number of baptisms was above 400; and of candidates for confirmation, 182, or a few more. The baptisms, added to the 600 or 700 previous, raises the whole number to between 1,000 and 1,100, and, with the families, many more; while the confirmation of nearly 200, out of 650 or 700, is a very high proportion, considering how many children were among those baptized. It is a pleasing fact, that a little subscription was begun here on Sunday, in this small station of fifty or sixty persons; and the subscription paper shows already between 500 and 600 Company's rupees.

#### EPISCOPACY DEFENDED.

IN A LETTER FROM A LAYMAN OF THE CHURCH OF ENGLAND TO HIS FRIEND.

Kingston, April, 1840.

My dear —

You commence your last letter to me, by saying that you had made up your mind never again to take up your pen in religious controversy, especially as our difference of opinion seems to increase instead of harmonizing.

On my part, I can assure you, that I had fully thought of acting upon the same determination; not from the same reasons, but because I saw clearly, that, humanly speaking, there was no use whatever in arguing the question of Episcopacy with one so thoroughly taught in the school of Dissent. Reason is of no avail with prejudice. And, alas! even Scripture is wrested from its plain and simple meaning, to favour the errors of party.

But, lest you should be led to imagine, that my silence is indicative of my inability to refute your arguments, and thus to satisfaction your going out from the venerable and honoured (honoured, of course, by the rich blessing of God—and more abundantly in these days than ever) church, in which your forefathers lived and died, and in which some of the holiest, most pious, most learned, and most eminent men that ever lived, have delighted in and revered, I will make a few observations upon your letter, before touching upon other topics.

First, however, let it be clearly understood, that I desire to get off the ground of personality, and stand upon neutral ground, to discuss the common question: "Which is the true form of Church Government, as taught in the word of the Almighty, as exemplified in the practice of the Apostles, and Bishops, and Deacons of the Christian Church, and since the days of our blessed Lord and Saviour, and as handed down to us, who, by the blessing of God, will hand it down to our children's children, until it pleases God to remove it from the face of the earth?"

I might write a quire upon the subject, but have not time to exceed this sheet; nor do more than glance at one or two points,—and these shall be preceded by a few words upon some of your observations.

You say, very truly, that we differ upon points (not doctrinal, perhaps, but) "which many pious persons think non-essential." Now, as you speak of Dr. Chalmers sometimes, I will tell you what he says upon this very remark, which, strangely enough, is a very common and favourite one with dissenters. "Since," asks the Doctor, "the difference between us is in non-essential points, (as concerns salvation) why do Dissenters remain separated from us?" Why is the Church of Christ (the visible Church) upon earth, weakened, and injured, and exposed to the contempt and scoffs of sceptics and enemies, who look in vain for the obedience of professing Christians to the plain commands of the great Head of the Church himself?

Is it not written, "This is my commandment, that ye love one another, as I have loved you?" Is it not emphatically enforced again in our Saviour's doctinal prayer, "That they may be one." [John xvii.] And, as though to provide against the effects of man's "deceitfulness and desperate wickedness of heart," which would introduce, but too soon, heresies, false doctrine, and schism into that once beautiful specimen of what the visible Church of Christ on earth, ought, in spirit, to be, (Acts iv. 32.) how repeatedly are warnings and injunctions given by the Holy Spirit? Not only does our Saviour himself prophesy that, "false Christs, and false prophets (or teachers) shall arise, and shall shew great signs and wonders, insomuch that, if it were possible, they should deceive the very elect;" but in the Acts of the Apostles, it is declared to the early Christians, (at that time "of one heart, and one soul, continuing stedfastly in the apostles' doctrine and fellowship") that, "of their own selves should men arise, speaking perverse things, to draw away disciples after them." [Chap. xx. 30.]

In the 5th chapter of Hebrews, we find St. Paul laying it down as an unambiguous, indisputable, and holy axiom, that, as respects the Priesthood, "No man taketh this honour unto himself, but he that is called of God, as was Aaron." And how was this call evidenced and ratified? Was it a mere inward inclination, or even a sincere and genuine wish to serve God, in the Priesthood, sealed and sanctioned by a Priest, or Levite? No! It is commanded to Moses, first of all, to make Aaron "spokesman to the people" [Exod. iv. 14, 15, 16]; and next, to ordain him to the dignity of the Priesthood, in these solemn words, "TAKE THOU unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the Priest's office." [Exod. xxviii. i.] And, afterwards, the Lord thus solemnly and impressively charges Aaron, "I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death."

Now, it is written: "As was Aaron called of God," so must every man be, who taketh unto himself the honour of Priesthood. Accordingly, even Christ "glorified not Himself to be made an High Priest, (or bishop,—1 Peter ii. 25.) but He that said unto him, Thou art my Son, to-day have I begotten thee." [Heb. v. 5, 6.] "As He saith also in another place, Thou art a priest for ever after the order of Melchisedec."

And so, likewise, the seventy disciples did not presume to take unto themselves the authority of the Priesthood, neither as Bishops, Priests, or Deacons; but, as it is written: "Jesus (divinely glorified to be an High Priest, Matt. iii. 16, 17.—Luke, ix. 35, that by conforming to Divine ordinances, He, "though he was the Son" of God, yet might, as perfect man, "learn obedience," Heb. v. 8, and "fulfill all righteousness;" Matt. iii. 15, and be a perfect example, in all things, (for all generations) ordained twelve to be with him, and that he might send them forth to preach." [Mark iii. 14.—John xvi. 16.] And, in perfect accordance with this, the apostles ordained Bishops and Deacons in every church: as, for instance, the seven in Acts vi. 3, 6; Barnabas and Saul, Acts xiii. 2, 3, 4, 5; Timothy and Titus, ordained Bishops by St. Paul, who was ordained an apostle by the Lord Jesus Himself, Gal. i. 1, 11, 12.—1 Tim. i. 1.—Acts ix. 6, 11, 15; the elders ordained by the apostles Paul and Barnabas, Acts xiv. 23, 24; finally, the seven angels or Bishops of the seven churches in Asia—who are rebuked for the sins and heresies of their respective churches, and for suffering them, instead of rebuking "with all authority," Rev. ii. 14, 15, 16.—20. 1 Tim. v. 20, 21.—2 Tim. iv. 1, 2.—Titus, i. 5, 13.—ii. 15. Now, respecting the power and authority of these last Bishops, as well as Timothy and Titus;

\* From the Ecclesiastical Gazette, March 10, 1839.  
† Published in 'The Church,' November 30, 1839.



it will be sufficient, (out of the above references, which are only a few amongst many plain facts) to read the 5th verse of Titus i., where he is addressed as having been appointed to "set in order the affairs of the church, and to ordain elders in every city."

dicator and Advocate; unto whom, with God the Father, and God the Holy Ghost, the ONE great and glorious TETRACH-GOD, our SAVIOUR, be glory and majesty, dominion and power, both now and ever. Amen.

THE CHURCH.

COBOURG, SATURDAY, MAY 30, 1840.

The letter of an intelligent and pious correspondent in defence of EPISCOPACY, which appears in a previous column, will be read with much interest and satisfaction. We are not at liberty to enter into particulars as to the circumstances which gave rise to it: it must suffice to say that it was written without the most remote view to publication, and that it was at our own suggestion that it appears in our columns.

The allusion made by our correspondent to the Aaronic priesthood, and the manner and terms of its constitution is striking and pertinent; and the arguments for Episcopacy and the Episcopal succession derive much of their force from the analogy which is maintained in the Christian dispensation with that which had been specially revealed in the Jewish. No sooner was the tabernacle erected by the direction of Moses, and the Ark of the covenant set up, than persons were appointed whose exclusive office it should be to wait upon the altar of the Lord and stand forth as the ambassadors and representatives of the Most High.

This was an office the fulfilling of which Almighty God took into his own hands: he named the individuals who were to undertake and supply it; and he pointed out the way by which it should be perpetuated and rendered permanent, undisturbed by the caprice or rash interference of man. Aaron and his sons were, accordingly, solemnly set apart to the priest's office by the command of God himself; and in the family of Aaron, or of others specially called by God, was the priest's office to be retained until He should arise who was to be a "priest for ever after the order of Melchizedek."

We repeat, on the same principle; for at a very early stage of his divine mission, our blessed Lord manifested his adherence to what in the case of the Mosaic priesthood had been established. Aaron was the HIGH-PRIEST of the Jews; and under him were the PRIESTS, his sons or members of his family; and in process of time, the LEVITES were appointed to be hereditary ministers, in an humbler capacity, in the services of the sanctuary. Why these THREE ORDERS were thus constituted by command of Almighty God, and the ministrations of the sanctuary not confined to one, it is not for us too curiously to enquire; although there is a reasonableness in the conjecture which some of the pious have hazarded, that it was so ordained in correspondence with the number of persons in the adorable Trinity—that the viceregers of heaven, in matters pertaining to the spiritual interests of mankind, should, as an ancient Father, Clement of Alexandria, intimates, bear that striking but humble relation to the "evangelical glory."

But let us see how this constitution of the Ministry was adhered to, when the "old things" of the Mosaic economy "had passed away," and "all things" under the Christian dispensation "had become new." While our Lord remained upon earth, he himself was necessarily the Head of his Church. He, as an Apostle indeed has styled him, was the "HIGH PRIEST of our profession;" and it was not long before a closer analogy was instituted with that which had previously been the acknowledged Church of God, but which was now to merge into one more spiritual and complete. Soon after he commenced his ministry, our Lord selected from his followers TWELVE APOSTLES to preach the kingdom of God, and administer the appointed rite of admission into his religion; and that the analogy with the Aaronic priesthood might be complete, he subsequently sent out SEVENTY DISCIPLES, subordinately to the Twelve, as dispensers of his word and doctrine.

Here then, even in our Saviour's time, we have the gradations of rank in the Ministry, which were so solemnly constituted in the days of Moses by command of God himself. Nor will any one who piously and religiously contemplates the circumstance, venture to say that the correspondence was accidental and not designed. The idea must be rejected, whosoever entertained, that the Jewish economy was so far abrogated as to be annihilated: no, that dispensation was fulfilled, and not destroyed; it was designed that it should merge into, and become spiritualized and complete under the Christian form; but we are by no means allowed to do so much dishonour to the solemn and special appointments of Almighty God, as to class any of them with things of nought, or to suppose that they are so far done away with as to have no reference, no bearing upon, no resemblance, as a type, to the higher and holier dispensation which was to succeed. In the words of our Lord, we are to regard "not one jot or tittle of the law to have passed away;" but to have merged into—to have been fulfilled in the better dispensation which He introduced and sanctioned by the shedding of his own blood.

But let us pass on, as respects the Ministry, to days succeeding our Lord's sojourn upon earth, and see how far the primitive constitution of that ministry was then adhered to. After his resurrection from the dead, forty days were spent by him on earth, setting in order the things "pertaining to the kingdom of God." And here we find that the important subject of the priesthood of his blood-purchased Church was not overlooked. In a very distinct and solemn manner,—now that he was no longer to be the personal and visible Head of his Church upon earth,—he delegated to his Apostles that authority which hitherto he had exercised himself, viz. the power of appointing others to preach the Gospel and perform the ordinances of the Lord. "As my Father sent me, so send I you," were the words in which this new commission was clothed: as much as to say, I leave you the high office which I shall no longer visibly and personally perform,—to preach to the world the glad tidings of redemption and to delegate the same to "faithful men who shall be able to teach others also;" that there may "not be wanting a man to stand before the Lord forever." In confirmation of this trust, he adds, "And lo! I am with you always even unto the end of the world": to the end of time, you and those who shall succeed you, shall experience the guidance and comfort of my Spirit in this holy and important office. To the end of the world the presence of Christ, in a spiritual manner, should be with those who became accredited "ambassadors of the Lord,"—who received a valid commission to be the "ministers and stewards of his mysteries."

The Apostles therefore, after our Lord's ascension, became the visible overseers of the Christian Church, and exercised the highest office in its priesthood,—that of conferring upon others the power to preach and baptize. Under them were the Seventy Disciples, for we no where read of their office having been abrogated; and not long after the THREE ORDERS of the ministry were completed by the appointment of the Seven Deacons, who held a grade in the Christian Church similar to—and which by early Christian writers has been compared to—the order of Levites in the Jewish.

Converts were made by thousands in a day; disciples were multiplying; Churches were every where established; and fresh supplies of ministering servants were required to meet these exigencies. And such ministers, we find, were appointed. Paul, miraculously converted, was added to the number of the Apostles, and Barnabas, too, became their fellow-labourer: in process of time, Timothy and Titus were raised to the same office,—having respectively the oversight of Churches, and being commissioned to ordain elders and subordinate ministers throughout the bounds of their charge; and in the latter days of St. John, we find the Seven Churches of Asia Minor each possessing its "angel," president, or bishop. Leaving the Apostolical age, we have Clement once the companion of St. Paul and his fellow-labourer, presiding over the Church at Rome; Polycarp, once the friend and companion of St. John, enjoying the oversight of the Church at Smyrna; and not a single Church existing, in any part of the world, for fifteen hundred years, which did not possess the three orders of BISHOPS, PRIESTS, and DEACONS.

And by what authority, by what justification, can this rule be departed from? What sanction is there contained in the Word of God, for any deviation from this original constitution of the ministry?—We have, in an early stage of the Jewish history, a fearful warning against any such innovation upon the appointments which it was the pleasure of Almighty God to reveal,—against any usurpation of that office which was specially delegated by himself, and the mode of succession to which was distinctly pointed out. Korah, Dathan, and Abiram, we are informed, were dissatisfied with the possession of the priesthood by the family of Aaron, and they broached the opinion,—which, in modern times, is heard without the awe and apprehension which then pervaded the thousands of Israel,—that Moses and Aaron "took too much upon them," and that "all the congregation were holy"; that is, that all had a right, if they chose to exercise it, to minister in holy things. We know what a fearful example was made of these usurpers of an office, the holders of which God himself had specifically appointed,—how awful a vindication was then made of the principle, afterwards asserted by an apostle of the Lord Jesus, "No man taketh this honour to himself, except he be called of God as Aaron was." But what was presumptuous and sinful then, we can believe to be equally so now; although the Divine displeasure is not revealed in the same terrible and convincing manner.—As if in expectation of the revival of the sin of Korah, St. Paul expressly warns his followers against "heaping to themselves teachers, having itching ears,"—an admonition as applicable to later days of the Church as it was to his own. While, animated by the hopes and enjoying the privileges of the Gospel, we may speak to one another and "exhort one another" on this gladdening theme,—the salvation of a perishing world by a crucified Saviour; the gainsaying of Korah must be remembered, the presumption of Uzzah must be borne in mind, the sin of Jeroboam must be recollected, when any would venture to assume the priestly office without a lawful and valid delegation of the trust. To exhort one another, and admonish, and warn one another, may be a warrantable, a pardonable, yes a becoming thing; but it is another and a sinful thing to seize the robes and the priest-plate and the mitre of Aaron, and without a formal, regular and valid delegation of the authority, to stand up and offer incense before the Lord,—to administer the Baptismal sacrament, and to consecrate and distribute the symbols of Jesus' passion.

But we shall not, at present, pursue the subject; enough has been advanced, at various times, for the conviction of those who will be convinced. May it engage the prayerful consideration of all our readers!

In the Gospel Messenger of last Saturday, we find the following remarks, so creditable to the head and heart of our excellent contemporary: "CLERGY RESERVE LANDS IN CANADA.—The question in relation to the long agitated attempt to deprive the Church in Upper Canada of a most important right, has been lately before the British Parliament, and through the energy of the Archbishop of Canterbury, the Bishops of London and Exeter, with others, has taken a direction which induces us to hope that a more equitable arrangement will yet prevail. By placing the Bill lately passed in the Provincial Parliament before the Law Judges of the crown, it is likely to have a just attention. And it is now to be hoped that the work of spoliation will be stayed. Should the British Parliament deprive the Church in Canada of the lands in question, and should the Queen put her hand to the edict, she will not prove a nursing mother of the Church, and moreover, the Government will not find in the extravagancies of republican legislation a more cruel encroachment upon vested rights."

This upon the troublesome question of the Reserves, will be the reasoning of every honest mind, in whatsoever clime and of whatsoever party; and until honesty has taken her flight from the councils of the high-minded and sound-hearted British nation, we shall not despair of its settlement upon the acknowledged principles of equity and truth.

In the St. John's (New Brunswick) Courier of the 16th inst., we have an interesting and gratifying account of a public meeting of the members of the Church of England in that city, to take into consideration a suggestion of the Vestry for providing suitable salaries for the Clergy of the Parish. The Honourable the Chief Justice of the Province presided on the occasion, and stated the intention of the Church community of that city to raise towards the support of the Rector of the Parish and two Assistant clergymen, the annual sum of £600 currency, purely by voluntary contribution.—This, in addition to an annual grant from the Society for the Propagation of the Gospel in London and a vote of £300 from the City Corporation, would yield to the former an income of £500, and to the two latter a stipend of £200 each.

The meeting was addressed with much power and eloquence by the Chief Justice, Mr. Justice Parker, Wm. H. Street Esq., R. F. Hazen Esq., and other gentlemen; the resolutions were adopted unanimously in correspondence with the suggestion of the Vestry given above; and a sum exceeding £300 per annum towards the object in view, was subscribed by individuals on the spot.

We are glad to perceive that proposals and plans for a church to be erected at Dunnville, on Lake Erie, have been advertised for by Agnew P. Farrell Esq. of Erie Hermitage; and we heartily wish every success to the undertaking. It gives us pleasure to learn that the subscription-list for the erection of a church at Grafton, (about seven miles to the eastward of Cobourg,) is rapidly and satisfactorily filling up; and we take this opportunity of uniting with the inhabitants of that village in the expression of their warmest thanks to the gentlemen in Cobourg and its vicinity who have so generously contributed their pecuniary aid towards the furtherance of that very desirable object.

The numerous friends of the Honourable Chief Justice Robinson will rejoice to learn that he has arrived in Toronto, and that his health is much improved. The Commercial Herald announces that a meeting of the Trades-people of the city had taken place on Tuesday evening last, for the purpose of adopting an address of congratulation to the Chief Justice on his return. In relation to this distinguished individual we find the following pertinent remarks in an English Provincial paper, the Newcastle Journal:—

"Such of our readers as feel interested in the present state of Canada, cannot fail to have been equally struck, with ourselves, at the singular cunning, mixed with folly, displayed by Mr. Hume in a question asked by him of the Colonial Secretary, in the House of Commons, a few nights ago, relative to the stay of Chief Justice Robinson, of Upper Canada, in this country; and as much, with the extreme simplicity of the ministerial answer. To send away the only man whose experience, knowledge, and station in the colony enable him to give Parliament the most correct and valuable information, probably by plunging a colony in the horrors of civil war, seems an infatuation we would scarcely think possible for statesmen to be guilty of; and the mere suggestion carries with it an almost undeniable evidence of a foregone conclusion to be carried by enormous lying, to the success of which the presence of an honest and well-informed man would be a bar. We cannot, however, but hope, that our parliamentary leaders and champions of the British and Protestant cause, will put an extinguisher upon this 'Wile of Satan'; and that they will not suffer our brethren of Canada to be thrown, without the fullest enquiry, into the snares of a Popish and infidel faction."

Our readers will be pleased with the lively sketch from our correspondent "Zadig," on our last page.

ECCLESIASTICAL INTELLIGENCE.

THE NEWLY-APPOINTED CANON OF WINDSOR.—In the Gazette of Friday, the 10th April, the name of the Honourable and Reverend Lord Wriothesley Russell appears as the newly-appointed canon, in the room of the late Rev. the Provost of Eton. His Lordship is half-brother to Lord John Russell, and his name was, some time since, rather unpleasantly before the public, as being appointed by the government to the vacant Deanery of Exeter, when in reality the government had not in their power to bestow it upon him, as the Lord Bishop of Exeter pretty soon showed them. The appointment in the present case is, of course, correctly made, and will, we trust, be generally approved of, as his Lordship is known to be a man of the most exemplary habits, sound in his religious views, and zealously attached to the doctrines and discipline of the Established Church. A correspondent of the Times quarrels with the government for having made this appointment while stalls in other cathedrals are allowed to remain empty; and wishes to fasten on the government the imputation, that it was only to secure the promotion of the brother of the noble Secretary for the Colonies that they have departed from a regulation of their own framing, by thus inducing a man after their own heart into the vacant stall. Giving them all due credit for the fullest extension of their patronage, even to its abuse, we believe we are right in saying, that, in this instance, they have acted up to the letter of the law. It declares, if we understand it aright, that every third vacancy in the canons of Windsor shall be filled up, till the number is reduced to what those self-made framers of ecclesiastical constitutions have determined shall in future be the standard. We enter not upon the question of reduced numbers, and, in consequence, reduced efficiency, in Cathedral institutions, but we believe we are right in exculpating government in the present case from anything like an unjust or partial bestowal of patronage.—Windsor and Eton Journal.

THE VICAR OF LEEDS.

TO THE EDITOR OF THE GLOBE.

Vicarage, Leeds, April 11, 1840.

Sir,—I have just read in your paper of the 9th inst., the following paragraph: "POPERY IN THE CHURCH.—Dr. Hook, Vicar of Leeds, while preaching in his church on Sunday morning last, publicly, earnestly, and eloquently exhorted his hearers to offer up their prayers for the souls of those who have recently departed this life.—Yorkshireman."

I am not in the habit of contradicting the false reports which are occasionally circulated against me in different newspapers and magazines; but as it is thought by some persons, to whose opinion I defer, that in this instance I ought to deviate from my rule, I feel sure that you will permit me to inform those of your readers who feel an interest in such matters, that the above statement is a falsehood, without even the shadow of a foundation. Should this letter meet the eye of him who, yielding to an evil influence, invented the falsehood, I would, with all affection, entreat him to remember the place assigned by Scripture to those who persevere in the sin of which he has been guilty.—I am, Sir, your obedient humble servant. W. F. Hook.

NOBLE EXAMPLE TO PROPRIETORS OF MILLS, FACTORIES, FOUNDRIES, &c., and to Shareholders in Railroads, Canals, Mines, &c.—It is gratifying to record every fresh instance of the recognition of the principle that it is the duty of the employer to promote the spiritual instruction as well as the secular education of the employed. The liberality, disinterestedness, and purity of motive which prompted the proposal made in the following letter to the Vicar of W—, in the county of Lancaster, in behalf of a poor, illiterate, and destitute place as can be found almost in any of our manufacturing districts, or in the most neglected section of any of our overgrown towns, cannot but be admired; nor ought the example therein set to be lost upon those among us who, for their own increase in wealth, induce our population to congregate in places destitute of accessible means of grace, and in such numbers as far to exceed the influence of the parochial clergy.—

COPY OF LETTER, DATED 30TH MARCH, 1840.

Rev. Sir,—My brother R—, who resides at Leeds, and myself, are joint proprietors of a mill and some other property in the township of C—, a place that we consider very destitute of Church accommodation; and, believing that if the inhabitants could be imbued with Church principles, they would be better disposed toward the establishments of their country, both political and religious, we feel inclined to endow a church, if through your influence one of moderate capacity could be erected near the part called C— Waterside. We have been led to understand that the person who endows is entitled to present to the church.—I am, Rev. Sir, &c. H. A. B.

It is worthy of remark, that this munificent offer is made in but the second year of the proprietorship and the first of the actual working of the mill, and that it comes, too, simultaneously with an extensive enlargement of the premises, and a serious outlay in machinery, &c. Surely such a proposal ought to meet with the support it so richly deserves; and who can doubt an attendant blessing upon commercial enterprise when the first fruits (and in this instance more than the first fruits) are dedicated to the service of the God of all our mercies?—Leeds Intelligencer.

We rejoice to find that every where exertions are making to remedy the present want of church accommodation; and among the places striving in the good cause the respectable parish of Witham is not the least active. The subscription for building a new chapel in the centre of the town already amounts to £1456. The Bishop of London (the patron of the living) gives £50, and some endowment; the Rev. H. Duane, £300; J. H. Pattison, Esq., £150; W. W. Luard, Esq., and E. W. Walford, Esq., 50 guineas each; Jonathan Bullock, Esq., T. Tomkin, Esq., and the Rev. I. Newman, £25 each; Mr. James Beadell, jun., in addition to his gratuitous services as architect, 20 guineas; and the Rev. J. S. Banks, £20. The sum required is £2000. W. H. Pattison, Esq., gives the site for the chapel. The population in 1831 was 3052, and the church, which is at Chipping Hill, a mile from the town, can contain only 1000 persons. The proposed chapel is intended to accommodate 600; and one-half of the sittings are to be free. We admire the christian and patriotic spirit in which

the committee have interested themselves, and have been supported in this affair.—Essex Standard.

NEW CHURCH.—On Tuesday last a highly respectable meeting of the inhabitants of Grantham was held in the Guildhall (W. Walkington, Esq., Mayor, in the chair) to consider the propriety of erecting a new church in Spittlegate, when resolutions in favour of that desirable object were unanimously passed, and a subscription, amounting to upwards of £2000, was forthwith entered into. Earl Brownlow heading the list with £500.—Boston Herald.

On Tuesday last, the 20th of April, the Bishop of Oxford, accompanied by Archdeacon Clerke, arrived at the Governor's house at the Royal Military College, for the purpose of holding a confirmation at the institution, for which the Right Rev. Dr. Wheeler, the Chaplain of the establishment, had been engaged in preparing the Gentlemen Cadets for the last three months; and on Wednesday, the 29th, his lordship confirmed above 100 of the young gentlemen in the College Chapel, and concluded the ceremony with a most appropriate and impressive charge.

The Lord Bishop of Bath and Wells has just completed his triennial progress throughout his diocese, in the course of which upwards of 10,000 persons were presented to his lordship as candidates for confirmation, being an increase of one-fifth upon the number of candidates in 1837.

The Christian Knowledge Society has abandoned the plan of publishing a Scripture commentary. It has, in lieu of maintaining two missionaries in the Scilly Islands, intimated an intention of granting £3000 by way of endowment of curates, those islands being lately added to the diocese of the Bishop of Exeter. The standing committee have also recommended a grant of £3000, for founding a church college at Sydney, for New South Wales.

THE CHURCH.—The largest number of communicants for a period of 52 years attended the parish church of Castletownroche, in the diocese of Cloyne, on Easter Sunday; and on Christmas-day last, the greatest number for 92 years attended the same church. At the distant periods alluded to Castletownroche was an union of five parishes, since severed; which fact renders the more remarkable and gratifying the increased number of communicants in a single member of that union.—Cork Constitution.

The Rev. Sir Edward Bowyer Smith, Bart., of Hill Hall, in the county of Essex, has contributed not less than £3000 for the erection and endowment of a new church in the parish of Camberwell, Surrey, where he has an extensive property. Sir Edward Bowyer Smith is the representative of Sir Thomas Smyth, who was Secretary of State to Queen Elizabeth.

CHURCH ACCOMMODATION FOR THE SOLDIERY AT WINDSOR.—The soldiers at present quartered at Windsor amount to 2000, and for this vast number of persons there is no church or chapel of any description. The only religious service they can attend, is one which lasts about ten minutes, at eight o'clock in the morning, which is performed, winter and summer, in the open court-yard. As there are two barracks, the service is performed once a fortnight in each. In the parish church and chapels of ease there is no room for the soldiery, and they, consequently, never have the advantage of hearing the word of God preached. A very short time since £70,000 was voted by parliament for building stables at Windsor, and this while the soldiers attending on royalty have no place of religious worship. Are they to attend the projected Popish chapel?

BISHOP OF NOVA SCOTIA.

We are happy to find that in letters by the April packet, His Lordship expresses his intention, (D.V.) to embark in the steamer of June 1st for Halifax. He will be busily advocating the Society's cause in various parts of England.—Colonial Churchman.

ARCHDEACON WILLIS.

We extract from the account of the late celebration of the St. George's Society at Halifax, in honour of the Queen's Marriage, the following notice of the Archdeacon's sermon in St. Paul's, before the Society, of which it appears that he is Chaplain.

The Venerable Archdeacon Willis, the Chaplain of the Society, gave an excellent discourse, from the appropriate text, "Fear God, honour the King," in which he impressed upon his hearers the first great principle of the Christian religion, the fear of God, as paramount to all other considerations, and that, in the Christian character, it included every variety of civil obedience. He also enlarged upon the duty of the subject under every form of government, and the respect which is due to all placed in authority and station, under the Sovereign and over us, as commanded by the Christian religion, illustrating the subject with arguments deduced from the example of our blessed Saviour. The relief of the distressed, he urged as a duty commanded to us, by the precepts of Christianity. The Venerable Archdeacon, in addressing the Society on their benevolent objects, more especially in alleviating the misfortunes of their countrymen, made some touching allusions to his native land, to the high rank and proud station which, by his bravery and the industry, the virtues and the intelligence of her sons had commanded for her; and he felt assured, from the example they bare her, that those before him would still continue to preserve and support their high character as Englishmen, in the country of their adoption—ever foremost in deeds of charity, in their respect for the religion of their fathers, and in their patriotic attachment to their country, and loyalty to their Sovereign, which followed its practice. The visible emotion which these sentiments excited in the preacher was felt, we are sure, by every Englishman present. The service concluded most appropriately with the National Anthem, sung in the first style by the Choir and the assembled congregation. Nor must we omit to mention that before the sermon the anthem, "Glory be to God, &c." from the Communion service, was sung with powerful effect.—Colonial Churchman.

King's College, Windsor, April 10th, 1840.

At a Convocation held this day, Mr. Chas. Scott Jeffrey, Chancellor of this University, was admitted to the degree of Bachelor in Arts.

Civil Intelligence.

FURTHER EXTRACTS FROM OUR FILES BY THE "BRITISH QUEEN."

PROGRESS OF CONSERVATISM.

From the Standard, April 28.

Wherever the voice of the country can find an opening for its fair expression, it may now be heard distinctly proclaiming the ascendancy of Conservative principles. The people have almost everywhere seized upon the opportunity of the election of churchwardens in the Easter week to manifest their feelings, and to present an anticipation of what will be the event at the next general election. We have already given the gratifying result of the contest in Birmingham, Lambeth, and several of the metropolitan parishes. We have now to add those of Manchester, Newcastle, and Dover; but the most striking case of all is that of Manchester, where the Conservative candidates have been chosen by a majority of greatly more than FOUR THOUSAND, notwithstanding the most extraordinary exertions on the part of the Whig Radicals. Well might Mr. Hindley hint at the Stockport election that Whig Radical principles are on the decline in Lancashire and Cheshire. Indeed, they have sunk below our own level everywhere; nor do we think anything can sink them lower, except it be a further display of corruption and servile obedience to Mr. O'Connell in the case of Lord Stanley's bill.

TOTNES ELECTION.

The nomination took place on Monday, and the polling on Tuesday. The following was the state of the poll at the hour mentioned:—

Table with 3 columns: Candidate, Half-past nine o'clock, Twelve o'clock, and Majority. Totnes Election results.



THE REGISTRY.

From the Galway Advertiser. The quarter sessions commenced here on Monday, and terminated about ten o'clock on Friday...

From a Correspondent of the Carlow Sentinel. MARYBOROUGH SESSIONS. The registry terminated on Saturday for the division of Maryborough in the complete discomfiture of the Radical party...

THE HANOVERIAN CONSTITUTION.

Hanover, April 13. To-day the King received in a solemn audience, a deputation of the Assembly of the Estates of the Kingdom, who presented an address expressing their gratitude to His Majesty for having presented to the Estates the draught of a constitution...

THE NORTH WEST PASSAGE.—Further and important discoveries have been made by Messrs. Dease and Simpson, of the geography of the Northern coast of America, and the Arctic Sea...

PEABURY (HUNGARY) MARCH 26.—Some rural landowners in the neighbourhood of this city have just tried to make pumpkin-sugar, and the experiment has completely succeeded...

THE POLAND OF THE FUTURE.—The Bank of Poland has purchased in England two iron steamers, intended for the navigation of such of the rivers of Poland as admit of their being employed...

THE GLASGOW WELLINGTON TESTIMONIAL.—At a highly respectable meeting of the committee on the Wellington memorial in the Royal Exchange, Glasgow, on Wednesday, it was mentioned that the subscriptions amounted to nearly £9,000...

His Excellency Viscount Ebrington has subscribed £100, and Viscount Morpeth £80, to the fund now being raised to erect a monument to the late Mr. Secretary Drummond...

Lord Henniker, M.P., was presented with a magnificent silver candelabrum, valued at upwards of £220, on Friday last, by his tenants in Suffolk.

THE NEW RAILWAY EXCHANGE.—The church of St. Bartholomew, near the Bank, which is to be pulled down to make way for the extensive improvements in progress in this quarter...

EXTRAORDINARY MEMORY.—There is in Drampton Wesleyan Sunday School a little girl, under eight years of age, who can commit to memory, with a few hours' notice, any chapter in the Old or New Testament...

CASTLE DOUGLAS, April 20.—Yesterday, about mid-day, a beautiful and rare appearance was observed in the firmament, or rather atmosphere, which continued for upwards of two hours...

in appearance about 60 times the diameter of the sun, with two horns, pointing north-west and south-east, surrounded the sun. With the exception of a few light grey streaks of whitish vapour the sky was cloudless and of a bright "etheral blue"...

THE WEATHER.—It is impossible to imagine more propitious weather than we have enjoyed during the past fortnight. Copious but gentle showers, with a uniformly high temperature, and frequent bursts of powerful sunshines, have urged vegetation forward with forcing-house rapidity...

THE ORCHARDS.—We hear very favourable accounts of the aspect of the orchards in this and the adjoining counties. The appearance both of the apple and pear trees is said to be most promising for a fine bloom, and to encourage the hope that the fruit crop this year will repair the failure of the two preceding seasons...

THE WEATHER IN FRANCE.—The Bourdeaux papers of the 24th, speak of rain in abundance having fallen in that neighbourhood, and of the consequent improvement in the growing crops...

THE BOUNDARY QUESTION. From the London Standard. The news brought by the British Queen is not satisfactory, but it is not altogether so alarming as it may seem to be at first sight...

Mr. Mathew either assumes to work miracles, or he does not; if he does not, as a Christian man he is bound to give the most explicit and distinct contradiction to the tales that would place him on a level with our Lord and his Apostles...

UNITED STATES.

AWFUL TORNADO.—NATCHEZ DESTROYED. From the Natchez Courier, May 8. Our devoted city is in ruins, and we have not a heart of stone to detail while the dead remain unburied, and the wounded groan for help...

TEMPERANCE IN IRELAND. From the St. James's Chronicle. Lord Morpeth lately eulogised priest Mathew, the temperance reformer, in the House of Commons, and the Whig Radical newspapers have been filled with panegyrics upon the zealous friar...

From the Halifax Times. The Christian Guardian of Upper Canada states, with a very little truth and a great deal of party bias, and much more ignorance, the causes which have led to the political disagreements in this Province...

From the Quebec Mercury. We regret to learn that most disastrous intelligence has been brought by Captain Allard, who arrived with his schooner this morning from below...

From the Kingston Chronicle. ASSISTANT COMMISSARY CLARKE.—A MERITED COMMENT.—We have much pleasure in publishing the following ADDRESS BY THE GRAND JURY OF THE MIDLAND DISTRICT...

From the Kingston Chronicle. REPLY. Kingst. May 20, 1840. Sir,—I have the honour to acknowledge your communication of this day's date conveying the address which the Grand Jury of the Midland District have been pleased to present to me...

of calumniating the "Catholic people of Ireland," who were stated by our accusers to be wholly incapable of believing, much less acting on, absurdities so long exploded. What will these ready vouchers for the good sense of the Catholic people of Ireland, and for the unimpeachable legitimacy of the movements as such, say to the following handbill, at this moment circulated amongst thousands of the deluded peasantry in the southern, western and midland counties?

A FULL ACCOUNT OF THE WONDERFUL MIRACLES PERFORMED BY THE REV. T. MATHEW, Parish Priest of the City of Cork, Who has, by his wonderful power and great exertions, reformed the greatest drunkards from using all kinds of spirituous liquors...

It is necessary that we should give an account of some of the miracles performed by the Rev. Father Mathew, who, by the assistance of his Divine Master, is restoring to the blind the use of their sight, and to the lame the use of their limbs...

Mr. Mathew either assumes to work miracles, or he does not; if he does not, as a Christian man he is bound to give the most explicit and distinct contradiction to the tales that would place him on a level with our Lord and his Apostles...

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The number of burials which have taken place to-day is about 50, and many are still in a dangerous and dying condition. Mr. Ruffner and S. J. Boyd Esqrs. have been at the trouble to go over the whole extent of the city, and make a practical and careful estimate of the damages; they state the total amount to be 1,260,000 dollars.

COLONIAL.

From the Halifax Times. The Christian Guardian of Upper Canada states, with a very little truth and a great deal of party bias, and much more ignorance, the causes which have led to the political disagreements in this Province...

We perceive that both in Nova Scotia and New Brunswick the Wesleyan Methodist members in the Assemblies are in favour of a just and liberal administration of the government. Mr. Holmes—member for the town of Halifax—is a strong advocate of the views of the majority of the House of Assembly...

Now if the Editor of the Christian Guardian does not know, he ought to know, that the Methodist body generally, in this Province, disapprove of the course pursued during the last Session, by the Majority of the Assembly, and we believe will not thank him for mis-interpreting their sentiments to their co-religionists in Canada...

From the Quebec Mercury. We regret to learn that most disastrous intelligence has been brought by Captain Allard, who arrived with his schooner this morning from below. The report of the wreck of the Chippewa, Captain Miller, with a general cargo for Montreal, appears to be confirmed...

From the same. Her Majesty's troop ship Zephyr, arrived here yesterday evening from Barbadoes, having on board three companies and the head quarters of the 67th Regiment. The Zephyr parted company, outside the Gut Canal, with H. M. S. Athol, which has on board the remainder of the 67th, so that the arrival of the latter vessel may be hourly expected...

From the same. The first fruits of Dr. Rolph's labours in Great Britain are becoming plainly apparent—in another place it will be seen that the emigrants from the British Isles already amount to more than TWO THOUSAND, while from twenty to thirty thousand more may be expected...

From the same. His Excellency the Governor General has appointed CHARLES D. DAY, Esq., Queen's Counsel, to the office of Solicitor General, vacant since the death of the lamented Andrew Stuart, Esq.

Table with 3 columns: No. of Vessels, Tonnage, and Date. Rows include 1840-May 22, 1839-May 22, and More this year.

Table with 2 columns: Number of Emigrants arrived during the week ending this date, and Total. Rows include From England, From Ireland, From Scotland, and Total.

From the same. ASSISTANT COMMISSARY CLARKE.—A MERITED COMMENT.—We have much pleasure in publishing the following ADDRESS BY THE GRAND JURY OF THE MIDLAND DISTRICT...

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cannot but be peculiarly so, when coming at the conclusion of so prolonged a residence as mine has been, during the course of which I have been brought into intimate intercourse with nearly every member of the Kingston community; and, during which period, occasions of unusual danger and difficulty have arisen.

For the more than kind sentiments expressed in relation to my intercourse with the Yeomanry and Militia, I feel most grateful; since, next to the approbation of His Sovereign, and of those placed by Him in direct authority over him, the most gratifying reward to an officer must ever be the good opinion of his fellow-citizens...

My best good wishes will never fail, for the increasing welfare and happiness of Kingston. Have the honour to be, Sir, Your most obedient humble Servant, C. A. CLARKE, A. C. G.

To W. J. McKay, Esq., Foreman of the Grand Jury, M. D. Mr. Clarke left this post on Thursday evening last, in the Commodore Barrie, for Hamilton, and carries with him the best wishes of the inhabitants of Kingston generally.

THE ONTARIO STEAMER.

It is with great pleasure we learn, that on Monday this fine vessel descended part of the Long Sault, and ascended with ease, what is allowed to be the most difficult part of the route. The "Ontario" has since proceeded to the Coteau du Lac, and will, it is expected, be here this evening, after accomplishing this great and important experiment.

We are truly rejoiced to hear that active measures are in progress, under authority of the Governor-General, towards providing employment for the numerous bodies of emigrants expected this season; an active and intelligent agent has been established in Montreal, to communicate with them on their arrival, and direct those needing employment to stations in Upper Canada where their services will be required...

On Wednesday, the left wing of the 83d Regt., left Kingston for London, via Hamilton, on board the William IV., and last evening, the right wing, with Head Quarters, departed for the same destination on board the Commodore Barrie. In taking leave of this fine corps, which we do with hearty good will, we cannot avoid remarking, that the conduct of the men during the two years the regiment has lain here, has been orderly in the extreme, and a better or more gentlemanly set of officers never sported her Majesty's scarlet than those of the 83d; and as to its Colonel, the Hon. Henry Dundas, a future peer of Great Britain, he is the very prince of commanders, and pink of good fellows—a man beloved by his officers, and idolized by his men.

The funeral of Adjt. Stubbs, late of the 83d, was solemnized yesterday: two Regiments, with their Bands, attended, together with every officer in garrison not on duty.—Whig.

His Excellency the Governor General has appointed CHARLES D. DAY, Esq., Queen's Counsel, to the office of Solicitor General, vacant since the death of the lamented Andrew Stuart, Esq. We are confident that this appointment will give every satisfaction, as from his abilities as a lawyer, his eloquence as a speaker, and his admirable temper and judgment, Mr. DAY is well qualified to discharge efficiently the onerous duties of his office.—Montreal Gazette.

The first fruits of Dr. Rolph's labours in Great Britain are becoming plainly apparent—in another place it will be seen that the emigrants from the British Isles already amount to more than TWO THOUSAND, while from twenty to thirty thousand more may be expected. Land, in quantities of 50 acres and upwards, is proposed to be given to each emigrant on condition of actual settlement, and the performance of specified labour thereon.—Toronto Patriot.

STATIONERY.

ARMOUR & RAMSAY have received, by the recent arrivals, a large and well assorted Stock of WRITING PAPERS, and the different articles of PLAIN and FANCY STATIONERY. An excellent collection of ENGRAVINGS and ILLUSTRATED WORKS, of late Publication. St. Paul Street, May 23, 1840. 48 3w

MARRIED.

On the 25th instant, at Toronto, by the Rev. H. J. Grasset, Edward Mathews, Esq. of London, U. C. to Mrs. Catherine Boardman, widow of the late Major Boardman, U. S. Army. At Burford, on the 20th instant, by the Rev. George Petrie, Mr. Daniel Forsyth, Merchant, Chatham, Western District, to Miss Winifred, eldest daughter of John Weir, Esq. Burford, one of Her Majesty's Justices of the Peace for the District of Brock. In St. Mark's Church, Niagara, on the 20th inst., by the Rev. Thomas Green, Niagara Kirchoffer Esq., of Port Hope, to Miss Julia Read, Westburg.

DIED. At Drummondville, L. C. on the 11th instant, of scarlet fever, Frederick Herriot, son of the Rev. George McLeod Ross, Rector of that parish, aged 5 years and 3 months. At Goderich, on the evening of the 16th May, after a long and painful illness which he bore with christian fortitude, Edward C. Taylor, Esq. aged 40 years. On board the Great Britain Steamer, on the 18th instant, on her way from Niagara to Kingston, Miss Graham, daughter of the Honourable Henry Graham, of Perth. In Toronto, on the 22d instant, aged 58 years, CHARLES FOTHERGILL, Esq., formerly King's Printer for the Province and member in the House of Assembly, for the County of Durham. Mr. F. of late years, was better known as the Editor of the Toronto Patriot.

LETTERS received to Friday, May 29.—Rev. G. Petrie; Rev. W. F. S. Harper, rev.; D. Cameron, Esq.; Rev. J. Cochran; Messrs. Armour and Ramsay; Mr. A. S. Newbury; P. M. Simcoe; Rev. J. Magrath, [Col. Thompson, Mr. Dundas, Mr. Reimer.] rem.



A CANADIAN WINTER SKETCH.

With a half frozen mercury stagnating at 10 or 12 below zero, and seeming much inclined to abandon all attempt at indicating the temperature, and to join most of its kindred fluids in their congealed sleep; with the blast of the cold north-west piping its somewhat chilling morning salutation around the angles of our dwelling, and a dazzling robe of snow covering the earth to the depth of some 18 inches: let us draw closer and closer to the "blaze of the wood piled hearth," go through the necessary process of literally thawing our ink, and figuratively attempting the same with our almost equally torpid ideas, and dot down a few rambling observations suggested by the unusual sights and sounds around us as we write.

Strange, most strange to English eyes is the scene presented to the view by the Canadian winter—every thing seems to assume a foreign aspect; the face of the earth has totally disappeared, and will not look smilingly at us for perhaps three months—the merry dancing of the blue waves of old Ontario, as far almost as eye can reach, is changed to the calm and unbroken expanse of the ice-field, spread like a pall over the late playful waters; the naked branches of the forest trees like shivering phantoms of the summer woods, waving in the cold air—the ceaseless "melody rude of the merry sleigh bells," as the grotesque vehicles that bear them skim rapidly and smoothly by, and the uncouth appearance of the bipeds themselves, masked and muffled in endless rolls and wrappers of fur, all tend to convince the new comer that he is, indeed, in a strange land, where nature and her productions alike assume a form unrecognised by his native impressions.

But the wintry sun is climbing higher and higher in the unclouded heaven; the mercury is starting from its lethargy, and is ascending its tube with speedy promise of reaching, if not passing, 34; drops of water, actual water, are positively glistening at the end of those huge icicles pendent from the roof, as the sunshine of the advancing morning gradually pervades the clear atmosphere. Let us venture out in the open air, and well fenced with protecting coverings, take a speculative ramble over the frozen ground with the exhilarating clearness and freshness of the bracing wind to stimulate us to healthful exertion, and shake off the drowsy vapours of the long, long wintry night.

Look up to the sun, it is pouring down a flood of light more dazzlingly, wondrously brilliant than his fairest July splendour, from the refraction of his rays on the snowy mantle of the frost-bound world—not a cloud, not the phantom of a fleecy vapour is to be seen in the bright expanse of heaven, floating over its intense blue. There is little or no breeze to break the calm of the sunlit air. No bird is winging its way through the ungenial atmosphere. And the floods of glorious light seem to fall unheeded on the silent earth, spell-bound and voiceless in her yearly trance.

We may, now that our eyes have recovered from the first dazzle of the light morning, glance at the scene around, and, to obtain the best prospect, will advance a short distance on the vast field of ice spread before us. We are now on the frozen bosom of the Bay of Toronto. A few weeks, nay days since, the waves were curling playfully beneath our feet—a firm, compact mass of ten or twelve square miles in extent now usurps the place of the glad waters; and horses, sleighs, iceboats, and pedestrians are now travelling cheerily over the congealed surface. Landward lies the metropolis of Upper Canada, presenting the ordinary features of an American town of 12 or 13,000 inhabitants. There is but little architectural display to greet the eye, and hardly an object to rise above the level of the roofs or break the monotony of the whole, save the lofty steeple of the cathedral of St. James, with its tin spire literally blazing in the sunlight, and the golden cross over all in strong relief against the deep blue heaven. The gray smoke is curling from the numerous hearths, and losing itself gradually in the clear cold air. The constant ringing of a thousand sleigh bells comes soft and pleasant on the ear, and the hum of busy life sounds cheerful from the distant streets. Beyond the town, and as far as the eye can reach, the pine forest spreads its long array of dark evergreen foliage, and closes in the landscape in its gloomy circle.

Southward, beyond the frozen bay, and the trees of the long narrow strip of land that forms the harbour, we see the vast expanse of Ontario, and his blue waves sparkling in the sunshine in utter contempt of winter and his ice-chains; and further on still, a long white outline on the verge of the horizon—that is the Niagara coast, some 40 miles from our present position, and only visible in very clear weather. Do you catch far away, due south, a thin gray vapour curled upward to the sky, half cloud, half imagination? Well, that is the spray column hanging over the thunders of the great cataract, the "everlasting incense of the waters." The varied glories of the iris-arch are glittering through its misty folds—but to us, worshipping at a distance, there is nought, save that lonely wreath of vapour to tell that Niagara is beneath.

Beautiful, most beautiful certainly is the genuine Canadian winter day. Bright sun, blue heaven, dry tracing air, and hard frozen ground are all required as necessary ingredients of this most pleasant specimen of transatlantic "winter and rough weather."

The natives complain that of late years their much-prized climate has assimilated to that of England—that there is less snow and more rain in winter, and the continued hot weather of summer has been partly superseded by the variable and humid changes of our island skies.

They are passionately fond of sleighing, which is certainly the only smooth method of land travelling here, and persons, in the interior especially, look forward to a good fall of snow to enable them to come down to the front, as they term the towns and settlements on the great lakes and main roads. Any thing approaching the mud and moisture of an English winter is, consequently, equally inconvenient and unpopular. This year, however, they acknowledge is quite orthodox. The roads and thermometer look as in the "bon vieux temps."

The temperature is generally quite high enough to admit of pleasant and healthful exercise, well protected of course from the rough chances of the atmosphere. Frost generally rules at night with more or less severity, but slight thawing commences when the sun is high in the heavens. Occasionally will come one or two days and nights of unimaginable cold, bursting everything, freezing everything—toes, nose, ears, finger-tips—everything, in short, exposed for a few minutes to its operations—10, 15, 20 degrees below zero, and in short, no knowing how cold it might be, as the Yankee remarked were the thermometers long enough. These remorseless visitants, however, are fortunately of rare and uncertain occurrence; and this winter, with snow enough to satisfy the veriest Canadian grumbler, has presented but few instances of such severe frost.

The morning of the arrival of Governor-General Thomson we certainly conceive to have been the chilliest of the season; in fact, next to the welcome bestowed on that functionary by the enthusiastic citizens of Toronto, nothing can be imagined colder. The steam-

boat that conveyed him presented a singular appearance, being almost coated and fringed with ice, as the spray of the waves congealed as it struck her in her progress through the wintry bosom of Ontario; and many thought, as they gazed on the vessel and her cargo, that the whole was no unfitting emblem of the chilling gifts bestowed by our whig rulers on the faintly-remembered loyalty of Upper Canada.

But we must not wax political. His Excellency has managed matters most dexterously, has carried the union, will carry the clergy reserve question, or any other thing he pleases; has assured us, with his sweetest smile and most winning grace, that we may make our minds perfectly easy and leave every thing to the judicious care of himself and his worthy coadjutors. We need not trouble ourselves with politics. Mr. Pilot Thomson is at the helm, and we may turn in below and snore comfortably, till awakened by finding our vessel safely steered into harbour, or—foundering among the breakers of perdition.

No mere English tourist can form any idea of the appearance of our forests in the deep winter—animal and vegetable life alike seem to have vanished in those wild recesses. The birds have all winged their way southward to a more genial home. The squirrels have laid up their winter store, and are quietly reposing in their comfortable quarters. Bruin is sucking his paws in his fortress, in the hollow of some ancestral oak; the wolf is lurking in the damp retreats of the inaccessible cedar swamp; and those harmless reptiles, "the spotted snakes, of varied hue," are curled up like twisted icicles in some chosen hiding-place. There is silence, deep silence in the heart of the old forest. If the frost be intense, at intervals you have a report like a pistol-shot, as the branches of the trees split and shiver like living things. Sometimes a lonely deer will flit past, roused from his lair by the intrusion of the hunter. If the day happen to be unusually mild, you may see the black squirrel cautiously descending his tree to take a survey of the world, and look inquiring round to see what symptoms are visible of approaching spring. Perhaps, the worthy gentleman's sock of Indian corn, plundered from the field of the neighbouring farmer last summer, is waxing low, and the wants of a young family have driven him forth to seek some fresh supply.

The pine, hemlock, and cedar, those sturdy despisers of the frost, alone greet the eye with anything resembling a green leaf, but gloomy and funereal is the faded hue of their dull verdure—save when the morning or evening sun is gilding their huge crests and wrapping them in a splendour equally beautiful and evanescent.

You descend the pine ridge, over the snowy ground, to the glen where you watched the bubbling of the forest rivulet a few weeks since. What has become of that playful wanderer? Has it shrunk into the earth in terror at the advance of the frost king and his maniacs? No. See you not a narrow surface of smooth ice meandering like a frozen serpent through the recesses of the valley? There is the tiny river that lately danced and flashed in the chequered sunlight that struggled through the wilderness of foliage to sparkle on the happy breast of the merry waters. Listen!—it is not all silent—there is a faint murmur of waves, far down under the frozen surface—a half-heard sound of life, like the complaining dirge of an imprisoned minstrel, singing mournfully of hope and freedom in the dark shadow of his dungeon. The wild vine is drooping lifeless over the frost-bound stream. The wandering star comes to its margin for the accustomed draught, and away bounds in disappointment to seek for some unfrozen salt spring or "lick" to quench his thirst.

Out on the icy surface of our numberless lakes and rivers the scene presented to our view, in the early part of winter especially, is frequently of no easily-imagined beauty. Generally a fall of snow will cover the ground before the waters are frozen, and the ice will remain sometimes for weeks perfectly pure and glassy as the fluid beneath. We have been out on one of those vast ice-fields on a mild winter evening, when the sun was setting in cloudless serenity, and the scene before and around us has often been one equally difficult to describe or forget—the whole surface of the lake gleaming like a vast burnished mirror, quivering and flashing beneath the splendour of the almost level sun—the white sail of the becalmed ice-boat glancing brightly in the distance—the sullen gurgle of the imprisoned waters beneath, as they strive to surge up through the occasional flaws in their glassy covering—the snow-clad shore spread silently around—and the distant crests of the pine forest, bathed in the colouring of the sunset heavens.

When the heavy snow falls after the freezing of the waters, much of this beauty is, of course, lost, and land and sea seem alike wrapped in the one monotonous garment.

Our long, long winter night—can we say anything in favour of this dreared period, this terror-fraught visitant of the shivering vagrant?

"Ah! bitter chill it is!  
The owl, for all his feathers, is a cold."

In a wooded country, as this province has been emphatically called—the thrifty and industrious have but little to dread from the approach of frost and darkness. A log-built pyramid of flame, in the recess of a huge chimney, roaring and crackling like a furnace, is admirably calculated to restore confidence to the very chilliest trembler at the blast of winter, and banish all dread of curling up into an icicle, or congealing into a frost-preserved mummy, to be thawed out slowly on the approach of the tardy summer. We can face the enemy boldly, and look out upon the night. Starlight is glittering over the silent world, with an intensity and brilliancy unknown to the blue summer nights of our fatherland. No damp or exhalation is dimming the ethereal clearness of the frosty air, and thousands apparently of stars, invisible through the fog and vapour of duller atmospheres, are looking down upon us. A white light is trembling on the verge of the northern heaven, just where the dim crests of the far pine ridge mingle with the deep blue sky. Now pale shadowing columns are advancing with swift strides toward the zenith, shifting and changing in the kindling ether. Well do we know—gladly do we hail, those quaint masquers of our midnight skies—

"We may tell by the streamers, that shoot so bright,  
That spirits are riding the northern light."

and beautiful, startlingly beautiful, are the wild evolutions of those wandering phantoms. For hours together, we have seen the heavens, one instant overspread with the tangled labyrinth of streamers, the next, the pale stars alone gleaming white and wan through the darkening air. Again the columns dash swiftly from the northern horizon, no longer in thin pale lines, but thrown together in a mighty flood of radiance,—deepening and colouring as it advanced, till the zenith was lit up with a glowing ocean of crimson light—and the snowy world kindled beneath the fleeting splendour, as we have seen it glitter at the parting flush of the sunset heaven—

"Like the rose tints that summer twilight leaves  
Upon the lofty glacier's virgin snow."

But it is time that we retrace our steps, and thought of returning from empty speculation by frozen lake and forest river, "or idle star-light reveries," to the busy haunts of active life.

Hark to the eternal tinkling and chiming of the sleigh-bells; every variety of tone and jingle combined

in their endless repetitions. How some of our English whips would delight to exhibit their taste and dexterity over the smooth surface of our now unrivalled roads! That matchless artist, Frost, puts poor Macadam completely to the blush in the formation of those conveniences for travel; and the smoothest turnpike track in the mother country could not for an instant be compared to the noiseless and exquisitely even road afforded to the transit of the sleigh runners, as the winter substitute for wheels is designated. In summer we make no remark on our Canadian thoroughfares, but now we challenge competition or comparison from any country, and assert our measureless superiority.

We have tandem clubs, skating clubs, curling clubs, &c., all in active operation. The number of occasional idlers from the numerous regiments quartered in the country, devote much of their valuable time to these fashionable amusements, rivalling each other in the elegance, grotesqueness, or oddity of their respective appointments. Civilians, too, of the same "dolce far niente" school, turn their attention to excelling in the same accomplishments. "Everything, in short, not forgetting the fact of our possessing 'two kings of Brentford on one throne,'" in the shape of our worthy lieutenant-governor, Sir George Arthur, and the silken Mr. Poulett Thomson, combine to produce a gait and bustle in this remote corner of the empire unknown and unlooked-for in the golden age anterior to the present period of Atlantic steam navigation, reform bubbles, and lord high commissioners.

In those melancholy days of tory despotism and irresponsible corruption, when three hundred soldiers kept the peace through this vast country from Montreal to Lake Superior, the honest Canadian sat under the shelter of his "own vine or fig-tree," and dreamed not of the coming of the glorious advent of reform and whiggery, when the tender mercies of a Durham or a Melbourne would depute thirteen thousand soldiers to guard our remote shores, to protect the working of the great experiment of democratic institutions which their wisdom considered that we prayed for and would rebel for.

But yet a little while, and the summer will be coming "on soft winds borne;" our lakes and forests will be starting from their sleep, and everything be bursting out fresh and vigorous from the drea lethargy of winter. So let us look with hope and confidence, that when the spring awakens the green valleys of merry England, the frozen chains of radicalism and infidelity may be unloosed from around her throne and government, and the helm of the freed vessel be grasped by firmer and manlier hands than those of the dastards that had steered the good ship to the verge of the wild breakers of destruction.

ZADIG.  
Toronto, Upper Canada, Jan. 1840.

The Garner.

HEAVEN.  
O, blessed place! Who can but long to be there, where we shall be thus perfectly free from all manner of sin, and, by consequence, from all manner of suffering too; where, as we shall never offend God, God will never afflict us any more; no, this house is kept so absolutely clean and sweet, that there is nothing in it that can in the least molest or annoy those that dwell there, but so soon as any are admitted into it, God wipes away all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain. So that all the inhabitants of that blessed place live in perpetual rest and felicity; they are never vexed or disturbed at anything, for there is nothing that can possibly do it, everything falling out just as they would have it; as they have no aches, or pains, or distempers about them, so they are never crossed in their designs, never disappointed of their hopes, never interrupted in their business, never surprised by any accident, never lose anything they have, nor want anything they have not;—by which means they are never decomposed or out of tune, but always of the same temper, always quiet and at ease, neither feeling nor fearing anything to disturb or trouble them, for they are fully assured that their condition shall never be altered, but they shall always live just as they do; in that the place they live in is kept and maintained by Almighty God himself, and therefore may be truly called his house.—Bishop Beveridge.

PROOFS OF ACCEPTANCE WITH GOD.  
How shall a man know that he is in the favor of his God? Ignorance in such a main point as this, may the melancholy say, needs deject the heart, and but there is no cure for it, unless there be a way of coming to some certainty of knowledge in the case. But such is the goodness of God, that there is a way; and if we consider things aright, we may have a satisfactory assurance in the case; for, how do any of us know when we are in the favor and affection of our earthly parents? If we are, in general, ready to observe their commands, and to do what is agreeable and pleasing to them; if we, habitually, pay a sincere and dutiful regard to them, though we may sometimes, by mistake or surprise, thro' negligence and weakness, act amiss, and contrary to their inclinations; yet for the sake of our general behaviour towards them, we may reasonably judge, that they look upon us as good and dutiful children. The same way of reasoning will hold good with respect to God our heavenly father: and more certainly so, because He knows our hearts, and is never influenced by mistake, by humour, or any undue passion, which is not the case of our earthly parents. If, therefore, we lead our lives under a sense of His goodness and greatness, and of our obligations to Him; if, in general, we love virtue and hate vice, and are disposed to obey his will, and in the main, and in all the greater points of duty, we do so; if we live in no habits of sin, and commit no single ones of the deliberate and presumptuous kind; or when we unhappily do, if we speedily, readily, and sincerely repent of them; if this be the tenor of our lives, then, notwithstanding we may fall into some sins of surprise and infirmity; yet we have reason to think that God will esteem us according to what we, in general, are;—and what we, in heart, always should be. He will make an equitable allowance for our failings, and will admit our behaviour to be a true copy of His will, our mistakes and errors excepted. If, then, the good Christian be perplexed with doubts about his acceptance with God, he is unjust to his religion, and suffers the vapors which arise from his own disturbed imagination, to cast a gloom over what should naturally be his best and his brightest light.—Bishop Pearce.

NEGLECT OF THE LORD'S TABLE.  
That universal decay of religion and piety, which we all acknowledge and lament, cannot with so much reason be attributed to any other cause as this. The memory of our Saviour's passion, and, with that, of our redemption, sensibly decayed in the minds of men, that when venerable mystery began to be discontinued, which was constituted on purpose to continue for ever a lively representation of it in the Church. Men perhaps may retain an historical remembrance of that inestimable sacrifice which was offered on the cross; may confess and firmly believe that Jesus Christ died for the sins of mankind, was buried, and rose again. But then, I fear, this remembrance will, without the use of those commemorative rights, which God ordained for our instruction and the complete manifestation of those infinite benefits,—become purely historical, and have little influence upon our practice, and contribute much less to excite that sense of gratitude which might induce us to resign up ourselves to his will and direction, who had done and suffered so great things for us. This is best procured by the use of those most holy mysteries, where the death and passion of our Saviour is in the most lively and significant manner represented to us; where the benefit of it is in particular applied to every one of us; where every single communicant may behold the body of Christ broken, and his blood shed for him; and by descending into a serious consideration of it form a right judgment of the greatness of that benefit; which will then

only appear infinite and transcendent to him, when he is convinced that it reacheth to himself in particular, and may be productive of his eternal happiness. This cannot but raise the utmost affections of his soul, and create such a sense of gratitude as shall not easily expire, but endeavor to exert itself in all those actions which shall be judged acceptable to so great a benefactor, while the lively memory of those benefits continues; which shall ever continue, if often repaired, renewed, and increased by a frequent participation in that solemn act of their commemoration.—Rev. Henry Wharton.

DARK PROVIDENCES.

Dark Providences are often the ground-work of some excellent piece of God is about to discover to the world. His methods are like a plaited picture, which on the one side represents a negro, on the other a beauty. He lets Sarah's womb be dead, and then brings out the root of a numerous progeny. He makes Jacob a cripple, and then a prince to prevail with God; he gives him a wound, and then a blessing. He sends not the Gospel till reason was nonplussed; and that the world, in the highest wisdom it had at that time attained unto, was not able to arrive at the knowledge of God.—"After that the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. i, 21.)—Rev. S. Charnock.

KINDNESS.

The language of reason unaccompanied by kindness will often fail of making an impression; it has no effect on the understanding, because it touches not the heart. The language of kindness, unassociated with reason, will frequently be unable to persuade; because, though it may gain upon the affections, it wants that which is necessary to convince the judgment; but let reason and kindness be united in a discourse, and seldom will even pride or prejudice find it easy to resist.—Rev. T. Gisborne.

Advertisements.

JUST PUBLISHED

By Henry Rossell, Bookseller to U. C. College, Toronto, "LOVE OF GOD AND OF OUR NEIGHBOUR."

A SERMON

PREACHED in the Cathedral Church of St. James's, Toronto, on Tuesday, March 17, 1840 (St. Patrick's day), before the Societies of St. George, St. Patrick, and St. Andrew, by Rev. John McCaul L.L.D., M.R.I.A., Principal of U. C. College, Chaplain of the St. Patrick Society. (PUBLISHED BY REQUEST.) For Sale at the Star Office, Cobourg, price one shilling and three-pence. 47-tf

FAMILY AND INDIVIDUAL PRAYERS.

JUST PUBLISHED, Second Edition, price one shilling and six pence, FAMILY & INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. James Thompson, Agent for the British & Foreign Bible Society, sold at the Bible & Tract Depositories in Montreal & Toronto, and in Cobourg by Messrs. Gravely & Jackson. These prayers are recommended by various Ministers whose testimonies may be seen prefixed to the book. 43—6m

MIDLAND DISTRICT SCHOOL.

THE REV. R. V. ROGERS, Principal. MR. C. B. TURNER, B.A., BALIOL COLLEGE, OXFORD, Assistant.

TERMS.—For Day Scholars, fixed by the Trustees. The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A limited number only will be taken.

It is therefore requested that a quarter's notice be given previously to the removal of a pupil. Each Boarder is to provide his own washing, bed, and bedding, and silver dessert spoon.

For further particulars apply, if by letter post paid, to the Principal.

A Candidate for the Ministry would be taken on the same terms, if willing to render occasional assistance in the School, as a compensation for the superintendence of his studies by the Principal.

N.B.—The next Term will commence on Monday, May 4th, 1840.

Kingston, U.C., April 30, 1840. 44-tf

THE JOHNSTOWN DISTRICT SCHOOL.

The Principal of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, has been engaged as second Master. The terms for boarders are as follows. Theological pupils, £50 per annum; other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance. Address (post paid) the Rev. H. Caswall, M. A., Brockville. 18-tf

TO BE SOLD OR LET  
IN THE  
TOWNSHIP OF SEYMOUR,  
The South-East half of Lot No. 16 in the 7th 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, Cobourg. If by letter post-paid. 27-tf  
January 1st, 1840.

FOR SALE OR TO LET  
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THE BUILDINGS CONSIST OF  
A GOOD LOG HOUSE,  
36 by 28 feet, with good cellars and kitchen bench. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good piggery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath.

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For particulars apply to D'Arcy E. Boulton, Esq., Cobourg, or to the Proprietor, on the Premises. ST. JOHN C. KEYS. 24-tf  
Seymour-West, Oct. 14th, 1839.

REMOVAL.  
CHAMPION, BROTHERS & CO.  
IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND

AGENTS FOR VAN NORMAN'S FOUNDRY, HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market. 26-tf  
Toronto, December, 1839.

OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange. N.B.—Sleighs of every description built to order. 47-tf

BANK OF BRITISH NORTH AMERICA.  
THE Court of Directors hereby give notice, that a half yearly dividend of fifteen shillings sterling per Share, will become payable, on the shares registered in the Colonies, on and after the 14th day of April, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties. The dividend is declared in sterling money, and will be paid at the rate of exchange current on the 14th day of April, to be then fixed by the Local Boards. The books will close, preparatory to the dividend, on the thirtieth day of March, between which time and the fourteenth day of April, no transfers of shares can take place. By order of the Court. G. DE B. ATTWOOD, Secretary. 4w39  
London, 7th December, 1839.

VERY EXTENSIVE STOCK OF SPRING DRY GOODS.

THE Subscribers beg to intimate to the Trade, that they are now opening out a more extensive and general assortment of

SPRING AND SUMMER GOODS,  
Than they ever before imported.

This stock was laid in during the autumn,—a period of the year when goods not suitable to the coming Winter Trade can generally be picked up much lower from the English manufacturers than in spring, when such fabrics are in active demand; and last year, the extremely depressed state of the Home markets offered unusual inducements to purchasers, able to lay in stocks nine months in anticipation, and having a trade to justify their buying large lots.

The subscribers have been determined by the heaviness of the operation, and by the present prospects of the country,

To offer the greatest inducement to small as well as large cash buyers,

appearing in Toronto with the opening of the navigation, to avail of the advantage now for the first time secured to the trade of Upper Canada, of being able to procure stocks of Spring and Summer Goods

AT THE COMMENCEMENT OF THE SEASON, instead of after the proper time for sales is more than half over.

ISAAC BUCHANAN & CO.  
N.B.—I. B. & Co. will also receive an assortment by the Spring ships, containing the newest styles in FANCY GOODS.

Fruit Street, Toronto, } 18w36  
16th Feb. 1840. }

BRITISH SADDLERY WAREHOUSE,  
Removed to Wellington Buildings, King-St. 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 plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns. Horse and Carriage Brushes: No. 1's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavassons, &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. 15-tf

CUTLERY, MILITARY & FANCY STORE,  
NO. 120, KING STREET, TORONTO.

THE Subscriber tenders his grateful acknowledgments to his numerous customers for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of:—

Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Seales; best quality Infantry and Cavalry Regulation Buttons; Navy Laces; Gold and Silver Laces, various qualities and patterns; Light Infantry and Battalion Sabres; Gold and Silver Swords Knives; real Silver Epauettes; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada.

N.B.—The Subscriber having now in his employment some of the best workmen he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good if not superior to any imported from Europe.

Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the best possible manner.

Toronto, Sept. 12th, 1839. SAMUEL SHAW. 11

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