

# 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.

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## Poetry.

To the Editor of the Church.

Sir,—The idea of the following papers, on the Language of Flowers, is taken from an article in an old number of Blackwood's Magazine. From this article are extracted all the poetical specimens to which the name of the author is not attached; and the prose remarks are, in many cases, abridged from the same, or altered so as to suit the character of this paper.

RIVIGNUS.

### THE LANGUAGE OF FLOWERS.

No. I.

Flowers are a delight to every one, to some, perhaps, merely for their beauty and fragrance; to others, independently of these acknowledged charms, for the varied pleasurable associations and thoughts they suggest,—and foremost of these is the assurance they afford of the exuberant goodness of God. "The provision which is made of a variety of objects not necessary to life, and ministering only to our pleasures, shows," says an eloquent and learned author, "a farther design than that of giving existence." And who does not feel this when he looks on the hedgerow and the mead,

"Full of fresh verdure and unnumber'd flowers,  
The negligence of nature."

Nor is this the only lesson they impart; they remind us also of the superintending providence of the Almighty. After contemplating the more stupendous features of creation, "the heavens, the work of His fingers, the moon and the stars, which he has ordained," till overwhelmed with a sense of littleness, we exclaim, almost with feelings of despondency, "Lord, what is man that thou art mindful of him, and the son of man that thou visitest him?" Has not the sight of a flower, so carefully provided for, so exquisitely wrought, and so lavishly endowed with fragrance, recalled the mind to its proper tone, and given emphasis to the question, "Are ye not much better than they?"

Each of us may have some especial favourites among flowers: some may prefer the lily, the rose, and the violet; but yet each flower, as it comes before us, arrayed in a religious light, seems lovely as the last. Who would exclude the meadow of them all from his love? "A dew-drop trembling in a happy little flower's golden eye—is it not a work magnificent?"

#### FIELD FLOWERS.

Flowers of the field, how meet ye seem,  
Man's frailty to portray,  
Blooming so fair in morning's beam,  
Passing at eve away.

Teach this, and oh! though brief your reign,  
Sweet flower, ye shall not live in vain.

Go, form a monitory wreath  
For youth's unthinking brow;  
Go, and to busy manhood breathe  
What most he fears to know.

Go, strew the path where age doth tread,  
And tell him of the silent dead.

But whilst to thoughtless ones and gay  
Ye breathe these truths severe,  
To those who droop in pale decay  
Have ye no word of cheer?

Oh yes, ye weave a double spell,  
And death and life broken well.

Go, then, where wrap in fear and gloom,  
Fond hearts and true are sighing,  
And deck with emblematic bloom  
The pillow of the dying;

And softly speak, nor speak in vain,  
Of your long sleep and broken chain.

And say that He, who from the dust  
Recalls the slumbering flower,  
Will surely visit those who trust  
His mercy and His power;

Teach them, where sleeps their peaceful clay,  
And roll, ere long, the stone away.

If such be the holy language of Field Flowers, let us see how the "Dew-drop trembling" spake its moral to Andrew Marvell:

#### THE DROPPING OF DEW.

See how the orient dew,  
Shed from the bosom of the morn,  
Into the blowing roses,  
Yet careless of its mansion new,

For the clear region where 'twas born  
Round in its little incloses;

And in its little globe, extent,  
Frames as it can its native element,  
How it the purple flower does slight!

Scarce touching where it lies;  
But gazing back upon the skies,  
Shines with a mournful light,

Like its own tear,  
Because so long divided from the sphere.  
Restless it rolls and insecure,  
Trembling lest it grow impure,

Till the warmer sun pitts its pain,  
And to the skies exhales it back again.

So the soul, that drop, that ray  
Of the clear fountain of eternal day,  
Could it within the human form be seen,  
Remembering still its former height,  
Shuns the sweet leaves and blossoms green;

And recollecting its own light,  
Does in its pure and circling thoughts express  
The greater heaven in an heaven less.

In how coy a figure wound,  
In every way it turns away;  
So the world excluding round,  
Yet receiving in the day;

Dark beneath, but bright above,  
Here disdaining, there in love,  
How loose and easy hence to go;  
How girt and ready to ascend;

Moving but on a point below,  
It all about does upwards bend;  
Such did the manna's sacred dew distil,  
White and entire although congeal'd and chill;

Congea'd on earth, but does dissolving run  
Into the glories of the Almighty sun.

## BIOGRAPHY.

### THE RIGHT HONOURABLE SIR ROBERT GRANT, GOVERNOR OF BOMBAY.

The vast responsibility upon Great Britain, as a professedly Christian nation, to extend, as far as her territories may reach, the knowledge of that only name whereby sinners are to be saved, has been frequently referred to in the pages of this work, and the attention of its readers has been in a peculiar manner directed to the religious condition of India. Each succeeding year leads us to contemplate with thankfulness the breaking down of the great barriers which opposed the dissemination of divine truth. Our own church seems at length to have gained, in the vast possessions in the east, a firm footing; and, considering the prejudices of the human heart, attachment to long habits, and, above all, the natural tendency of man to idolatry, and his repugnance to embrace the truth as it is in Jesus, as much has been accomplished as could have been within the time expected. It is almost needless to say that the great object of these devoted ministers of God, who labor in foreign parts, must necessarily be materially furthered by the co-operation of laymen, more especially persons of influence;

and it was the privilege of those called on to labour in the presidency of Bombay, to have in their late governor, an individual deeply anxious for the salvation of the millions of benighted heathens around him.

Sir Robert Grant was the second son of Charles Grant, Esq., of whom a memoir has appeared in this magazine, and who was long distinguished for his thorough practical acquaintance with the affairs of India; and—what was of more consequence—his deep spirituality of religious feeling. After the usual course of preparatory study, Robert became a member of Magdalen College, Cambridge, with his brother Charles (Lord Glenelg).—In 1799 he was appointed Craven scholar, and his name appears in the tripos of 1801, as third wrangler, his brother being the fourth. He was also second medallist, Charles being first; such honours—truly no paltry ones—testify that his acquirements could have been of no ordinary grade, and the circumstance that he took such honours, added very considerably to his influence. It is very true that, of themselves, academical distinctions are, in reality, valueless, if not accompanied by sound religious principle; still they are not, on that account, to be regarded as unworthy the aim of the Christian student. Perhaps there has been no little error on this point. If a man's heart is really dedicated to God he will feel it an incumbent duty to bring to the service of God talent, study, and assiduity; and it may be well for those who despise academical pre-eminence, under the plea that it has a tendency to foster pride, to nourish vanity, and to withdraw the affections from things above, to consider whether, in many cases, it may not be the indulgence of idle habits and an unwillingness to undergo patient labour and unwearying toil, which has proved the stumbling block in the way of their aiming at distinction.

Having graduated as M. A. in 1806, Mr. Grant was called to the bar by the Hon. Society of Lincoln's Inn, in 1807. He ultimately became King's sergeant in the Duchy Court of Lancaster, a Commissioner of Bankrupts, and a member of the Privy Council in 1831. He was appointed Judge-Advocate in 1832; he was returned as member of the House of Commons, for the Inverness Burghs, in 1826, for Norwich in 1830, and for Finsbury in 1834. It would be entirely foreign from the design of this memoir to make any allusion to Mr. Grant's parliamentary conduct, or any comment on his political views; my object is to bring him under the reader's notice in a still higher character—that of a Christian, and the various institutions which he supported and zealously advocated, the object of which was the advancement of religion, are proofs that his mind was occupied with a deep concern for the best interests of his fellow creatures.

Mr. Grant having been appointed governor of Bombay, in 1834, and received the honour of knighthood, proceeded to that presidency. He was not destined, however, to retain long the reins of government. In the summer of 1838, having left the presidency for the hills, he rode out in heavy rains, and in consequence was seized with fever. The disorder abated, and recovery was expected, but a relapse taking place, the brain became affected, and he sank in July, in his 58th year.

The efficiency of Sir Robert's Government—the immense load of business he was compelled to transact, are so fully set forth in the appendix to the last charge of the Bishop of Calcutta, that I may be well to extract the whole passage referring to them, as much more valuable than any that the writer of this memoir could give.

"One instance has just taken place, and thrown all India, and especially the heart of my dear brother of Bombay, into the deepest dejection—the sudden death of his and my mutual friend, the late governor of that presidency. You must forgive me if I pause for a moment on the loss of so distinguished a person. I had hardly given utterance to these expressions which you will find in the commencement of the charge, on occasion of the death of two of the leading personages in my own diocese, when the tidings of the fall of Sir Robert Grant struck a coldness to my very heart. I had passed, as the Lord Bishop of Bombay will remember, a fortnight under his hospitable roof, when on my primary visitation in the winter of 1835. There I had learned something of his devotion to India, his indefatigable application to business, his attention to moral and religious character in his promotions, his love to the native population, his high conception of the capabilities, in almost every respect, of that fine country, in the government of which he had been called to share, his zeal to raise its position amongst the nations of the world, his ceaseless activity in diffusing that information, and exciting that spirit of inquiry and enterprise in commercial pursuits, on which national greatness so materially depends.

"I had witnessed also the transcendent importance which he attached to Christianity, as the most stupendous benefit ever vouchsafed by Almighty God to a lost world, and for the promotion of which, in every safe and discreet method, he fully believed India was entrusted, almost miraculously, to the sceptre of the greatest, and freest, and most enlightened of the Western nations.—Nor had I omitted to notice his family happiness, his personal and domestic piety, his prayers daily with his household, his attendance twice on the Lord's Day on the public worship of God, and the honour he always put on religion in his most ordinary converse.

"It is soothing to my feelings to dwell on such Christian excellencies—gratitude demands it of me. The ebullition of grief and sympathy which your Lordship witnessed at the public meeting (the most numerous ever recollectcd at Bombay) at which you presided after his death, did not so much surprise me; but I confess I read with no little emotion the simple but affecting testimony borne by different persons to the efforts he had made to serve India. A whole life seems to have been crowded into his very few years of government (only three and a half—March 1835 to July 1838.) The enumeration of 'public measures, which he either originated or carried into effect,' to use the terms of one of the resolutions, 'for improving the agricultural resources of the country, facilitating communication with Europe, and also between the different towns and provinces of the presidency, and advancing its commercial and general prosperity,' had scarcely been made by one public functionary, when a similar series of proceedings was detailed by another distinguished person for his putting himself in communication with individuals of all classes, and eliciting information on the subject of education; for establishing schools and promoting the interests of science; for founding medical colleges and native dispensaries, and for encouraging, by public employment and private munificence, the rising native youth.

"Nor was it the least affecting to me to read the declaration of the Archdeacon of Bombay (the Rev. H.

Jeffrey,) towards the close of the meeting:—"For my own part, I should be very ungrateful indeed if I did not bear testimony to his personal kindness and courtesy to myself; and not only to myself, but to the whole body of the clergy of our church establishment, in whose name I now speak, and whose unanimous feeling and opinion I am certain that I faithfully represent. But his praise stood on far higher ground than this—on the ground of genuine piety and love to God. The general interests of religion, and of our own church establishment in particular, occupied a large share of his attention; and when I consider the vast amount of correspondence which passed under his eye, as stated by the secretary, all of which he examined for himself, I am quite astonished at the readiness with which all correspondence was answered which passed through my department; and I cannot but feel bound to acknowledge that, amidst his various and extensive engagements, the church occupied even more than its share of his attention."

"The allusion to which this statement refers, as made by one of the secretaries of government, to the sources of his premature disease and death, is indeed most touching. Yes, our noble-minded and lamented friend fell a sacrifice to his exertions, somewhat increased perhaps beyond the strictest necessity, by a scrupulous, an over-scrupulous anxiety we must say, to examine every thing for himself, to save the feelings of every individual with whom he had concern, and to wait till he had the time and materials for a rigid and impartial investigation into the merits of each case, which carried him far beyond his strength, though it inspired such unlimited love and confidence in those placed under his authority. The proceedings of the Bombay government, in only one or two departments, occupied 24,000 folios in the year 1837. Embarrassing circumstances may possibly have concurred to harass his mind. The arrangements of his government with the Supreme Council at Calcutta, in consequence of the Charter Act of 1833, are supposed to have created, from their novelty, continual impediments to his exertions. If he incurred any unpopularity on this score, either at home or with the government of India, it adds at least to the proof of his zeal for his own presidency. The secret of all this distinguished reputation and success was not so much his fine talents, nor his diligent habits of public business, nor his zeal and perseverance, as his thorough knowledge of India, and the high and elevated principles which directed his whole conduct. He had not to acquire as other governors; he brought to his chair an acquaintance with the most minute affairs of his Presidency. He inherited from his eminent father (the late Charles Grant, Esq., whose life and character are far too little known—that he accomplished for the religious interests of India during a period of fifty years, will only be fully disclosed at the last great day,) an inextinguishable love for the country which he left at the age of nine, to return to it as governor after a lapse of forty-seven years; having not wholly lost the language of Hindostan during the long interval, whilst he had been collecting the most copious and valuable stores of information.

"Such a governor soon becomes known, especially in our Eastern empire. When it is once understood that there is a zeal and promptitude in the head of the state equal to the most ardent wishes of every applicant—a passion for India—a determination to promote, not private objects, nor the aggrandizement of a family, nor the accumulation of wealth, nor even the ordinary ends of government only, but the good of the prostrate millions committed to his care—and especially when this is seen to be connected with a thorough understanding of what Christianity really is, and what it demands of man, it operates like a charm; it penetrates the remotest ramifications of the administration. It elicits and rewards individual enterprise of every kind. Sir Robert Grant's years in Bombay, few as they were, are the brightest spot in his life. The period of peace during which his government fell, afforded him the fairest field for his beneficent labours. Unlike some of his most eminent predecessors, his attention and resources were not diverted from the one grand object of his heart.

"For myself I can only say, that a friendship of nearly thirty years thus suddenly snapped asunder, leaves me desolate indeed. I feel as if I had lost a brother. His private tokens of friendship I dare not, and ought not to particularize. It may, however, interest his friends to know that his able pen may be traced in the large aid afforded me in the two sermons on Habit, in my first volume of sermons of 1817; in my Defence of the Church Missionary Society in 1818; and in the Funeral discourse for his honoured father in 1823. It is known, however, that I owe to his honoured father's friendship, continued in the present generation, the appointment which Lord Glenelg, his eldest son, when President of the India Board, was pleased to intrust to me in this country. I may add in this connexion, that it fell under my own notice to witness, before I left England in 1832, Sir Robert's zeal in preparing a bill for the erection of two bishoprics, now so happily filled by my right reverend brethren, and which was incorporated into the New Charter Act the following year. What share he took in the general enactments of that charter, as well as of the preceding one of 1813, and in the provisions more especially for the freest diffusion of Christianity, all acquainted with the detail of those great measures well know. The two large and valuable volumes on the subject, which he published in 1813, testify his powers of mind, his elegance and force in composition, and the vast fund of information on which he could draw.

"It has pleased, however, the Almighty to remove him from us. Happy for himself the transition from an earthly to a heavenly kingdom! He has 'served his generation according to the will of God.' Nor did his humble, holy, pious death, his poignant confessions of sin, his fear of himself, his delight in hearing holy scripture, his firm but trembling reliance alone on the merits of his Saviour, leave any thing to desire to his family and friends in the way of alleviation for his irreparable loss. Irreparable to them it undoubtedly is; nor can it be soon even partially supplied as to his public station; for it is the confession of all who can best judge of the case, that for capacity and variety of talent, for sincerity and singleness of purpose, for purity of private life, for bright example as a husband and parent, for deep religious principle, for calmness and impartiality in his decisions, for undissembled and active philanthropy, and for a statesmanlike knowledge of India, no governor has surpassed, and few have equalled, Sir Robert Grant."

This testimony is the more valuable, as coming from the pen of one who had, for a long series of years, had constant opportunities of being intimately conversant with the feelings and views, as well as the conduct of Sir Robert; who from personal observation could give

a candid statement of his mode of conducting the affairs of the presidency; and his own zeal for the stability of the church, of which he is himself so valuable an overseer, and his willingness to make personal sacrifice for its welfare, is now more than ever displayed, by his munificent donation to the cathedral now erecting in his diocese.\*

\* We take the opportunity of cordially recommending to our readers "Sacred Poems, by the late Right Hon. Sir R. Grant, London. Saunders and Otley. 1839." Lately edited by Lord Glenelg.

### CORRESPONDENCE BETWEEN HIS MAJESTY KING CHARLES I. AND MR. ALEXANDER HENDERSON.

(Continued from our last.)

For Mr. Alexander Henderson.

HIS MAJESTY'S THIRD PAPER.

1. It were arrogant, besides loss of time, in me to vie preambles with you; for it is truth I seek, and neither praise nor victory; therefore I shall only insist upon those things which are merely necessary to my own satisfaction, in order to which I desired the assistance of some divines; whereupon I will insist no further, save only to wish that you may not, as I have known many men do, lose time, by being mistaken in the way to save it; wherein I have only sought to disburden myself, but to lay no blame upon you; and so I leave it.

2. Nor will I say more of the second than this, that I am glad you have so well approved of what I have said concerning my education and reason; but then remember, that another man's will is at least as weak a ground to build my faith upon as my former education.

3. In this there are two points: first, concerning the reforming power; then ancient the English Reformation. For the first, I confess you now speak clearly, which before you did but darkly mention, wherein I shall mainly differ with you, until you shall shew me better reason; yet thus far I will go along with you, that when a general council cannot be had, several kingdoms may reform themselves (which is learnedly and fully proved by the late Archbishop of Canterbury, in his disputation against Fisher); but the inferior magistrates and other people, take it which way you will, hath this power, I utterly deny; for which, by your favour, you have made no sufficient proof, to my judgment.—Indeed, if you could have brought, or can bring, authority of Scripture for this opinion, I would, and will, yet, with all reverence submit; but as for your examples out of the Old Testament, in my mind they rather make for than against me, all those reformations being made by kings; and it is a good probable, though I will not say convincing, argument, that if God would have approved of a popular reforming way, there were kings of Judah and Israel sufficiently negligent and ill to have made such examples by; but, by the contrary, the sixteenth chapter of Numbers shews clearly how God disapproves of such courses. But I forget this assertion is to be proved by you; yet I may put you in the way; therefore, let me tell you that this pretended power in the people must, as all others, either be directly, or else declaratorily, by approbation, given by God; which, how soon you can do, I submit; otherwise you prove nothing. For the citing of private men's opinions, more than as they concern with the general consent of the Church in their time, weighs little with me, it being too well known that "rebels never wanted writers to maintain their unjust actions;" and though I much reverence Bishop Jewel's memory, I never thought him infallible; for Bilson, I remember well what opinion the king my father had of him for those opinions, and how he shewed him some favour in hope of his recantation, (as his good nature made him do many things of that kind);\* but whether he did or not, I cannot say. To conclude this point; until you shall prove this position by the word of God, (as I will regard authority), I shall think all popular reformations little better than rebellions; for I hold that no authority is lawful but that which is either directly given, or at least approved, by God.—Secondly, concerning the English Reformation: the first reason you bring why Queen Elizabeth did not finish it, is, because she took away episcopacy—the hints of reasons against which government you say I take no notice of. Now, I thought it was sufficient notice, yes, and answer too, when I told you a negative, as I conceived, could not be proved, and that it was for me to prove the affirmative; which I shall either do, or yield the argument, as soon as I shall be assisted with books, or such men of my opinion, who, like you, have a library in their brain. And so I must leave this particular, until I be furnished with means to put it to an issue; which had been sooner done, if I could have had my will. Indeed, your second well proved is most sufficient, which is, that the English Church-government is not builded upon the foundation of Christ and the apostles. But I conceive your probation of this doubly defective; for first, albeit our archbishops and bishops should have professed Church-government to be mutable and ambulatory, I conceive it not sufficient to prove your assertion; and, secondly, I am confident you cannot prove that most of them maintained this walking position (for some particulars must not conclude the general), for which you must find much better arguments than their being content with the constitution of the Church, and the authority and munificence of princes, or you will fall extremely short. As for the retaining of the "Roman leaven," you must prove it as well as say it, else you say little; but that the conforming of the Church-discipline to the civil policy should be depraving of it, I absolutely deny; for I aver, that without it the Church can neither flourish nor be happy. And for your last instance, you shall do well to shew the prohibition of our Saviour against the addition of more officers in the Church than he named; and yet, in one sense, I do not conceive that the Church of England hath added any; for an archbishop is only a distinction for order of government, not a new officer; and so of the rest: and of this kind I believe there are divers now in Scotland which you will not condemn, as the moderators of assemblies, and others.

4. Where you find a bishop and presbyter in Scripture to be one and the same, which I deny to be always so, it is in the apostles' time. Now, I think to prove the order of bishops succeeded that of the apostles, and that the name was chiefly altered in reverence to those who were immediately chosen by our Saviour, albeit in their time they caused divers to be called so, as Barnabas, and others—so that I believe this argument makes little for you. As for your proof of the antiquity of Presbyterian government, it is well that the Assembly of Divines at Westminster can do more than Eusebius could—and I shall believe when I see it; for your former paper affirms that those times were very dark for matter of fact, and will be so still for me, if there be no clearer arguments to prove it than those you mention; for because there were divers congregations in Jerusalem, ergo, what? are there not divers parishes in one diocese? (your two first I answer but as one argument); and because the apostles met with those of the inferior orders for acts of government, what then? even so, in these times, does the deans and chapters, and many times those of the inferior clergy, assist the bishops: but I hope you will not pretend to say that there was an equality between the apostles and other presbyters; which not being, doth in my judg-

ment quite invalidate these arguments. And if you can say a more for the Churches of Corinth, Ephesus, Thessalonica, &c., than you have for Jerusalem, it will gain no ground on me. As for St. Jerome, it is well known that he was no great friend to bishops, as being none himself; yet take him altogether, and you will find that he makes a clear distinction between a bishop and a presbyter, as yourself confesses; but the truth is, he was angry with those who maintained deacons to be equal to presbyters.

5. I am well satisfied with the explanation of your meaning concerning the word *falsity*, though I think to have had reason for saying what I did; but, by your favour, I do not conceive that you have answered the strength of my argument; for when you and I differ upon the interpretation of Scripture, and I appeal to the practice of the primitive Church, and the universal consent of the Fathers, to be judge between us, methinks you should either find a fitter, or submit to what I offer; neither of which, to my understanding, you have yet done; nor have you shewn how, waving those judges I appeal unto, the mischief of the interpretation by private spirits can be prevented. Indeed, if I cannot prove by antiquity that jurisdiction belongs to bishops, thereby clearly distinguishing them from other presbyters, I shall then begin to misdoubt many of my former foundations. As for Bishop Davenant, he is none of those to whom I have appealed, or will submit unto. But for the exception you take to Fathers, I take it to be a begging of the question; as likewise those great discoveries of secrets, not known to former ages, I shall call new-invented fancies, until particularly you shall prove the contrary; and for your Roman authors, it is no great wonder for them to seek shifts whereby to maintain novelties, as well as the puritans. As for Church-ambition, it doth not at all terminate in seeking to be pope; for I take it to be no point of humility to endeavour to be independent of kings, it being possible that papacy in a multitude may be as dangerous as in one.

6. As I am no judge over the reformed Churches, so neither do I censure them; for many things may be allowable upon necessity, which otherwise are unlawful; but know, once for all, that I esteem nothing the better because it is done by such a particular Church, though it were by the Church of England, which I avow most to reverence; but I esteem that Church most which comes nearest to the purity of the primitive doctrine and discipline, as I believe this doth. Now, concerning ordination, I bade you prove that presbyters without a bishop might lawfully ordain, which yet I conceive you have not done; for (2 Tim. i. 6) it is evident that St. Paul was at Timothy's ordination; and albeit that all the seventy had their power immediately from Christ, yet it is as evident that our Saviour made a clear distinction between the twelve apostles and the rest of the disciples, which is set down by three of the evangelists, whereof St. Mark calls it an ordination, (Mark iii. 15); and St. Luke says, "and of them he chose twelve," &c. (Luke vi. 13); only St. Matthew doth but barely enumerate them by their name of distinction (Matt. x. 1), I suppose out of modesty, himself being one; and the other two, being none, are more particular. For the administration of baptism, giving, but not granting, what you say, it makes more for me than you; but I will not engage upon new questions, not necessary for my purpose.

7. For my oath, you do well not to enter upon those questions you mention; and you would have done as well to have omitted your instance; but out of discretion, I desire you to collect your answer out of the last section; and for your argument, though the intention of my oath be for the good of the Church collective, therefore can I be dispensed withal by others than the representative body? Certainly no more than the people can dispense with me for them oaths I took in their favours without the two houses of Parliament; as for future reformations, I will only tell you that *incommodum non solvit argumentum*.

8. For the king my father's opinion, if it were not to spend time, (as I believe needlessly), I could prove, by living and written testimonies, all more than I have said of him, for his persuasions in these points which I now maintain; and for your defensive war, as I do acknowledge it is a great sin for any king to oppress the Church, so I hold it absolutely unlawful for subjects, upon any pretence whatsoever, to make war, though defensive, against their lawful sovereign; against which no less proofs will make me yield but God's word; and let me tell you, that upon such points as these, instances, as well as comparisons, are odious.

Newcastle, June 22, 1646. C. R.

For His Majesty.

MR. ALEX. HENDERSON'S THIRD PAPER.

Having in my former papers pressed the steps of your Majesty's propositions, and finding, by your Majesty's last paper, controversies to be multiplied, I believe beyond your Majesty's intentions in the beginning—as concerning the reforming power; the reformation of the Church of England; the difference between a bishop and a presbyter; the warrants of presbyterian government; the authority of interpreting Scripture; the taking and keeping of public oaths; the forcing of conscience; and many other inferior and subordinate questions, which are branches of those main controversies;—all which in a satisfactory manner to determine in a few words, I leave to more presuming spirits, who either see no knots of difficulties or can find a way rather to cut them asunder than to unloose them; yet will I not use any tergiversation; nor do I decline to offer my humble opinion, with the reasons thereof, in the own time concerning each of them; which, in obedience to your Majesty's command, I have begun to do already. Only, sir, by your Majesty's favourable permission, for the greater expedition, and that the present vitiations may be brought to some issue, I am bold to treat that the method may be a little altered, and I may have leave now to begin at a principle, and that which should have been *inter premissa*; I mean the rule by which we are to proceed and to determine the present controversy of Church-policy; without which we will be led into a labyrinth, and want a thread to wind us out again. In your Majesty's first paper, the universal custom of the primitive Church is conceived to be the

\* "If servants ought to obey their masters, not only being gentle, but such as be forward; as well and much more ought subjects to be obedient, not only to their good and courteous, but also to their sharp and rigorous princes. . . . A rebel is worse than the worst prince, and rebellion worse than the worst government of the worst prince that hitherto hath been. . . . What if the prince be unchristian and evil inclined, and it is also evident to all men's eyes that he is so? I ask again, what if it belong to the wickedness of the subjects, that the prince is unchristian and evil? Shall the subjects both, by their wickedness provoke God for their deserved punishment, to give them an unchristian or evil prince, and also rebel against him, and withhold against God, who for the punishment of their sins did give them such a prince?"—An *Homily against Disobedience and Willful Rebellion*. First Part. Homilies, edit. 1587.

\* This stands in the original as a marginal addition.

\* From the Church of England Magazine.

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

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

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

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

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

5. That it is not a matter so incredible or impossible as some would have it appear to be, for the primitive Church to have made a sudden defection from the apostolic purity. The people of Israel, in the short time of Moses his absence on the mount, turned aside quickly, and fell into horrible idolatry (Exod. xxxii): soon after the death of Joshua, and the elders that had seen the great works which the Lord had done for Israel, there arose another generation after them, which did evil in the sight of the Lord (Judges ii. vii.): soon after the building of the temple and settling of religion by David and Solomon, the worship of God was defiled with idolatry: when Rehoboam had established the kingdom, he forsook the law of the Lord, and all Israel with him, (2 Chron. xii. 2); and the apostle says to the Galatians (Gal. i. 6), "I marvel that you are so soon removed unto another Gospel." Why, then, shall we think it strange, that in the matter of discipline there should be a sudden defection, especially it being begun in the time of the apostles? I know it is a common opinion, but I believe there is no strong reason for it, that the Church which was nearest the times of the apostles was the most pure and perfect Church.

6. That it is impossible to come to the knowledge of the universal consent and practice of the primitive Church, for many of the Fathers wrote nothing at all; many of their writings are perished (it may be that both of these have dissented from the rest); many of the writings which we have under their names are supposititious and counterfeit, especially about episcopacy, which was the foundation of papal primacy. The rule of Augustine afore mentioned doth too much favour traditions, and is not to be admitted without cautions and exceptions.

Many the like considerations might be admitted; but these may be sufficient to prove that the unanimous consent of the Fathers, and the universal practice of the primitive Church, is no sure ground of authentic interpretation of Scripture. I remember of a grave divine in Scotland, much honoured by King James of happy memory, who did often profess that he did learn more of one page of John Calvin than of a whole treatise of Augustine; nor can there be any good reason (many there be against it), why the ancients should be so preferred to the modern doctors of the reformed Churches, and the one in a manner defied, and the other vilified. It is but a poor reason that some give, *fama miratrix senioris aevi*, and is abundantly answered by the apostolical Divine providence. If your Majesty be still unsatisfied concerning the rule, I know not to what purpose I should proceed or trouble your Majesty any more.

Newcastle, July 2, 1646.  
(To be concluded.)

AUSTRIAN LOYALTY.

This day (November 3d) is the day known in the Romish Calendar as that of "la Fête des Morts," or, as the Germans call it, "Poor Souls' Day." The churches are all hung with black; no music is heard within them, but masses for the dead are solemnly murmured before every altar throughout the city. It is in vain that innumerable waxen tapers, of all sizes, colours, and shapes, expend their votive light around a hundred shrines; and the ghastly hangings seem too mighty for them, and the air of dark and solemn sadness is universal. Every shop is shut, and the entire population appear to have given up their spirits to mourning. The churches in all parts of the city have been crowded during the whole day; yet, nevertheless, multitudes have wandered to the cemeteries without the town, to visit the graves of friends recently lost.

The great point of general interest, however, is the crypt of the church belonging to the convent of the Capucins, for there lie interred the imperial family of Austria. The vaults are on this day open to the public; and we have spent a considerable time within their gloomy recesses, both for the purpose of looking our-

selves at this receptacle of the royal dead, and for that of watching the use made of this annual privilege by the people.

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

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

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

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

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

THE CHURCH.

TORONTO, SATURDAY, OCTOBER 31, 1840.

We have had the gratification of attending the fourth Session of the MIDLAND CLERICAL ASSOCIATION, which was held at Kingston last week,—a gratification, combined as it is with the means of so much improvement, which we are at all times unwilling to forego. The proceedings of the meeting were commenced with Divine Service in St. George's Church, on the evening of the 20th instant, on which occasion, as the appointed preacher was, from uncontrollable circumstances, absent, the duties of the pulpit were assumed by the Rev. R. D. Cartwright, the Assistant Minister of the parish. The lateness of the season, and the peculiar unfavourableness of the weather, prevented the attendance of many of the brethren who reside at a distance; and by those who did attend from the parishes more remote from the appointed place of meeting, the journey was undertaken with no inconsiderable sacrifice of comfort. This circumstance gave rise to a proposition, —not however very formally put or very elaborately discussed,—that the Association should be divided, the clergy of the Newcastle District forming one, and those of the Midland, Prince Edward, and Hastings Districts another. The project of division was entertained also upon another ground,—the difficulty, from the increasing number of the members of the Association, of meeting without inconvenience at one place, especially when all are happily allowed to be present. For to this circumstance is mainly ascribable the necessity which has sometimes existed of appointing the church or the vestry as the place of meeting, instead of what, with the character and objects of these Associations, we cannot but deem the more appropriate place, the study or the drawing-room of the Rectory. Objections to this proposal were, however, started,—as serving to separate those who had long been united in this affectionate intercourse, and to diminish the benefit and the pleasure which, in its aggregate and undivided capacity, the Association had ever been the means of affording. This objection was met at once in the spirit with which it was proposed, and the project of a division was cheerfully laid aside, until circumstances of a more pressing nature than at present existed should arise to induce its adoption.

On Wednesday, the 21st, only six members of the Association were present; but the discussions entered upon were pursued with great earnestness and with much satisfaction to all who shared in them. A long conversation was held upon the doctrine of Justification by Faith, in opposition to the Romish views of that essential tenet as contained in their formularies of worship, and especially as promulgated in the decision of the Council of Trent. At the present day it is important that the watchmen of Israel should be furnished with the means of giving to every man a reason of the hope that is in him; more particularly, as the advocates of Romish error have latterly assumed a more than wonted boldness, and are flinging the challenge to their opponents with a defiance and a hardihood that could scarcely have been anticipated so soon, even by those who augured the most gloomily of the fatal concession of 1826. It is right, therefore, that the Protestant defenders of the truth,—in so many cases rendered of none effect by the traditions of men,—should look to their armour and steadily watch the advances of the foe. To expose the delusions of Romanism by reflecting upon them the bright light of truth, is a duty to which, at the present moment, Protestant ministers are not allowed to be insensible; while, it is scarcely necessary to add, this advocacy of

truth can be zealously pursued without the slightest compromise of the gentle charities of life. We may manifest to the sight of a frequently misjudging world that we love the Romanist, while we abhor and do our best to break down the delusions by which the Romanist is blinded. There can be no legitimate compromise between truth and error; and if a gentle disposition, a shrinking from publicity, or a love of quiet should prompt to an inactive and unresisting contemplation of the progress of error, the minister of the Church should be reminded of the inconsistency and the sinfulness of this apathy as often as he re-peruses his Ordination vow to "be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word."

The exercises of Wednesday were concluded with Divine Service in St. George's Church, when a very excellent sermon on the duty of co-operating with Missionary exertion was preached by the Rev. J. Shortt, from Matt. xix. 19, "Thou shalt love thy neighbour as thyself." The weather, however, at the close of this day proved so extremely unfavourable, that very few persons were present to be benefited by this clear and forcible exposition of the duty, in its widest sense, thus laid down by our Lord.

In the course of the deliberations during the morning of this day, the following very pleasing and touching letter from the Rev. A. F. Atkinson was read:—

"To the Members of the Midland Clerical Association.  
"My dear Brethren,—Having been appointed to the charge of a Parish beyond the bounds of this Association, it becomes my duty to resign into your hands the office of Secretary to which I was nominated by your unanimous suffrages at the commencement of the Society.  
"But I feel that I have a much more painful task to perform in bidding you all farewell! I can truly say that I leave you with the sincerest regret; for amongst you I was always happy, and towards you all I bear, and shall ever bear, the most affectionate regard. But though 'absent from you in body,' I trust I shall ever be 'present with you in spirit.' I am still one with you in Christian affection,—one in holy brotherhood,—one in earnest desire for the glory of our Divine Master, and the prosperity of His Church; and if circumstances permit, I may yet again have the happiness of being one amongst you. But should this be denied, I look forward with humble hope to the privilege of sitting down with you at the heavenly banquet in the kingdom of our Father.  
"And now, my dear brethren, I bid you once more farewell! The blessing of God rest upon you in public and in private, in your families and in your parishes; and may He at last bring us all, through the merits of his beloved Son, to the glories of His everlasting kingdom!  
"So prays always  
"Your affectionate brother,  
"A. F. ATKINSON."

Bath, October 12, 1840.  
This letter having been read, the Rev. S. Givins was unanimously elected Secretary to the Association, and the following resolution was passed in reference to the resignation of the Rev. A. F. Atkinson:

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

The recent trials of the Church in the loss of so many of her valued ministers during the past summer, naturally engaged the deep and painful attention of the assembled members of the Association, and the following resolution in reference to these great calamities was unanimously agreed to:—

"Resolved,—That whereas it has pleased Almighty God, in His inscrutable wisdom, to remove from this world in the brief interval of a quarter of a year, no less than three of our brethren of our Clergy of the Diocese of Toronto, the members of this Association desire to humble themselves beneath the afflictive hand of their heavenly Father,—beseeching Him to enable them to hear so loud a call to greater diligence in 'working the works of Him that sent them while it is day.' They desire likewise to express their cordial sympathy and Christian condolence with the congregations and families who have been so deeply and painfully bereaved by the recent visitations of God."

On the morning of Thursday, the 22d, the Association were favoured with the presence of another member, and the discussions were renewed which had chiefly occupied their attention on the preceding day. At seven in the evening they repaired to St. George's Church, to participate in the proceedings of a meeting to be held in furtherance of Missionary objects.—The chair was taken by the Assistant Minister of the parish, and a series of resolutions were moved and seconded by gentlemen present, laymen as well as clergy, and several animated addresses were delivered, illustrating the advantages of this combined action for so holy and important an object. The resolutions, unanimously passed, embraced a statement of the vigorous efforts made of late years by the Church of England to advance the cause of Christian Knowledge, and to promote the diffusion of the Gospel not only within the kingdom but in the Colonial possessions of the Empire. Upon this was grounded a very natural appeal to members of the Church in the Colonies themselves, to exert their energies and bestow a liberal share of their substance for the advancement of the same holy work. The result of the present meeting was the formation of a new Committee at Kingston in connexion with the venerable and excellent Society for Promoting Christian Knowledge, and combining with that object the Propagation of the Gospel amongst the Destitute Settlers of the District by one or more Travelling Missionaries.

The annexing a paper of this nature to the usual business of the Clerical Associations, is an important feature in their character and objects,—the adoption of which we feel to be a cause of sincere congratulation. It is absolutely necessary that the attention of the Christian public should be powerfully drawn to these objects, if we would have them no longer ignorant of their value and importance; and no better occasion can possibly be employed with this intent than those periods in which so many of the clergy are drawn together by the usual business of their Associations. A liveliness and spirit is always imparted by this public advocacy of a good cause; and if its success, under the Divine blessing, is mainly dependent upon enlisting the warm sympathies of the laity in its behalf, there can be no better means devised of awakening and perpetuating those sympathies than by calling them thus together, and after an earnest exposition of the benefits to be achieved from the success of the good work in hand, by soliciting their hearty and Christian co-operation in promoting it.

With every abatement for the disadvantages attendant upon the first commencement of a plan like the present, we cannot but regard the late Missionary meeting at Kingston as highly interesting in itself and the harbinger of great and blessed results to our Church, if the system thus auspiciously begun be zealously persevered in. It will add another and a very material benefit to the public advantages which, designed as they more immediately are for private edification, the Clerical Associations have already been found to produce.

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

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

It is not our province to enter minutely into the differences which have arisen between two religious bodies, with neither of which have we ourselves any connexion: we shall be no party, on either side, to the strife that has arisen; but we cannot refrain from saying that, under the circumstances of the case, it was utterly impossible for the British Wesleyan Conference any longer consistently to maintain that union. That the violations of pledged duty should have been so long overlooked, and that the most objectionable course of the *Christian Guardian*, during the perilous season of the autumn of 1838 and the winter of 1839, was not checked by some effective interposition on the part of those who were the legitimate censurers of its irregularities, is a mark of forbearance—to say the least of it— which to dispassionate and fair-judging people must afford evidence that the condemnation of its career has been no hasty act, but painfully and reluctantly arrived at.

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

On Sunday last, the 25th instant, the Lord Bishop of Toronto held his ordination in the Cathedral Church of this City. The following gentlemen were admitted to the order of DEACON:—  
Mr. Thomas Earle Welby, Student of Divinity, whose destination is not yet fixed.  
Mr. George Mortimer Armstrong, late of King's College, London: appointed to the mission of Lowth, in the District of Niagara.  
To the order of PRIEST was admitted:  
The Rev. Ebenezer Morris. This gentleman returns, for the present, to the duties of Travelling Missionary in the Johnstown and Bathurst Districts.

His Lordship was assisted in the ceremony by his Chaplains, the Rev. H. J. Grasett, the Rev. H. Scadding, and the Rev. G. Williams.

The funeral of the late much-lamented Colonel Halkett took place last Tuesday. Having been an officer in the army he was buried with military honours, and with that impressive solemnity which forms a peculiar characteristic of the soldier's funeral. This excellent young man, whose amiable qualities elicited the esteem of all who knew him, has fallen a victim to protracted illness, occasioned chiefly by assiduous application to business. The arduous duties of his situation he discharged with energy and untiring perseverance, and—as the mournful result too plainly demonstrates—with too little regard to his own health. His feeble constitution was, we understand, further impaired by a journey to Quebec, for the purpose of giving evidence at Captain Drew's trial. His loss has plunged into the deepest grief a large circle of attached friends, and indeed has cast over the whole of Toronto the gloom of sorrow and regret. The government, in him, has been deprived of a faithful and efficient officer, and the province of one who well deserves—though departed from this vale of tears—to be had in affectionate remembrance.

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

FURTHER EXTRACTS FROM OUR FILES BY THE PRESIDENT AND ACADIA.

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

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

A distinguished naval officer states to us that the sailors have no doubt that the Talavera was burnt by the painters cleaning their brushes in oakum, tow, and oil canvas, which, having been left in the ship, spontaneously ignited; for it appears that the work done in that vessel had been primed when the shipwrights left it about a week before the accident happened.—*Morning Chronicle*.

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

1 Princess Charlotte	104
2 Powerful	84
3 Gaucier	84
4 Thunderer	84
5 Bellona	78
6 Revenge	76
7 Cambridge	74
8 Asia	74
9 Implacable	74
10 Hastings	72
11 Bonbow	72
12 Edinburgh	72
On passage out—	
Rodney	92
Vanguard	84
Castor	86
Pique	86
Instant (at Gibraltar it is said)	86
Fitting—	
Britannia	120
Howe	120
Catania	84
Belleisle (no men)	72

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

Advices from St. Petersburg, of the 2d instant, estimate about one hundred the number of lives lost in consequence of the catastrophe which occurred on the 25th ultimo, on the Czarskokojsko railway.

DISTURBANCES IN ROME.—Letters from Rome, bearing date the 17th September, announce that a serious affray took place in that city a few days before. Some of the lower classes having assembled at the Piazza Barberina, began to sing revolutionary airs. The Pope's Carabiniere endeavoured to disperse them, and in the attempt one of the soldiers had a rib broken by a stone flung from the crowd. On the people's side one man was seriously wounded by a sabre in the breast. On the following day an assemblage of the same description took place at the Piazza Pasquino, so celebrated for popular gatherings and political manifestations, at Rome; and this time the Carabiniere, assailed by a shower of stones, were obliged to disperse it. It was said that no fewer than 2,000 inhabitants of Rome were about to set out for Monte Cavallo, to bear their remonstrances on the subject to the Pope himself.

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

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

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

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

L'Écho de Périgueux says—"Madame Laffage is destined for some time to keep alive public curiosity. It is said that there are eleven grounds for calling for the annulling the verdict of the Court of Assizes of the Corrèze. One of the principal, and which appears to be analogous to several cases in which the Court of Cassation have reversed decisions, is that of the death of Madame Laffage, the mother of M. Laffage, was dispensed with on the ground of her relationship with the prisoner, whereas all ties of relationship had ceased by the death of Laffage without issue.—We are assured that if the verdict which condemns Madame Laffage be annulled, the affair will be tried before the Court of Assizes of Périgueux, on account of our proximity to Tulle, which would save expense, our dependence on another Court Royale, and of our vast Palais de Justice, which offers at once security and accommodation. The affair of the diamonds will be tried at the end of October at Tulle. This affair derives new interest from the disclosures made by M. Bac, founded upon letters from Algiers, the authenticity of which is said to be denied by the parties involved in it."

FUNERAL OF HER LATE ROYAL HIGHNESS THE PRINCESS AUGUSTA.

Yesterday (Friday) being the day appointed for the solemn obsequies of the Princess Augusta, Windsor presented a scene of unusual stillness and solemnity.

The body lay in state at Frogmore during the day, and the public were admitted to see it between the hours of twelve and four.

Divine Service was performed in St. John's Church, Frogmore, in the morning; the church was crowded. The prayers were read by the Rev. Mr. Selwyn.

The whole of the procession was flanked by the 9th Lancers and 1st Regiment of Life Guards, on duty at Windsor, every third man bearing a flambeau.

The procession went forwards at a slow and solemn pace; the silence of the gazing spectators, the wailings of the funeral music, intermingled with the knells that now frequently smote upon the ear.

Upon the arrival of the funeral cortege at Windsor Castle, the cavalry filed off, and the procession was then flanked by the 60th (the King's Royal Rifle Corps) Regiment of Foot.

The weather was favourable, and the night being dark, the effect of the flambeaux flashing on the brilliant uniforms and glittering arms of the soldiers was singularly picturesque.

The official personages immediately began to marshal themselves in procession; and the clergy, with the Dean of Windsor at their head, all carrying lighted tapers, took their station at the gates of the chapel to receive the corpse.

The procession entered the choir, and as it moved, the service commenced by the choir singing, "I am the resurrection and the life." When the procession had entered the choir, the doors commenced to be opened.

When the time came for lowering the coffin, it was let down into the entrance to the passage to the Royal vault. The pall was taken off, and the coronet and cushion were replaced on the coffin.

The service was then concluded, and the Garter King of Arms proclaimed the style and titles of the deceased Princess.

The procession then left the chapel, but not either in the same order or by the same path by which it entered.

The Duke of Cambridge, and his son Prince George, descended into the Royal vault, and stayed there some time contemplating the remains of their deceased relatives.

The Princess Augusta. From the Morning Herald. Her Royal Highness was in her 72d year, having been born on the 8th November, 1768.

The event of the Princess Augusta's birth gave the corporation of the City of London an opportunity of approaching his Majesty George III., which they did with a better grace than on some preceding occasions.

The sweet temper and amiable disposition of her Royal Highness both in childhood and after life, made her at all times a favourite with the various branches of the Royal family.

The high respect and affectionate regard in which the late Princess Augusta was held by all classes throughout Windsor and its neighbourhood, is evident from the manifestation of regret at her Royal Highness's decease which is visible at every turn.

Disdain'd to weigh too nicely the returns Her bounty met with. Like the liberal gods, From her own gracious nature she bestow'd, Nor stopp'd to ask reward.

Her Royal Highness's charity was as unbounded as it was unostentatious; her means, upon many occasions I could refer to, painfully compelling the illustrious Princess to restrain her benevolence in order to be just to herself.

Her house was known to all the vagrant train; She hid their wand'rings, but relieved their pain.

Now, every man of business will naturally ask himself, what is the next step in this progress? Clearly, it is towards an absolute minority.

It cannot present to the House a more satisfactory illustration of the improvement which has taken place in the condition of the labouring classes who have emigrated to Upper Canada, than by stating the general recapitulation of a statistical return.

These 129 families consist of 436 persons. They are now in possession of 100 houses; they have cleared 2820 acres; they possess 428 head of cattle, 41 sheep, 9 horses, and the aggregate value of their property was found, in the spring of 1840, to be £22,658.

Now, it is to be remembered that this report presents the least favourable view of Canadian emigration, because no account has been taken of the property of those who have regularly paid their instalments to the company; and it may therefore be inferred that if such be the condition of those who are in arrear, much more satisfactory must be the state of those settlers who have been able regularly to discharge their liabilities to the company.

What has become of that state of things? Will the most exultant of the ministerialists of 1840 venture to deny that the seven years which have elapsed have made a woful change, or that few things can offer a more striking contrast than the palmy estate of Whiggism in 1833, and its drooping and despairing plight in 1840?

In 1833, as we have already said, the Whig ministry enjoyed a complete ascendancy in Parliament. The chief divisions of that year were these:—

Table with 3 columns: Issue, For, Against. Includes Irish Church Bill, Admission of Dissenters to Universities, Irish Tithe Bill.

In 1834 the appropriation clause first began to show itself; and here we trace the beginning of declension, in strength as well as in principle.

Table with 3 columns: Issue, For, Against. Includes Irish Church Bill (Appropriation clause), Irish Tithe Bill.

In 1836 they opened with more courage. Continuance in office had added somewhat to their strength. The chief divisions of this year were these:—

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In 1837 the session began in a still more promising manner, but it declined towards the close.

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In 1838 the Whigs had again a Parliament of their own—a House of Commons elected under Whig influence. But their strength was rapidly fading away.

Table with 3 columns: Issue, For, Against. Includes Foreign Policy (Lord Sandon), Church Leases, Church Instruction, Irish Tithe Bill, Irish Corporation Bill.

In 1839 matters became still worse. The divisions of this session were as follow:—

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The ministerial majority, then, seemed, for all practical purposes, to have fallen down to about 5, 10, or 15 votes. Still, however, they were not actually left in a minority on any important question.

Table with 3 columns: Issue, For, Against. Includes Sir J. Y. Buller's motion, Mr. Herries's motion, Mr. Liddell's motion, Sir J. Graham's motion, Ludlow's Bill, Lord Stanley's Bill, Lord Stanley's Bill, Lord Stanley's Bill, Lord Stanley's Bill.

So that on these 10 great divisions ministers could muster only 2472 votes, or 247 in each, on an average; while the opposition brought forward 2517, or 251 in each, on an average.

Can anything be more clear than that, to all practical purposes, the Whig majority is wholly annihilated? There is, however, one view of the question which cannot be forgotten. It is this—their progress downwards has been unceasing. Year by year their majorities have declined.

Now, every man of business will naturally ask himself, what is the next step in this progress? Clearly, it is towards an absolute minority. But what follows then? We cannot tell with any precision, considering the extraordinary character and doings of the persons in question; but, at all events, there is every probability that the incubus which has so long oppressed the country must shortly drop off by its own weight.

EMIGRATION. PLAN ADOPTED BY THE UPPER CANADA COMPANY. (From Mr. S. O'Brien's Speech.)

I cannot present to the House a more satisfactory illustration of the improvement which has taken place in the condition of the labouring classes who have emigrated to Upper Canada, than by stating the general recapitulation of a statistical return.

These 129 families consist of 436 persons. They are now in possession of 100 houses; they have cleared 2820 acres; they possess 428 head of cattle, 41 sheep, 9 horses, and the aggregate value of their property was found, in the spring of 1840, to be £22,658.

Now, it is to be remembered that this report presents the least favourable view of Canadian emigration, because no account has been taken of the property of those who have regularly paid their instalments to the company; and it may therefore be inferred that if such be the condition of those who are in arrear, much more satisfactory must be the state of those settlers who have been able regularly to discharge their liabilities to the company.

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3d. Moved by Mr. J. V. Boswell, seconded by Mr. Stiles: Resolved—That it is with equal surprise and regret this meeting learns that an attempt has been made, by impugning his motives, to destroy the influence of his precepts on Sunday last, in advertising in his sermon to certain gross irregularities and nightly depredations committed by thoughtless and dissolute persons, and which have for a long time been patiently borne by a number of the inhabitants of this town.

4th. Moved by Mr. Jackson, seconded by Mr. D. McKyes: Resolved—That we should be wanting in our duty as Christians, did we not by our hearty support upon this occasion no less shield him from insult than the cause of morality in general from so gross an outrage.

5th. Moved by Mr. Ass Burnham, seconded by Dr. Goldstone: Resolved—That the faithful and fearless discharge of his duty upon the occasion referred to, as well as at all other times in which the Revd. Gentleman has not shunned to stem the onward course of vice, by a well-timed and fearless reference to the growing sins of the town, demand our unqualified approbation, and the most earnest and zealous support from his congregation, and every man of right feeling, upon all future occasions when he may think it necessary in the discharge of his duty to reprove and restrain vice.

6th. Unanimously moved and carried: Resolved—That as an acknowledgment on the part of his congregation of the unwearied labours and exertions of the Rev. A. N. Bethune amongst us for 13 years, a testimonial of respect be presented to him.

7th. Unanimously moved and carried: Resolved—That the Honourable Zachary Burnham, the Honourable Walter Boswell, G. S. Boulton, Benjamin Clark, Benjamin Throop, R. D. Clatterton, and Henry Luttan, Esqrs., be a Committee to approve of the design and obtain subscriptions for that purpose.

To the Rev. A. N. Bethune, Rector of Cobourg, &c. &c. &c. REVEREND SIR, We, the members of the Church of England, residing in the Town of Cobourg and its vicinity, beg to offer you the meed of our unfeigned respect for your uniform exemplary walk as a Christian man and a Minister of the Gospel which, during so many years, has marked your course amongst us.

We regret that an occasion should have offered to render this address necessary, and whilst we are sure that we rightly estimate your character in believing that you would willingly forego the prominence which this public manifestation of your parishioners will give to your conduct as a Minister of the Gospel of Peace, yet we are no less assured that you will readily appreciate the necessity of it, and accord to us the sincerity of the motive by which we are actuated.

We do not approach you, Reverend Sir, in strains of adulation and praise, knowing that your "Reward" is from a higher source, but we deem it an imperative duty to support you in the faithful and fearless course which, as our watchman, you find it necessary in the degeneracy of the times to pursue, in boldly opposing to vice, the independent and unconquerable spirit of a true reformer.

What we willingly drop any further allusion to the painful cause of this address, we beg to assure you, Reverend Sir, that you may not only rely upon our supplying that shield against detraction and insult, of which you are deprived by your calling, but also upon our best efforts by example and Christian forbearance, to aid and further your exertions in the cause of religion and morality. And that you may have wisdom from above to guide and direct you, and strength to persevere in the faithful and zealous discharge of the arduous and painful duties of your holy office, is the fervent prayer of your affectionate parishioners.

REPLY. To the Members of the Congregation of St. Peter's Church, Cobourg, and other Members of the Church of England in its vicinity. CHRISTIAN BRETHREN: I thank you very cordially for the kind manner in which I find myself, at the present moment, surrounded,—by so many of the oldest and most respected members of my congregation,—and for the very gratifying Address (a compliment as unexpected as it is undeserved) which has just been presented to me.

Although, as you delicately observe, a clergyman in the exercise of his duty, should not be influenced by the praise, any more than he should be discouraged by the fear of man, it is always gratifying to discover that his honest efforts are appreciated, and that, in the humble discharge of his sacred office, a reverence is manifested for the message from God that he delivers, and a concern evinced for the prosperity of the holy cause in which he is engaged.

It is scarcely possible that after a residence among you of more than thirteen years, my motives and intentions in the exercise of public duty should fail to be understood; and the present Address affords me pleasing evidence, that in whatsoever manner some may be disposed to regard the uncompromising exercise of what is oftentimes a painful duty, the congregation amongst whom I have the satisfaction to labour, place it to the right account,—to a jealousy for the cause of truth, and the glory of God, and to an unfeigned and anxious desire for the present and future welfare of immortal souls.

During the long period of my residence among you, conscience bears me witness that "I have not shunned to declare unto you the counsel of God," and that my public and private exhortations have been, at the least, so intended as to convey to those who hear me the practical influence of that Gospel which is "the power of God unto salvation to them that believe." That message, I know too well, has at the best been feebly and ineffectually delivered; and I feel, as sensibly as can the humblest of my hearers, the extent of those short-comings and misdoings with which, during our imperfect and probationary state, man's best services and exertions will always be accompanied.

The Ambassador of the Lord would manifestly be wanting in his duty, if he did not endeavour to adapt his public discourses and his private admonitions to the correction of any prevailing vice or irregularity of the times; and he would be more culpable still, if any worldly consideration should cause him to shrink from the bold and faithful discharge of this duty. Nor can I here avoid the expression of my conviction, that the rebuked sinner will, at the appalling hour of approaching dissolution, confide most in the consolations as well as in the instructions of that spiritual counsellor who has most faithfully portrayed the enormity of his offences against God, and the terrors of a wretched eternity which those unrepented transgressions are provoking. It would ill befit him, then, by any present compromise, with the friendship or the enmity of the world, to withhold repentance where it is needed, or to "prophesy deceit" to the perishing soul.

I repeat it, brethren, that I rejoice at the present expression of your approbation of such a course; and I hesitate not to declare that in receiving this evidence of your cordial and unsolicited support, I thank God and take courage.

The growing prevalence amongst those whom you have termed the "thoughtless and dissolute" of our community, of those vices and irregularities which have led to outrages so serious upon the quiet and the decencies of society, has made me feel it a solemn duty to lift up my voice against them. And how much the sober-minded and well-principled of the community have been shocked by more injurious than ever, also, immediately following this public rebuke in the house of God, the present Address, and the Address with which you have honoured me, affords the fullest evidence. Although the laws are the proper avengers of these aggravated injuries to society, it is refreshing to perceive that you have come forward in your character of Christian citizens, to express your abhorrence of these violations of moral purity and of Gospel principle, and to support by your encouraging voice the servant of the sanctuary who dares publicly and solemnly to denounce them.

To one conviction, brethren, I feel that we must all, more powerfully than ever, be forced by such occurrences,—that there can be no such thing as stable moral virtue or even moral propriety, which is not based upon the great principle of faith in the Redeemer.—This is the only enduring principle upon which human excellence or the social good can be built; and if we forsake that foundation, we shall soon discover a wreck of the most showy superstructure that can be raised. Our example, then, must be conjoined with our precepts to live as becometh the Gospel of Jesus Christ,—to do honour to our profession as believers in his adorable Name,—and, in dependence upon Divine grace, to "let our light so shine before men that they may see our good works and glorify our Father which is in Heaven." Manifesting to the world that we are influenced by the truth as it is in Jesus, and evincing to all around us that our conduct and conversation are regulated by Christian principle, we shall, believe me, adopt the only course of rendering vice detestable and virtue desirable. No artificial means, built up upon mere human devices,—not all the recreations and amusements, usually deemed innocent, which may be furnished, in a spirit of kindness, to divert the youthful mind from the gross indulgences of passion,—none of these things, let me solemnly assure you, can permanently or adequately effect the object intended, apart from what I must term the germinating principle of Christian duty. We may, by such artifices, decorate and gild the sepulchre, and render it less repulsive to the passing observer, but the inward depravity remains uncorrected and undisturbed.

It must certainly, brethren, be a source of regret and pain to us all that the good name of our town, long so peaceful and orderly, should be in danger of detraction from the occurrences to which we have alluded; and it is but a very slight diminution of the distress we feel, that the alleged perpetrators of these evil deeds are, few of them at least, the moral growth of our own community; but painful as the whole circumstances are, I indulge the hope that the stand you have taken against these violations of Chris-

tian duty will, with the Divine blessing, have a salutary influence not upon our neighbourhood alone, but upon the moral condition of the country at large. Vice and indecorum are by no means confined to a corner of the land; and the virtuous and the christian-minded every where will thank you for bearing this testimony against the errors and the waywardness of an un sanctified disposition.

I have again, brethren, to thank you for the present manifestation of your confidence in the rectitude of my intentions in the discharge of ministerial duty; and nothing more forcibly than the present occasion could convince me that you regard my many and acknowledged deficiencies and imperfections with an indulgent eye. In so long a course of service amongst you, I necessarily miss from the assemblage around me many, both old and young, who were endeared to us all by the brightness of their Christian example, and whose mortal remains are resting in the adjacent habitation of the dead; yet I earnestly express my hope and prayers that you, brethren, by whose presence I am now strengthened and encouraged, may long be spared by a merciful God to be a blessing to this community and a support to His Church. And while I pray for the Father of Mercies may take you and yours into his holy keeping, I feel a deep conviction that for "ALL who have erred and are deceived," your application to the Throne of Grace will be united with mine, that God would have compassion upon them and turn their hearts.

A. N. BETHUNE. Rectory, Cobourg, Oct. 17th, 1840.

THE EPISCOPAL CHURCH OF ST. GEORGE. The undersigned, forming the Committee for the building of this Church, take the present opportunity of acquainting the public that it is their intention, as soon as sufficient funds shall be raised, by donation and subscription, to proceed to the erection of the Church on the site on the north-east corner of the block belonging to Andrew Mercer, Esq., on King Street, opposite the Hospital, which that gentleman, with a truly Christian liberality, has agreed to vest in the Lord Bishop of Toronto, his honor the Vice-Chancellor, and the Honourable John Henry Dunn, as Trustees for the proposed object. A single remark will suffice to show the very urgent need which exists, that the Committee should execute the trust reposed in them with all the promptitude which the means to be placed at their disposal may enable them to use. Of the population of this city and its vicinity, about six thousand belong to the Episcopal communion, of whom about one thousand five hundred only can be accommodated at Divine worship at the Cathedral of St. James, thus leaving so large a proportion as upwards of four thousand of their brethren virtually excluded from a participation in the rites and ordinances of their Church.

To remedy in some degree an evil so deeply to be lamented, by providing Church accommodation for a portion at least of the population thus deprived of the public ministrations of the Church, the duty and inclination of the Committee alike call upon them now to devote their most strenuous efforts. Pursuant to public advertisement, several plans have been submitted to the Committee, and they have adopted that proposed by Mr. Young, the Architect, which an experienced builder has offered to execute at a sum not exceeding £3,500. This amount the Committee now propose to raise by means of donations, and 150 shares of £25 each, for which interest, not exceeding six per cent, will be payable out of the few-penns, after defraying the Minister's stipend; and, in subjoining a list of the present donors and subscribers, with the amount contributed by each, the Committee would now call upon their fellow-citizens, with all the urgency which the important nature of the object demands, to come immediately forward and co-operate in the present undertaking, by making donations or taking shares, with a liberal proportion to their means, and which, it is hoped, may at the same time prove in a great degree, if not altogether, commensurate with the wants of the population, desirous of enjoying the privileges of our Church communion.

Persons desirous of making donations or taking shares, will be good enough to signify their intention, and the amount for which they may become donors or subscribers, to F. T. Billings, Esq., at the Court House, or to any member of the Committee.

H. J. GRASSETT, Chairman. ROBERT S. JAMESON. F. T. BILLINGS. H. BOYS. HENRY ROWSELL. Rectory, Toronto, 23rd October, 1840.

LIST OF PRESENT DONORS AND SUBSCRIBERS. DONATIONS. His Excellency Sir G. Arthur, £30 0 0. Mr. Hephurn, £25 0 0. Mr. J. C. H. Arthur, £20 0 0. Mr. John Craig, £25 0 0. The Lord Bishop of Toronto, £25 0 0. Mr. John H. Dunn, £50 0 0. Mr. Joseph Beckett, £5 0 0. Mr. F. T. Billings, £50 0 0. The Hon. J. H. Dunn, £5 0 0. Dr. Boys, £25 0 0. Mr. George Walton, £5 0 0. Mr. G. Denton, £5 0 0. Messrs. Brooks, Brothers & Co., Montreal, £5 0 0. Mr. H. Rowsell, £25 0 0. Messrs. Gilmour & Coulson, 1 5/8 Mr. George Moore, £25 0 0. Andrew Mercer, Esq., 25 0 0. Captain Strachan, £25 0 0. Mr. W. Lee, £25 0 0. Mr. Richard Taiton, £25 0 0. The Vice-Chancellor, £50 0 0. The Hon. John H. Dunn, £50 0 0. Mr. Robert E. Burras, £25 0 0. The Hon. Judge Hagerman, £25 0 0. Dr. McCaul, £25 0 0. Mr. T. Young, £25 0 0.

Earthen, China, and Glassware Establishment, No. 10, New City Buildings, NEARLY OPPOSITE THE ENGLISH CHURCH, KING STREET. THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are handsome China, Tea, Breakfast, Dinner and Dessert Sets; Japan and fine Printed and Coloured Papers; Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. JOHN MULHOLLAND & Co., 11-12

A LADY accustomed to Tullin (lately arrived from the old country) is desirous of obtaining a situation as GOVERNESS in a respectable family, has no objection to the country.—Letters post paid, addressed F. M. Box 150 Post Office, Toronto, October 17, 1840.

NOTICE is hereby given, that the Partnership heretofore existing between the undersigned is this day dissolved by the mutual consent of all persons indebted to the firm are requested to pay the amount of their accounts forthwith to W. M. Westmacott, by whom the amount of their Deposits, Shares, Japan and fine Printed and Coloured Papers, Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. JOHN MULHOLLAND & Co., 11-12

THE undersigned begs to return thanks to his friends, and the public generally, for the favours conferred upon him while in the firm of Westmacott & Lewis, and to inform them that (having withdrawn from that firm) he is now about commencing business as a COMMISSION AGENT, and he flatters himself that, from the long experience he has had in business generally in the colonies, he will be enabled to afford satisfaction to those with whom he may have any transactions. FRANCIS LEWIS. 13-14

THE Subscriber begs to inform the Ladies and Gentlemen of Toronto and its vicinity, that he will receive during this month his supply of Fancy and Staple Dry Goods, suited to the approaching season: Consisting of French and English Merinos, plain and figured Mousseline de Laines and Châles, Hosiery, French Kid and Lace Gowns, Prints, bleached Cottons, &c. W. M. WESTMACOTT. 13-14

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LETTERS received during the week ending Friday, Oct. 30:— Revd. Thos. Greene, add sub: Revd. John Flood, add sub: A. T. Newbury, Esq; (we have not a copy of 27, vol. 3, the others are sent); M. W. Brown, Esq., rem. in full vol. 4: Revd. A. N. Bethune, rem. by A. Davidson, Esq., add sub. The following have been received by the Editor:— Rev. S. Givins, rem. in full all subs. on vol. 3; Rev. R. D. Cartwright, rem.; J. Kent, Esq. (Oct. 1); Rev. C. Carver (Sept. 23); H. Rowsell, Esq. with parcel; Mr. J. G. P. McKenzie.

CHURCH CALENDAR.

Nov. 1.—20th Sunday after Trinity and All Saints.
8.—21st Sunday after Trinity.
15.—22d do. do. do.
22.—23d do. do. do.

ALBAN, A TALE OF VERULAM.\*

CHAPTER X.—THE MARTYRDOM.

Scarcely ten days had elapsed since Alban had passed through the streets of Verulam in a festive procession, and drawn upon him the admiring gaze of the applauding multitude. Again he was going through the same streets, the principal figure in a very different procession. Still as before the balconies and house tops were thronged with spectators, and a vast multitude rolled along in company with him. But very different were now its exclamations. Alban was deeply struck with the contrast. He felt the utter inanity and worthlessness of that applause which had so delighted his unregenerate heart, and saw the unsteady course of the world which he was leaving. But above all he acknowledged the unbounded mercy of God, when he remembered that he then rode in a splendid pagan spectacle, the stoutest champion of heathenish abominations. He was now giving all the testimony in his power to the truth and glory of the true and only God. He had been deemed by his heavenly Master worthy to be a witness to his Gospel, and to lay down his life for his sake.

How different was the ineffable peace of mind which he now enjoyed, from the feverish excitement of the vanity of that hour. One thing alone did he regret—that his father had not lived to taste together with him of such exceeding blissfulness. Thus occupied in his thoughts, he heeded not the execrations of the crowd, he was not even sensible of the annoyance. The procession moved but very slowly, owing to the great pressure of the throng, and it was long before they could clear the narrow outlet of the town-gates. When they had emerged, a strange sight presented itself to them. The Verulamians found themselves but as a drop amid an immense sea of Britons. It seemed an army for numbers; and the foremost line held in their hands tall boughs with their leaves on, and dressed moreover with wreaths of many-coloured ribbons. Some alarm seized the Romans at first, and the officer (who was still Lucius) was just about sending for a reinforcement, when the innumerable host, seeing Alban advance from underneath the gateway, all at once dropped on the knee in respectful salutation, while the foremost prostrated their boughs upon the ground. As the procession advanced, these latter completely enclosed Alban and his guard, and seemed to form a guard of honour around him.

Alban thought that he recognized among them several faces which he had seen in the hut; nor was he mistaken; the multitude consisted of British Christians. A report, flying with the swiftness of lightning, had spread in every direction, announcing that Alban, the wealthy and influential Alban, the chief Roman in Verulam, the stout champion of Paganism, was standing for judgment before the magistrate on the charge of Christianity. Immediately every British follower of the Gospel rose up and hurried towards Verulam. So great was the crowd that flocked to the gates, that the guard thought it prudent to refuse admission. They did not insist, but waited very patiently without, determined to escort the martyr (should he turn out such) to the place of execution. No sooner therefore did they hear the shouts and execrations of the multitude within the walls, than, certified of the result, they exultingly prepared to conduct him on the road to his coronation.

It did indeed resemble a triumphal procession, except that there was no pomp of war, but only the simple emblems of innocence and peace. Alban seemed the conqueror, Lucius and his guard the captives. In a short time the whole multitude had arrayed itself and accompanied him in most regular order. On they marched in respectful silence, until a stream, crossed by a narrow bridge, threatened to break their array. But immediately, as if according to a plan already arranged, the crowd defied off to the right and left, leaving the bough-bearers only to attend Alban along the bridge. Having waded through the stream, they rejoined the procession on the other side. When they had re-arranged their ranks, they commenced the song of triumph, which was sung by the bough-bearers, while the chorus was taken up in a deep voice of thunder by the whole multitude. It ran as follows:—

Speed to glory, martyr, speed thee!
Haste thy crowned peers to meet;
Scraps flutter down to lead thee,
Tracks of brightness bear thy feet.
Speed to glory.

Vain the heathen's rude despite;
From thy blood fresh roses grow;
From thy pureness lilies white;
Spring to deck thy sainted brow.
Speed to glory.

Angels clothe thy deadly block;
Tyre is sham'd before its pall;
Sworn! thine agonies unlock,
Gates that open glory's hall.
Speed to glory.

On to glory, martyr, on,
Hallelujah! Satan leaves thee;
Gone are all his trials—gone:
Hallelujah! Christ receives thee.
Speed to glory.

Lucius, the Roman officer, looked surprised at all this rude pomp. Yet he saw no reason to put a stop to it; so far from it he felt himself sensibly affected at the sight of the simple honours which the people were paying to their champion, and by the solemn sound of the 'Glory!' and 'Hallelujah!' which rang around him. Thus they slowly proceeded, until they reached the centre of the meadow which has been already mentioned as the place of exercise for the youth of Verulam. This was the appointed place of execution, and here the scaffold and block were awaiting the martyr. After a glance thrown at them, he looked towards his own house, fixed his eyes upon the window whence his dying father had looked out: what a crowd of events had passed since that day. He then turned to his father's monument, which was a conspicuous object hence. The sun was shining most beautifully upon it. "How wondrous are thy ways, O God," Alban inwardly ejaculated; "through what a providential track of events and thoughts hast thou brought me hither! Pleasant has been the journey, and now thou layest me to rest, like a weary labourer.—Thankfully do I bless thy holy name for it."

He then addressed himself to the officer: "Lucius! we have been friends; by that friendship I entreat you to receive my last words. You have known me long and well; too long and too well to suppose that I have taken up these opinions lightly. You yourself have often complimented me upon a cool dispassionate judgment, a wary disposition, and enquiring spirit. Can this then be but an idle tale for which I am content to die? Think of this, turn it over in your mind when I am gone. Then, when this hour shall have past away, and I shall live but in your remembrance, perhaps a kindly feeling may revive, and bring back to your mind your friend's

qualities. Then, perhaps, you may think it worth while to enquire what could induce me to the course which I have taken. O, may God guide you, and may we meet again in everlasting friendship." Lucius was strongly affected; he put his hand over his eyes and was silent.

Alban then looked round upon the crowd of Britons, which formed an immense circle round the block—"Brethren," he cried, "I come to die for the truth as it is in Christ Jesus: recommend my spirit unto him." At these words the whole multitude fell down on their knees, and engaged in prayer. Lucius and his men were left standing in mute astonishment, looking like a clump of forest trees amid a boundless expanse of copse-wood.

It was now the afternoon. The sun, which could only now and then shoot forth a partial gleam through the thick mass of clouds which was coursing rapidly along the face of the sky, at this moment, as if he had reserved himself purposely for it, shed a flood of full radiance upon the assembly. It was greedily received, with upturned faces, as a glad omen of the realms of bright and unfading light to which the martyr was hastening. One deep Alleluia arose, and then all was deathlike silence. The crowd still continued on their knees, and earnestly watched the last motions of Britain's protomartyr.

He now advanced to the block. Having thrown off his cloak, it was received and folded up with reverent care by the leader of the bough-bearers. The Presbyters of the Church next came up to him, and gave him the last kiss of peace in the name of the Church of Verulam. Having joined him in his last ejaculations they retired to their former stations. The block seemed more like the throne of an eastern king than an engine of death. Within the circle, which was respectfully left empty around it, the boughs were laid prostrate on the ground, and the road to the block had been strewn with the cloaks and mantles of the faithful. Alban took his farewell look at this affectionate assembly, and for the first time desisted in its foremost rank the wild British boy, the servant of the old Druid. The lad was looking at him with fixed earnestness, and with a countenance strangely divided between earthly grief and spiritual joy. He seemed to court some notice from Alban, who loosened his girdle, and with a smile of brotherly recognition flung it to him. He caught it with a look of indescribable joy, kissed it fervently, and placed it round his body.

This was Alban's last act; in a few moments the axe descended, and he was crowned with martyrdom. The faithful guard of bough-bearers stood round the body, which was reverently laid out on a bed formed by their boughs, and covered with the cloaks and mantles. At night they buried him on the spot where he had fallen. Within the ensuing year the grass had grown over the tomb, and the former companions of the saint often wrestled or threw the coil unwittingly over his grave.—But his last and constant friends had not neglected to set certain marks whereby to distinguish the spot; and often at night, when the Verulamians were shut up within their walls, the faithful would assemble round the grave, and join in rendering thanks to God who had given them so encouraging an example.

Thus passed twenty-five years over the martyr's obscure resting-place, when a splendid Church, rich in all the glory of the architecture of the day, was reared upon the spot. With the customary solemnities it was named in memory of the saint, and in the procession on the day of dedication, were seen walking side by side, in the place of honour, as being among the few witnesses of the death of the blessed martyr, and clad in the ensigns of priestly office, Lucius, the Roman officer, and Einoon, the wild British boy.

Reader! I believe in no supernatural virtue of particular spots; but I do think that the mind must be cold indeed, or must violently suppress its natural feelings through a pre-conceived prejudice, which on such a spot can remain unmoved. Go to St. Alban's with a mind fully prepared, by previous information, to admit and entertain the admonitions of the spot, and I am sure that as you stand over the recorded depository of the bones of Britain's protomartyr, you will feel no usual fervour of devotion; that you will run over in your mind the glorious list of God's mighty mercies showered upon your native island, down from the day of the blood of this martyr to the present time; from the day when your country was an obscure eastern corner of the world, with the light of the Gospel faintly glimmering for the first time in it, to this hour when she stands at the head of the civilized world, the bulwark of the pure faith of Christ, and an abundant fountain of spiritual truth to the heathen; that you will thank the Lord of our Church for the long roll of names of holy men and mighty heroes which he hath given to come after this first and venerable name, and in the glorious pile, which records his services in the cause of our faith, and at the same time so strongly impresses us with a sense of the mercies which we are now so peaceably enjoying, will lift up your hearts in praise and blessing and adoration, in unison with the songs and supplications of its accustomed offices.

THE DERVISE.

It was on the confines of the desert, amid sterile and almost inaccessible rocks, that Ben Achmet, the Dervise, led a life of austerity and devotion. A cave in the rocks was his dwelling. Roots and fruits, the scanty product of the inhospitable region he inhabited, satisfied his hunger, and the fountain that bubbled up from the lower part of a neighboring cliff slaked his thirst.

He had formerly been a priest in a magnificent mosque, and scrupulously conducted the ceremonies of the Mohammedan faith; but, disgusted with the hypocrisy and injustice of those around him, he abandoned the mosque, and his authority as a priest, betaking himself to the desert to spend his days as an anchorite, in sanctity, self-denial, and devotion.

Years rolled over the head of Ben Achmet, and the fame of his sanctity spread abroad. In seasons of drought he supplied the traveller of the desert with water, from his little well. In times of pestilence he left his solitary abode to attend the sick and comfort the dying, in the villages that were scattered around, and often did he stanch the blood of the wounded Arab, and heal him of his wounds. His fame was spread abroad. His name inspired veneration, and the plundering Bedouin gave up his booty at the command of Ben Achmet, the Dervise.

Akaba was an Arabian robber; he had a band of lawless men under his command ready to do his bidding; large numbers of slaves, and a treasure-house well stored with his ill-gotten wealth. The sanctity of Ben Achmet arrested his attention; his conscience smote him on account of his guilt, and he longed to be as famed for his devotion as he had been for his crimes. He sought the abode of the Dervise, and told him his desires.—"Ben Achmet," said he, "I have five hundred camels ready to obey me; numbers of slaves at my command; and a goodly treasure house, filled with riches; tell me how to add to these the hope of a happy immortality?"

Ben Achmet led him to a neighboring cliff that was steep, rugged, and high; and pointing to three large stones that lay near together, he told him to lift them from the ground, and to follow him up the cliff. Akaba, laden with the stones, could scarcely move; to ascend the cliff with them was impossible. "I cannot follow

thee, Ben Achmet," said he, "with these burdens."—"Then cast down one of them," replied the Dervise, "and hasten after me." Akaba dropped a stone, but still found himself too heavily encumbered to proceed. "I tell thee it is impossible," cried the robber chieftain, "thou thyself couldst not proceed a step with such a load."

"Let go another stone, then," said Ben Achmet.—"Akaba readily dropped another stone, and, with great difficulty, clambered the cliff for a while, till, exhausted with the effort, he again cried out that he could come no farther. Ben Achmet directed him to drop the last stone; and, no sooner had he done this, than he mounted with ease, and soon stood with his conductor on the summit of the cliff.

"Son," said Ben Achmet, "thou hast three burdens which hinder thee in thy way to a better world. Disband thy troop of lawless plunderers; set thy captive slaves at liberty, and restore thy ill-gotten wealth to its owners; it is easier for Akaba to ascend this cliff with the stones that lie at its foot, than for him to journey onward to a better world, with power, pleasure, and riches, in his possession."

If the words of a Dervise, a blind believer in an erring faith, can command our admiration, how much more ought we to estimate and obey the words of Christ, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."—Heb. xii. 1, 2. Whether our possessions consist of power, pleasure, or riches, they must be sacrificed rather than be allowed to hinder us in our heavenly course, remembering that "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven."—Weekly Visitor.

POPISH TREASON.

In 1575, one of the Irish Lords being engaged in plotting an insurrection against his sovereign Queen Elizabeth, went to Philip II. king of Spain, on whom Pope Pius V. had conferred the dominions of the Queen, and sought assistance from him for the Irish Romantics. He then went to Rome, where, after some time, he obtained from the Pope a pardon for all the bands of robbers who then infested Italy, on condition that they should undertake an expedition to Ireland for the extermination of the see of Rome. An army thus composed was headed by a titular Bishop of Killalee in Ireland, and by the Jesuit Sanders; and they landed in Ireland not long after, bringing a bull from Pope Gregory XIII. in which all who should unite in rebellion against Queen Elizabeth were promised a plenary pardon of their sins. This expedition, however, entirely failed; but the same titular Bishop, a few years afterwards, is found introducing supplies of men, money, and arms from Spain, for the relief of the insurgents. Another schismatic, assuming the title of Archbishop of Armagh, came with orders from the King of Spain, that the Irish should revolt; and having excited a rebellion, he fell in battle with the royal troops. Ohely, called Archbishop of Tuam, was sent afterwards by one of the Irish chieftains to the king of Spain, whom he exhorted to invade and subdue Ireland. When the next insurrection broke out, we find Macrogan, a titular bishop and vicar of the Roman Pontiff, issuing an excommunication against all who should give quarter to the prisoners taken from the Queen's army. Macrogan caused all such persons to be put to death in his presence; and he at last fell in battle against the royal army, leading a troop of horse, with his sword in one hand, and his breviary and beads in the other.—Palmer's History of the Church.

The Garner.

FORMS OF PRAYER.

For the manner of using set and prescribed forms, there is no doubt but that wholesome words, being known and fitted to men's understandings, are sooner received into their hearts, and apter to unite and carry along with them judicious and fervent affections. Nor do I see any reason why Christians should be weary of a well composed Liturgy, more than of all other things wherein the constancy abates nothing of the excellency and usefulness. I could never see any reason why any Christian should abhor, or be forbidden to use the same forms of prayer; since he prays to the same God, believes in the same Saviour, professes the same truths, reads the same scriptures, has the same duties upon him, and feels the same daily wants for the most part, both outward and inward, which are common to the whole Church. Sure we may as well beforehand know what we pray as to whom we pray, and in what words as to what sense. When we desire the same things, what hinders we may not use the same words? Our appetite and digestion, too, may be good, when we use, as we pray for, our daily bread.—Some men, I hear, are so impatient not to use in all their devotions their own inventions and gifts, that they not only dissent (as too many) but wholly cast away and condemn the LORD'S PRAYER; whose great guilt is, that it is the warrant and original pattern of all set liturgies in the Christian Church. I ever thought that the proud ostentation of man's abilities for invention, and the vain affectations of variety for expressions in public prayers, or any sacred ministrations, merits a greater brand of sin than that which they call coldness and barrenness. Nor are men in those novelties less subject to formal and superficial tempers (as to their hearts) than in the use of constant forms, where not the words, but men's hearts, are to blame. I make no doubt but a man may be very formal in the most extemporary variety, and very fervently devout in the most wonted expressions. Nor is God more a God of variety than of constancy. Nor are constant forms of prayers more likely to flat and hinder the spirit of prayer and devotion, than unpremeditated and confused variety to distract and lose it.—King Charles the Martyr.

THE CREED.

Faith is rightly called a shield; when we are affrighted, run we to the creed, and say, "I believe in God the Father Almighty;" this will guard your soul from fear. If you are tempted to despair, guard your soul with the creed and say, "I believe in Jesus Christ his only Son our Lord;" that may secure your soul from despair. If you are tempted to pride, run to the creed, and a sight of Christ hanging upon the cross will humble you. If to lust or uncleanness, run to the creed, and see the wounds of Christ, and the remembrance of them, if any thing, will quench that fiery dart. If he is tempted to presume and grow careless, take up again this shield of faith, see Christ in the creed coming to judgment, and this terror of the Lord's will persuade men. In a word, the creed is a guard and defence against all the temptations of the world, all the fiery darts of the devil, all the filthy lusts of the flesh. Therefore, "above all take the shield of faith," said St. Paul, of which the creed is the symbol.—Bishop Sparrowe.

HUMAN LIFE.

Look then upon this world as one wide ocean, where many are shipwrecked and irretrievably lost—more are tossed and fluctuating; but none can secure to themselves, for any inconsiderable time, a future undisturbed calm. The ship, however, is still under sail, and whether the weather be fair or foul, we are every minute making nearer approaches to, and must shortly reach the shore, and may it be the haven where we would be! Then will it signify little or nothing whether we have gone down to the chambers of death by an easy and gradual descent, or have been violently pushed off the precipice of life; whether we have been tossed by storms or tempests, or had a smooth and easy voyage to the shores of everlasting rest. Let us then look forward to that life which is to come.—

Let us consider all the splendid amusements of this world as so many gay follies, if they interfere with our preparations for the next. Let us repose an unreserved trust in that Being, whose almighty power will protect us, whose unerring wisdom will direct our goings, and whose infinite goodness will overpay our slight sufferings with an unfading crown of glory.—Seed.

REGENERATION.

Regeneration is a real thing, and a heaven wrought thing, which cannot be frittered away by the grinding process of a German neology, without at the same time stamping in the dust and scattering to the winds all that is holy, and venerable, and precious in Christianity. I beseech you, therefore, tripe not and tamper not with the doctrine of regeneration—are ye changed creatures—are ye new creatures—can ye—oh, it is Eternity which hangs upon the answer—can ye see the kingdom of God? I will hear nothing of the difficulties of answering these interrogations—difficulties! bear with me yet a moment—I have spoken to you of heaven, of seeing, that is joy and rapture, things to be desired, things to be longed for, in the descriptions which the Bible has put forth of heaven—try yourselves by this simple criterion—ask your consciences whether you could take delight in beholding Christ, and in serving Christ, and in praising Christ? would such exercises be insipid to you? are they insipid now? and is it weariness to you to join even for a lonely hour in the communion of his people? If such be the case, then I am not your judge—but I ask you whether it is possible that you can see the kingdom of God, and I send you to your closets with the words of your Saviour ringing in your ears, "Except a man be born again he cannot see the kingdom of God."—Rev. H. Melvill.

DEPENDENCY OF CREATION ON GOD.

It is far more impossible for a creature to subsist without God, than for light to subsist without the sun. His fiat made them, and his fiat can unmake them again. Yes, he put his everlasting arms under them, and immediately raised them out of nothing, and holds them up in their beings. If he should take his everlasting arms from under them, they would lose their beings again, and presently drop down to nothing. As take a stone from off the ground, so long as you hold it, it will keep up; but let go your hold, and of itself it will fall down to the ground again, from which you took it. So here, God took us out of nothing: so long as he preserves us up holds us up, we subsist; but if he let go his hold, alas! in the twinkling of an eye we are where we were at first, in nothing.—Bp. Beveridge.

POLLY OF COURTING TEMPTATION.

It is a saying worthy to be wrote in the heart of every man, with the pen of a diamond, Eccles. iii. 26, That he who loves danger, shall perish by it. And that man who can be so sottihsly ignorant of the nature of things, as to think to learn sobriety amongst the debauched, chastity in the stews, modesty at balls and plays, and the like, will quickly come to leave his virtues behind him and to take the shape and impress of that mould, into which such courses and companies have cast him. For there is no such thing as gathering grapes of thorns, or figs of thistles: no turning the incentives of vice into the instruments of virtue; or growing holy by a kind of antiprimitism. He who will needs fight the devil at his own weapon, must not wonder if he finds him an over-match.—South.

DANGER OF TEMPORISING.

"Thy silver is become dross, thy wine mixed with water," says the Prophet Isaiah. How culpable, then, are those preachers who turn the wine of the doctrine of the inspired writings into water, if we may so express ourselves, by mixing with it the suggestions of our own imaginations, to the great injury of souls. To gain the good graces of those who listen to them, they flatter their propensities, and lead them away, by the compliance with which they discuss their vices. They weaken the holy energy of the Scriptures, which express so forcibly against every kind of evil; and, as if they had sworn the destruction of their auditors, they dwell upon nothing but the mercies of God, which they draw an exaggerated picture, and on similar topics which render more and more careless those whom they ought, with holy jealousy, to bring back, by every argument, to the fear of the Lord.—St. Basil.

TEACHING OF THE SPIRIT.

All the books and writings we converse with can but represent spiritual objects to our understandings; which yet we can never see in their own true figure, colour, and proportion, until we have a divine light within to irradiate and shine upon them. Though there be never such excellent truths concerning Christ and his Gospel set down in words and letters, yet they will be but unknown to us until we have a living spirit within us that can decipher them,—until the same spirit, by secret whispers in our hearts, do comment upon them, which did at first indite them. There be many that understand the Greek and Hebrew of the Scripture, the original language in which the text was written, that never understood the language of the spirit. There is a flesh and a spirit, a body and a soul, in all the writings of the Scripture. It is but the flesh and body of divinity truth that is printed upon paper, which many motes of books and libraries do only feed upon; many walking skeletons of knowledge that bury and entomb truths in the sepulchres of their souls, do only converse with, such as never did anything else but pick at the mere bark and rind of truths, and crack the shells of them. But there is a soul and spirit of divine truths that could never yet be congealed into ink,—that could never be blotted upon paper; which, by a secret traduction and conveyance, passeth from one soul into another, being able to dwell and lodge nowhere but in a spiritual being—in a living thing, because itself is nothing but life and spirit. Neither can it, where indeed it is, express itself sufficiently in words and sounds, but it will best declare and speak itself in actions; as the old manner of writing among the Egyptians was not by words, but by things. The life of divine truths is better expressed in actions than words, because actions are more living things than words. Words are nothing but the dead resemblances and pictures of those truths which live and breathe in actions; and the kingdom of God (as the apostle speaketh) consisteth not in word, but in life and power.—Cudworth, [Sermon before the House of Commons.]

Advertisements.

A GENTLEMAN who has received a Collegiate education, and who has had several years experience in the tuition of youth, is desirous of being employed in some respectable families as Private Tutor, or as Assistant in a Classical School in any part of this Province. Unexceptionable references, from some of the most influential gentlemen of this city, in whose families he has officiated in the above capacity, can be adduced. Address A. B. care of H. Rowse, this office. Toronto, September 26, 1840. 13-6w

AXES: AXES: AXES!! THE Subscriber respectfully informs his friends and the public, that in addition to his former business, he has commenced the manufacturing of CAST STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by first rate workmen. Storekeepers, and others in want of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged. SAMUEL SHAW, 120, King-Street. 15-4f

PRINTING INK, SUCH as is used in the printing of this Newspaper, imported from London, in kegs, 24 pounds each, and for sale by the keg, at 2s. 6d. per pound, by HENRY ROWSELL, Stationer and Bookseller, King Street, Toronto. 14

TORONTO AXE FACTORY, JOHN C. CHAMPION begs to inform the dealers in AXES, that he is now conducting the above establishment on his own account, and respectfully solicits a continuance to himself of those orders which have heretofore been so liberally given for Champion's Axes. Hospital Street, 22 July, 1840.

TORONTO AXE FACTORY, JOHN C. CHAMPION, MANUFACTURER OF STOREKEEPERS' AND OTHERS' CAST STEEL WARRANTED AXES, Hospital Street, Toronto. EVERY DESCRIPTION OF EDGE TOOLS MADE AND REPAIRED, AND ORDERS PROMPTLY ATTENDED TO. Toronto, August 29, 1840. 8-4f

A CARD. J. HEUGHEN begs leave to intimate to visitors to this city, and the public generally, that at the solicitation of several gentlemen in the habit of temporarily residing at the principal Hotels, he has opened a comfortable room, in Church Street, adjoining the Ontario Hotel, for SHAVING, HAIR DRESSING, &c. A select assortment of Perfumery, Stocks, Collars, and every other article in his line, will be kept on hand. For Wigs, Sculpes, and Frizzetes, always on hand, or made to order on a short notice. Toronto, September 17, 1840. 12-4f

STATIONERY AND SCHOOL BOOKS. THE Subscribers have always on hand a large and general assortment of PLAIN, FANCY, AND MISCELLANEOUS STATIONERY, consisting of many other articles, as—FOLIO POST, QUARTO POST, FOOLSCAP, POTT, AND NOTE PAPERS, of every description and quality, Quills, Black Lead-pencils, Slates, Side-pencils, Ink, Ink-powders, Drawing Paper, Drawing Pencils, Cards, Wax, Wafers, Memorandum Books, Copy Books, &c. &c. which, as they import direct from the English and Scotch manufacturers, they can supply to Merchants, Stationers, and others, on advantageous terms. Their stock of SCHOOL BOOKS is also extensive, having received large supplies of those in general use in Canada, and published cheap editions of Murray's Large Grammar, Murray's abridged do., WALKER'S ARITHMETIC, MASON'S PRIMER, the PRIMER, by Peter Parley, Jun., and the Canadian School Atlas, containing ten coloured maps. BLANK ACCOUNT BOOKS of every description for sale, or made to order to any pattern. ARMOUR & RAMSAY, St. Paul Street. 15-6w

CHINA, CUT GLASS, AND EARTHENWARE. THE Subscribers are receiving, direct from the first manufacturers in England, a very extensive assortment of CHINA, CUT GLASS, AND EARTHENWARE. SHUTER & PATERSON, King Street, Toronto. 13-12w

AMERICA AND THE AMERICAN CHURCH, BY the Rev. Henry Casswell, price 12s. 6d. for sale at Henry Rowse's King Street, Toronto.

JUST PUBLISHED, BY Henry Rowse, Toronto, CAMERON'S DIGEST, of cases determined in the Court of Queen's Bench, from Michaelmas Term, 10th George IV, to Hilary Term, 3d Victoria. Price—10s. Toronto, August 27, 1840.

TO SUNDAY SCHOOLS, &c. JUST PUBLISHED, by Henry Rowse, at "The Church" Office, Toronto, a new edition of THE CATECHISM OF THE CHURCH OF ENGLAND, taken from the Common Prayer Book. Price—one penny each, or six shillings per hundred. Toronto, August 27, 1840. 8

NOTES OF MR. BUCKINGHAM'S LECTURES. EMBRACING Sketches of the Geography, Antiquities, and Present State of the British Empire, &c. A few copies of the above work for sale, price 3s. 9d. each. HENRY ROWSELL, BOOKSELLER AND STATIONER, King Street, Toronto.

FAMILY AND INDIVIDUAL PRAYERS. Just published, Second Edition, price 1s. 6d.

FAMILY AND INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. JAMES THOMPSON, Agent for the British and Foreign Bible Society, sold at the Bible & Tract Depositories in Montreal & Toronto, and in Cobourg by Messrs. Gravelly & Jackson. These prayers are recommended by various Ministers, whose testimonies may be seen prefixed to the book. 4s-6m

THE HOME DISTRICT SCHOOL. THIS SCHOOL will be re-opened, after the summer recess, on Thursday, the 20th instant. On the re-opening of the School, new classes will be formed in the various English and Commercial branches; in Latin, Greek, Mathematics, &c. A French master is engaged to attend the School. The business of Mrs. CROMBIE'S Seminary will be resumed on the same day. Mrs. C. can accommodate three or four additional in-door pupils. M. C. CROMBIE, P. H. D. S. Toronto, August 11, 1840. 6

JOHNSTONE DISTRICT SCHOOL AND BROCKVILLE ACADEMY. THE SUMMER VACATION of this Institution will terminate as follows:—Male Department—Tuesday, August 15th. Female Department—Saturday, August 22d. Apply to the Rev. H. CASWELL, Brockville. August 1, 1840. 4f

BANK OF BRITISH NORTH AMERICA. THE COURT OF DIRECTORS hereby give notice that a half Yearly Dividend of Fifteen Shillings, Sterling, per share will be payable on the shares registered in the Gold-books, on and after the first day of August, 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 third day of August, to be then fixed by the Local Boards. The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take place. By Order of the Court. (Signed) G. DE BOSCO ATTWOOD, Secretary. London, June 3, 1840.

D. R. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carllie. Cobourg, June 15th, 1840. 51-4f

To be Sold or Let in the Township of Seymour. THE South-East half of Lot No. 16, in the seventh Concession, containing 100 acres, more or less, of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal, Esq., Belleville, or to Robert Elliot, Cobourg.—By letter, post-paid. January 1st, 1840. 27f

REMOVAL. CHAMPION, BROTHERS & Co. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AGENTS FOR VANNORMAN'S FOUNDRY. HAVE removed their business from 22, Yonge Street, to 110A, King Street, where their friends will find a well assorted stock of Hardware, Cutlery, &c. suitable for this market. Toronto, December, 1839. 29-4f

VANNORMAN'S STOVES. CHAMPION, BROTHERS & Co. HAVE ALREADY RECEIVED 75 TONS Vannorman's celebrated Cooking and other STOVES, of new patterns, which (with their former stock) are now very complete, to which they beg to call the attention of the trade. 110, King Street, Toronto.

BRITISH SADDLERY WAREHOUSE. Removed to Wellington Buildings, King Street, Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the gentry and public of Upper Canada, that he has just received [direct from England] a very extensive and fashionable assortment of SADDLERY GOODS, Equal in quality to any in the first houses in Britain, which he is resolved to sell at the lowest Cash prices, viz:—Ladies' Saddles, improved pattern. Ladies' Fancy Bridles of every description. Hunting Saddles, improved pattern. 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. Horses and Carriage Brushes. Neesham's Silver-plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavasos, &c. &c. N.B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the trade. Toronto, August 29, 1839. 51-4f

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

THE Church. IS published for the MANAGING COMMITTEE, by HENRY ROWSELL, Toronto, every Saturday. TERMS.—FIFTY SHILLINGS per annum, when sent by mail or delivered down. To Post Masters, TEN SHILLINGS per annum. Payment to be made yearly, or at least half yearly, in advance. No subscription received for less than six months; nor the paper discontinued to any subscriber until arrears are paid, unless at the option of the Publisher. AGENTS'S.

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