

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

COBOURG, UPPER CANADA, SATURDAY, SEPTEMBER 28, 1839.

[NUMBER XIII.]

VOLUME III.]

Poetry.

RELIGION THE ONLY TRUE BASIS FOR NATIONAL EDUCATION.

It may not be—we turn away indignant from the word,—
Our children shall be early taught to seek and serve the Lord.
We know not what their lives may be—we train them in the way,
And humbly trust, in future years, that thence they shall not stray.

Hence with the sophistry of man!—we ask the power of God;
And we crave, for those we hold most dear, his guiding-staff and rod:
For who would send the seaman forth, in dark and stormy night,
And in frail bark, without a chart, a compass, and a light?

We pour no scorn on human lore, on science vast and deep;
Yet, by themselves, like opiate spells, they lull the soul asleep.
We live not for the world that is, but for the world to come;
And for our children we would seek an everlasting home.

Ye say, they cannot understand the truths we would instil;
But we would bend their reason down to God's revealed will;
And human reason aye must bend in revelation's bound,
For the space whereon she seeks to stand is consecrated ground.

Then, scoff not, if the things we learn beside our parents' knee
We tell our babes by wintry fire, by summer's greenwood tree:
'Tis as the Lord directs, 'we try to rear their tender thought;
And we look to him to bless the truths which he himself hath taught.

—Church of England Magazine.
* Dent. vi. 6, 7.

EXTRACTS FROM A LATE CHARGE OF THE BISHOP OF EXETER.

Within the last few years it had given him great pleasure to observe a great increase of zeal and of attention to theological studies on the part of the younger clergy. He rejoiced at this, because it was on their exertions they were to depend for supporting the future interests of the Church; and notwithstanding that it had led in some instances to controversy upon points of great importance, still he considered the good that would result from it far outweighed the evil, by tending to elevate at once the position of the Church and the character of her ministry. Upon one or two points of great importance which had lately been called in question, it might be expected that he should offer them a few observations, and in doing so, he would call their attention first to a question which had been raised as to the origin of their ministerial charge, whether it was derived in regular succession from Him who was acknowledged the great head of the Church, or whether it was an institution which had been established in more recent times by the Church herself, and which she therefore was at liberty to relinquish whenever she should so choose—whether in fact it was an institution of God or of man? He had no intention of arguing the question then, because that was neither the time nor the place at which such an argument could properly be raised, but he would content himself with directing their attention to the declaration which each and every one of them had made on his admission to the sacred office, which he held, as a minister of Christ's Church in England. There they had all solemnly declared their belief, not only in the Articles and Liturgy, but in all the services and ordinances of the Church, and with this declaration before them it did seem difficult to conceive how any man could be found to enter into the ministry and to subscribe that declaration, unless he sincerely believed in the divine origin of the ministerial office, and that it was derived in direct succession from those who had received their commission from the great head of the Church himself. That this was a doctrine held by the Church of England there could not be a shadow of a doubt, and every clergyman then present had repeatedly subscribed to it and acknowledged it true. Let any one look into the services of the Church, and particularly into the services of ordination of priests and deacons, and consecration of bishops, and he must be convinced at once that this was so. His lordship then read parts of the services referred to, for the purpose of proving his proposition that the doctrine of the apostolical succession was really and beyond all question a doctrine recognised and asserted by the Church, and subscribed to and acknowledged to be true by every one of her ministers. After reading these passages with attention, he would ask them whether the most cautious could venture for a moment to doubt that the fact was as he had stated it? He was not then arguing on the point as to whether this doctrine was a sound and a scriptural doctrine or not, for that was foreign to his present purpose; all he contended for was, that it was a doctrine of the Church of England; and he would ask any one who at his ordination had subscribed to the sentiments contained in those passages as lawful, and as containing nothing against the truth, and who had received his own commission on the faith of that declaration, and on the conditions especially referred to in those passages, whether he could now without shame deny that it was a doctrine of the Church, sanctioned by her authority, and asserted as plainly as anything of the kind could be, that her ministers received their authority from those who had received it directly from their Lord and Master, Jesus Christ. If there should be any one, who, after his ordination, and after the making of the declaration he had before spoken of, should have formed an opinion that the doctrine itself was erroneous, and if after using all the means in his power by humble and devout prayer to Almighty God, that under the influence of his Holy Spirit his doubts might be removed and his understanding enlightened—if after this he said he should still be convinced that this doctrine was unscriptural, and contrary to God's holy word, then of such a man he would say, "in God's name let him go out from among us." Under such circumstances they would mourn over him, they would deplore the circumstances which had led to his separation from them, and would pray for his enlightenment; but if, continuing to hold office in the Church, to perform the duties of her ministry, and to receive the emolument set aside for the performance of those duties, he still presumed to dispute the soundness of her doctrines and the Divine origin of her ministry, and still persisted in slandering and abusing her, no word of his could be sufficiently strong to convey an adequate idea of the baseness of such conduct. Another subject to which he would now draw their attention was, that of the Sacraments of the Church, and in so doing, he thought he had just cause to complain of the depreciating manner in which they were too often spoken of.—Many there were, unhappily, whose opinions on this point were satisfied with nothing less than an absolute and total denial of the utility of the Sacramental offices, while others contented themselves with the admission of their bare and naked fact that they were ceremonies which were necessary, and ought to be performed, while they would rob them entirely of their fullest and greatest effi-

ciacy. Here too he must observe at the onset, he had no intention of arguing the question at a time and place which was quite unsuited to such an argument, but he preferred rather to remind them of the extent to which the Church carried her doctrines in this respect, and how far these Sacraments were regarded by her, and ought consequently to be upheld by them, as necessary to salvation. In the Articles of our religion those Sacraments were spoken of as having been ordained by Christ himself to be certain witnesses and effectual signs of grace, and of God's good-will towards us, and by the same authority they were told that upon such as worthily received them they had a wholesome effect and operation. With respect to baptism, of which he proposed first to speak, they were taught by the Church that it was a death from sin, and a new birth unto righteousness; and the Scripture told them that unless a man were born again of Water and the Holy Ghost, he could not enter into the kingdom of Heaven. With respect to those who died unbaptised, from not having had the opportunity of baptism afforded them, as the Scripture was silent, so also was the Church; and the utmost they were justified in doing, was to entertain a charitable hope concerning them. With respect to infant baptism it was an unquestionable doctrine of the Church, that an infant dying after baptism, and before the commission of actual sin, would certainly be saved; and in the office of baptism they were taught to offer up thanks to Almighty God, that the persons who had been baptised had been regenerated and grafted into the body of Christ's Holy Church.—While on the subject of baptism, he must, before he concluded, call their attention to the necessity of a strict compliance with the directions contained in the rubric for the administration of this sacred rite, and particularly with regard to the time at which the ceremony was to be performed, viz., immediately after the second lesson either of morning or evening service. He recommended to them to be strict in their attention to this point: for the nature of the ceremony was such, that however frequently it might occur, the best informed among their congregations could scarcely fail to be benefited by witnessing it, while it was eminently calculated to enlighten and instruct the ignorant. His lordship then directed the attention of the clergy to the other sacrament, that of the Lord's Supper; observing, that it was too often spoken of in terms but little suited to its real nature and importance, and carefully pointing out the distinction in the doctrines held by the two Churches of England and Rome, in reference to this subject. When the clergy of the Church of England affirmed the real presence of Christ at the administration of the sacrament, it was believed by some that they could mean nothing less than a gross and corporeal presence, as indicated in the Roman Catholic doctrine of transubstantiation. In order to show the fallacy of this opinion, he would refer them to what the Church said upon the subject, and they would find from that, that although she used the words "real presence," she used them in a very different sense from that in which they were understood by the Church of Rome, and as indicating merely a spiritual and not a corporeal presence. That in this sense Christ was really present in the Sacrament of the Lord's Supper, was an opinion clearly indicated in all the services of the Church. It was one which had been entertained by the soundest of her divines, and which Ridley especially had sealed with his blood. It was, however, one which was very different from that professed by the Church of Rome, and especially condemned by our own Church; and the man who should pretend to teach that doctrine, would be doing that which his duty to the Church of England would not sanction. His lordship, in further allusion to this subject, contended strongly for the importance and spiritual efficacy of the Lord's Supper as a sacrament, and not as a mere commemoration of the sufferings and death of Christ. For this last purpose a picture or a crucifix would answer just as well; but in the Sacrament of the Lord's Supper there was, in the sense in which he had just spoken of them, an actual communication of the body and blood of Christ to those who worthily received it—a communication by which their souls were strengthened and refreshed, even as their bodies were by the bread and wine. To those who received this worthily it was of great benefit, seeing that they thus dwelt in Christ and Christ in them—that then they were one with their Lord as he was with them. But equally great was the danger to those who received it unworthily, for then they eat and drink to their own damnation. Another subject to which he would wish to draw their attention, was one which had excited a good deal of discussion, and not a little of uneasiness and unpleasant feeling—it was the subject of Primitive Tradition. Some learned and pious divines of the Church of England, in the writings which they had published to the world, had put forward the opinion that Primitive Tradition was a mode of communicating Divine truth, adopted in the very earliest ages of the Christian Church, and that as such it was entitled to the reverent attention of all Christians as a help to the study of the Scriptures, and as a guide to the correct interpretation of them. In alluding to this subject his wish was, not to dictate any opinions of his own, but merely to point their attention to the opinions of others on the subject, and so leave them to examine for themselves, and to form their own conclusions as to the truth or fallacy of the proposition of the writers to whom he had alluded. To whatever conclusion they might come, however, he was bound to express his opinion that those writers had been assailed with a most undue virulence, and in a way which the circumstances of the case could by no means warrant. They had been charged for instance with a desire to make tradition as of equal weight with the Scriptures, although they had expressly declared that it was subsidiary to the Scriptures, and useful only as a help to the study of them; and the epithets heresy, Popery, and others of an equally opprobrious nature, had been lavished upon them with an unsparing hand. He should like to know if those who were so ready to make this charge of heresy, had themselves fully considered the real meaning of the word, or how far it was applicable to the circumstances of this case. In the canons of the Church, heresy was defined to be an obstinate perseverance in error after warning given by the Church.—Now had the parties against whom this charge of heresy was made received any such warning? Yes, they were told, in the sixth article, in which it was expressly stated that "Holy Scripture containeth all things which are necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary for salvation." But did those writers contradict in any respect a single word contained in that article? No, they expressly asserted that the Scriptures were the true rule of faith, and that

all things necessary to salvation were according to their opinions to be found in the works of the canonical Scriptures. How then did the words of this article apply to them? But it would be well if those persons who were so ready and forward in making this charge of heresy against others, would be pleased to consider whether they were not themselves guilty of a violation of this article, even according to their own interpretation of it. By affirming, as they did in effect, that a man could not without being guilty of heresy hold an opinion on matters of religion which had not the direct authority and sanction of Scripture, and by asserting in connection with this that the writers of whom he had been speaking were so guilty of heresy, they laid upon themselves the obligation to prove out of the Scriptures that the receiving of primitive tradition as those teachers received it, was a thing expressly forbidden—a task which he knew to be extremely difficult—which he believed to be impracticable. When they had accomplished this task, if accomplish it they could, then would he join with them in calling upon the parties whom they charged to renounce their wicked heresy. But they were not to forget in considering this subject that part of the services of the Church which they had bound themselves by their ordination vows to observe and believe, rested upon the authority of primitive tradition, and that the very practice of reading the Scriptures as part of the daily service in our churches was based upon this same foundation. In making those observations he must be distinctly understood as making them not in the character of an advocate of the opinions to which he had referred. The authors of them had no need of his advocacy, and he would not encumber them with it. And, moreover, he was far from agreeing with all the opinions which they had sent forth to the world, and particularly he thought that they spoke of the Church of Rome in a way very different from that in which her manifold errors and corruptions entitled her to be spoken of. He also took exception to their opinions on the subject of "reserve in religious teaching." On other points than this he differed with those writers, and had no other object in alluding to the question at all than the clearing away of some of the misconception which appeared to him to prevail upon that subject.

FAITH AND SIGHT.

BY BISHOP ROBERT.

In contemplating the condition of man, as subject to temptation, to sorrow, and to death—how great the superiority of him who walks by faith, not by sight!

To withstand the assaults of temptation, of that "lust of the flesh," which kindles unallowed fires; of that "lust of the eye," which allures by innumerable fascinating pleasures; of that "pride of life," which, fixing on the objects of wealth and honour, excites in the soul insatiable cupidity and lawless ambition: to withstand these,—these that have mastered their thousands and ten thousands,—alas! how impotent the resolutions of the stoutest bosom—the efforts of the strongest mind!—How ineffectual the exertions of him who walks only by sight, who looks for strength to resist only to reason, to nature, to the world!

But what victories has not faith wrought—what lusts of the flesh have been too violent for faith to quench—what pleasures have been too seducing for faith to resist—what temptations of wealth and ambition have been too powerful for faith to overcome? Walking by faith, animated by the holy principles which it inspires, and aided by the divine strength which it confers, the Christian has crucified the flesh; has destroyed the body of sin; has renounced pleasures dear as a right hand or a right eye; has despised the wealth of earth, in comparison with the treasures of heaven; and has counted the highest honours of the world but as cross, in comparison with the honour of being a son of God, and the heir, with Christ, of immortal glory.

Under the experience of sorrow, what is the consolation of him who walks only by sight? His spirit within him is desolate, and darkness covers the scenes around him. Reason and nature afford no light that unfolds the end to be accomplished by his afflictions; no means of escape from them; no consolation to cheer and support him under them;—he sorrows, and alas! as one "that hath no hope."

But walking by faith, how changed his views and feelings, even though unchanged his lot! He regards the world but as a state of trial, and sorrow as the means of fitting him for the rest which is beyond it. Over the troubled scene through which he passes, he beholds his Father and God, ruling in righteousness and mercy; saying to the waves of affliction, that threaten to overwhelm him, Thus far shall ye go and no further; and guiding him, unharmed by their fury, to the haven of rest. Yes—"all things," he believes, "shall work together for his good." God is his guide, his protector, his comforter; and therefore, though "troubled on every side, he is not distressed; though perplexed, he is not in despair; though persecuted, he is not forsaken; though cast down, he is not destroyed." He rejoices in the world away; again and again he calls on his soul to rejoice. For "the Lord is his defence, and the Holy One of Israel is his King." And his "light afflictions, which are but for a moment, shall work out for him an eternal weight of glory."

When death approaches, what must be the views and feelings of him who walks only by sight? Can any human power, in which he has hitherto confided, arrest the march of this resistless foe? Can those worldly principles and hopes on which he has rested, remove the apprehensions which the approach of death inspires? Can any earthly consolations alleviate the pangs of dying—any human art conduct in safety through the dark valley of the shadow of death? How terrible to be left in this last conflict to the darkness, the doubts, and the weakness of human reason? How terrible to encounter, in this awful moment, the apprehensions and pangs of a guilty conscience, pointing to the tribunal of an offended Judge, to the woes of eternity; and there is no refuge!

This refuge is enjoyed only by him who lives by faith. His is that inspiring promise of the Redeemer, "He that believeth in me shall never die." United to that Saviour, whom in holy faith he has served, the believer commends to his divine Lord his departing spirit. He who "holds the keys of death and hell" is with him, to "redeem him from death, to ransom him from the power of the grave." In this last conflict he is supported by the grace of his divine Lord, and he passes through the grave and gate of death to a joyful resurrection.

SCRIPTURAL ILLUSTRATIONS.

NO. XXII.

WATERING EASTERN GARDENS.

PSALM I. 3.—"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season."

There are many passages in Scripture which have reference to eastern gardens, but which are not in general understood. We know that trees will usually grow near water, and that without moisture they perish. But with us the supplies of rain generally answer every purpose, and it is not necessary the river or brook should be near our gardens. But not so in the East. The eastern garden must be artificially watered. Nor is the water-pot of any service, because the scorching heat so quickly dries up the surface, that nothing but drenching the ground will answer the purpose. To effect this, the garden is usually near a river or canal, and in failure of this a reservoir is provided, which is supplied from some spring. The canal or river is provided with sluices, and when the garden is watered, these sluices are opened, so as to let the water, by degrees, into a small channel, of about a foot in width; several channels sometimes being necessary for a garden, according to its size. These channels run across the garden, having rows of beds on each side, and the beds being somewhat lower than the elevation of the current, which is banked up, are thus made capable of receiving its refreshing aid with the greatest facility.

The method adopted by the gardener is to make a trifling embankment of earth by the sides of the channel, and then to fill up a small portion of the channel itself with earth enough to stem the little torrent of a few yards, and then by opening earth at the sides with a spade or his foot, to let the water run out, till it has sufficiently drenched two of the beds or more. While these are receiving the water, he proceeds to lower down, and makes two other openings, and securely damming the passage at that point he returns and stops up the former openings, removes the dam, and lets the water flow into the next portion of the channel, and so through the apertures into the next portion of the beds; and this he can do on either side, till the whole garden is watered. The channel is paved, by which means no water is lost by being drunk up by the earth in its course, and it runs more free and clear to perform its office.

This illustration gives a clear and pleasing view of the sovereignty and grace of God, as expressed in Proverbs xxi. 1: "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will."

The Holy Spirit's influences are continually compared in Scripture to water, as in Isaiah xii. 3; John vii. 37, 38. These are to be enjoyed in the ordinances of the Gospel, and by the use of appointed means. Hence the invitation, "Ho, every one that thirsteth, come ye to the water." To be deprived of these is to be as a garden which hath no water, Isaiah i. 30; to have these in abundance will make the desert like the garden of God, Is. li. 3; extraordinary in fruitfulness, a paradise. Thus it is that Christians grow in grace and in the knowledge of their Lord and Saviour Jesus Christ. The grand source supplies the larger and the little rills, and the soul planted near them is like the tree planted by the rivers of water, which bringeth forth its fruit in its season.—Weekly Visitor.

EASTERN CLIMATE.

GENESIS xxxi. 50.—"Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes."

Doubdan, travelling in the evening of the 28th of March, N. S. from Jaffa (or Joppa) to Rama, tells us he passed near two or three companies of Arabs, "who were watching their flocks, making a great noise, singing and rejoicing about many fires which they had made in the plain; and a number of dogs, who, perceiving our being near to them, did not cease from growling, barking, and giving us apprehension of being discovered, and falling into the hands of the robbers." Perhaps it may be thought that these fires, and all this noise, might be made to intimidate beasts of prey, which they might be apprehensive were about, and watching an opportunity of making depredations on their flock; it is possible it might be so. The warmth, however, of these fires must have been comfortable to the themselves, who were watching in the open air, since Doubdan complains of his lodging that night at Rama, where the procurator of the Holy Land did not treat them with the greatest tenderness, "but contented himself with putting us into a miserable room, where there were only the four walls, giving us nothing but a mat to lie upon, a stone for a pillow, and no coverlet but the broken ceiling, which exposed us to the weather, which was not the most favourable at that season, as the nights are always extremely cool." Yet the heat of the preceding day was so great, that it was assigned as one reason why they waited some hours at Joppa, in a poor Greek hovel, before they set out for Rama. But the account he gives of his situation at Tyre is much stronger still. On the 16th of May, they found the heat near Tyre so great, that they took their repast on the grass, under a large tree, by the side of a small river, yet he complains of their being burnt up alive, and they were obliged to continue in that situation until six in the afternoon, when they returned to their bark; but the wind failing, and the seamen not to be persuaded to row, they could get no further than the rocks and ruins of Tyre, when night overtook them. Near those ruins they were obliged to pass a considerable part of the night, not without suffering greatly from the cold, which was as violent and sharp as the heat of the day had been burning. He goes on: "I am sure I shook as in the depth of winter, more than two or three full hours;" to which he adds, their being quite wetted with a rime extremely thick and cold, which fell upon them all night. To this he subjoins, that the worst was, that they were in the hands of four or five fishermen, who did nothing but throw their nets into the sea, often with no success; in the meanwhile roasting them in the day-time in the sun, and almost making them to perish with cold in the night, without at all getting forward.—Shaw.

HEATHEN DIVINATION.

HOSEA iv. 12.—"My people ask counsel at their stocks, and their staff, declared unto them."

Similar means to learn beforehand the issue of any enterprise are made use of by the Betjuans, a tribe in the north of Africa. Among the few articles which I procured, I must particularly mention a pair of dice, which I wore fastened to a strap about his neck. He made use of these as I learnt, whenever he was preparing to undertake an important enterprise, and they decided beforehand whether it would turn out successfully or not. They were two bodies cut out of antelope's claws, in the form of an equilateral pyramid, with two small square plates of the same material. Only a few persons (as it appears, only priests) understand how to make them. They are generally inherited from their ancestors; and in this case they are most to be depended upon. To see how they were used, I begged the owner of them to tell me beforehand, whether we should terminate our journey successfully. He immediately knelt down, smoothed the ground with his hand, took the dice between the points of the fingers of both hands, and threw them on the ground, after pronouncing some unintelligible words, moving the hands up and down. He then bent over them, seemed carefully to contemplate the situation of each, and their direction towards each other, and in about two minutes answered that we should return home safely.—Lichenstien's Travels in the South of Africa.

EASTERN COTTAGES IN GARDENS.

ISAIAH i. 8.—"And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city."

All along the side of the Nile there are immense fields of cucumbers, which, a modern traveller remarks, have a most peculiar appearance, as they are not divided perhaps for many miles together, nor is the sameness of the prospect varied, except by now and then a small shed raised in the midst of one of these fields, in which a solitary individual resides to prevent the crop from being plundered or injured in any way. This throws light on the passage in Isaiah, where the prophet speaking of the desolation of Israel, says, "She shall be left as a lodge in a garden of cucumbers."

THE MOSAIC ACCOUNT OF THE CREATION.

To any one who considers that, on digging into the earth, such quantities of shells, and, in some places, bones and horns of animals, are found sound and entire after having lain in all probability some thousands of years; it should seem probable, that gems, medals, and implements in metal or stone, might have lasted entire, buried under ground forty or fifty thousand years, if the world had been so old. How comes it then to pass that no remains are found, no antiquities of those numerous ages preceding the Scripture accounts of time; no fragments of buildings, no public monuments, no antagias, cammeos, statues, basso-relievos, inscriptions, utensils, or artificial works of any kind, are ever discovered, which may bear testimony to the existence of those mighty empires, those successions of monarchs, heroes, and demi-gods, for so many thousand years? Let us look forward and suppose ten or twenty thousand years to come, during which time we will suppose, that plagues, famines, wars, and earthquakes, shall have made great havoc in the world; is it not highly probable, that at the end of such a period, pillars, vases, and statues now in being of granite, porphyry, or jasper (stones of such hardness, as we know them to have lasted two thousand years above ground, without any considerable alteration,) would bear record of these and past ages? or that some of our current coins might then be dug up, or old walls, and the foundations of buildings, show themselves, as well as the shells and stones of the primeval world are preserved down to our times. To me it seems to follow, from these considerations, which common sense and experience make all men judges of, that we may see good reason to conclude, the world was created about the time recorded in Holy Scripture. And if we admit a thing so extraordinary as the creation of this world, it should seem that we admit something strange, and odd, and new to human apprehension, beyond any other miracle whatsoever.—Bishop Berkeley.

THE CLERGYMAN AND HIS PARISHIONERS.

It becomes essential therefore to the success of a christian ministry, that public teaching be followed up with private and individual inquiry—"Understandest thou what thou readest?" After our Lord had washed the disciples' feet he put this question to them—"Know ye what I have done to you?" Such must be the pastor's question to his flock. He must not suffer the daily worshipper to become a formalist. He must remind his people of the inward and spiritual grace, conveyed in the outward and visible sign. He must see that they receive the instruction of the Church in an intelligent spirit, and are able to give a reason for the hope that is in them. This cannot be, in ordinary parochial charges, except through the medium of systematic pastoral visitings, quite independent of, and supplemental to the public offices of the Sanctuary. And here again our Lord has set the example. He did not confine his teaching to the ministrations of the synagogue, or the seat in Moses' chair; but resorted to interlucory discourses on every opportunity when two or three were gathered together; whether on the shore, on the mountain, or in the city; in the midst of friends or of foes; at Jacob's well, in the house of Zachaeus or Levi, at the supper with his disciples, or in the way going up to Jerusalem or Emmaus. In St. Paul's charge to the elders of Ephesus, he twice reminds them how he taught "from house to house, and ceased not for the space of three years to warn every one, night and day, with tears." And in writing to the Corinthians, he appeals to their knowledge of his personal sympathy with the feelings of every private Christian among their whole body, notwithstanding the multiplicity of his ordinary duties. "Who is weak, and I am not weak? who is offended, and I burn not?" Does this imply an identification of interest at which a successor of the apostles cannot aim? Does it involve too burdensome an exaction of his time and strength? Where should the shepherd be but with his flock? What avail public instructions, if the detail be not filled up in private? Where is the Christianity we profess, if he is exhausted in a few formal and brief exhibitions, and do not descend into the daily life? How little do the body of the people understand of our elaborate compositions, however by catechetical instructions, by private expositions, by application of truth to the individual conscience, we make them intelligible!—Dr. Sumner, Bishop of Winchester.

ON THE PEDIGREES OF ST. MATTHEW AND ST. LUKE.

There is no subject more abounding in difficulties, or beset by controversial webs than the genealogies; and, as usual, most of these difficulties appear made by ourselves, partly from insisting on interpreting it according to our present ideas, partly from a love that appears inherent in raising difficulties. There are evidently two pedigrees; it is probable, therefore, they are those of Mary and Joseph, although in conformity with Jewish custom, the husband is mentioned. From Abraham to David they agree; they then branch off in two lines, Solomon and Nathan, which meet again in Salathiel and Zerobabel. They then again branch off in Abiud and Rhesa, and meet again in Mary and Joseph. Now comes the controversy—which gives the line of Mary? It is the general opinion, St. Luke; but Grotius, Hammond, and Le Clerc think St. Matthew. It is argued that St. Matthew, writing to the Jews, would give the legal descent, and according to the Jewish custom, through Joseph; but when it is considered that St. Matthew first wrote his Gospel, and that he points out the fulfilment of Isaiah's prophecy of a Virgin of the house of David, it is probable that he would give a pedigree which in no manner shows the fulfilment of that prophecy? St. Luke, writing after St. Matthew, and to the Gentiles, would say every thing additional that was known respecting the descent or family of Messiah, and would accordingly (mixed up as it was with that of Mary, and except in a few generations the same) give that of Joseph. This appears, in the first consideration, the most probable, and further enquiry appears to bear it out. The key to the whole is the law and customs of the Jews, which betrothed an heiress to the next of kin. The supposition that Mary was the last of her line, and of the elder line, appears to give a reason why she also, as well as Joseph, should go to Bethlehem to be enrolled, which it does not appear that the custom would generally require. In this manner she may be considered emphatically as the Virgin of the house of David and Judah. The Virgin in whom his line ended at the critical moment when the fulness of time was come. The idea that St. Luke, in writing to the Gentiles, would not so express himself is gratuitous. St. Luke did not write exclusively to the Gentiles, or if he did, he wrote of Jews and Jewish customs, and may not possibly have thought any explanation necessary, as the same law

on which all hinges prevailed at Athens and many other places, copied, no doubt, from that of Moses.—Churchman, England.

CHURCH AND STATE.

Our revolution has made us grow faster and grow richer; but Sam, when we were younger and poorer, were more pious and more happy. We have nothing fixed either in religion or politics.—What connexion there ought to be between Church and State, I am not availed, but some there ought to be as sure as the Lord made Moses. Religion when left to itself, as with us, grows too rank and luxuriant. Snickers and sprouts and intersecting shoots, and superfluous wood, make a nice shady tree to look at, but where's the fruit, Sam? That's the question—where's the fruit? No; the pride of human wisdom, and the presumption it breeds will ruin us. Jefferson was an infidel, and avowed it, and gloried in it, and called it the enlightenment of the age. Cambridge College is Unitarian, cause it looks wise to do so, and every dramstick of a boy ridicules the belief of his forefathers. If our country is to be darkened by infidelity, our Government defied by every State, and every State ruled by mobs—then, Sam, the blood we shed in our revolution will be atoned for in the blood and suffering of our fellow-citizens. The murders of that civil war will be expiated by a political suicide of the State.—The Clockmaker.

THE CHURCH.

COBOURG, SATURDAY, SEPTEMBER 28, 1839.

A very slight attention to the history of the Church in the Apostolic age will abundantly manifest to the reader the importance which was attached to the Episcopal office, and how indispensable it was deemed, even in those early and pure days of Christianity, that the numerous labourers in the vineyard of the Lord should, for the maintenance of order and discipline, enjoy the benefit of a presidential oversight. The Apostles, who had been the sharers of our Saviour's earthly pilgrimage, and commissioned, even in his own time, to bear a part in the "ministry of reconciliation," became naturally, after the ascension into heaven of their divine Master, the superintendents of the visible Church,—the regulators of that societies of Christians,—and the dispensers of that commission by which labourers were appointed in succession to the growing wants of the church.

From the Acts of the Apostles, compiled by St. Luke the fellow-traveller of St. Paul, we find that Apostle to have been earnestly engaged, amongst other and laborious duties, in the exercise of an episcopal superintendence over the churches of that region to which his labours had been principally directed. Having declared to them a crucified Saviour; and through the "foolishness of preaching," drawn them off from pagan superstition and idolatry to the truth as it is in Jesus, we find him, after settling all things upon this foundation, returning in due course of time to the scene of his earlier labours, making the circuit of his newly-formed Churches, setting in order what pertained to their spiritual advancement, giving instruction to individual Christians, and extending his counsels and exhortations to the "elders in every city," and directing them to "take heed unto themselves and to all the flock," and to "feed the Church of God which he purchased with his own blood." In process of time, too, we find him, in the character of a metropolitan, delegating the Episcopal charge to his sons in the faith, Timothy and Titus,—instructing them in the responsibilities of their exalted station, and warning them against suddenness in "laying hands" upon those who were to be ambassadors for Christ.

In succeeding years, we find St. John, from his remote exile in the isle of Patmos, conveying the same instructions to the presidential "angels" of the Asiatic churches,—encouraging, commending, warning, and rebuking, according to the respective conduct of each. And to pass over many subsequent years of the history of the Church, we find early in the fourth century of the Christian era 318 bishops present at the Council of Nice,—proof that these overseers of the Church were scattered far and wide throughout the whole bounds of Christendom, and that no Christian society was considered to be established in the order of the Apostles without this directing and controlling overseer.

For more than twelve hundred years after this important convention, the same respect was universally evinced for this presidential office in the Church of God, until at the era of the glorious Reformation rash spirits sought to extirpate rather than amend, to pull down the fabric instead of freeing it from its corrupt additions. Some, therefore, in the wantonness of innovation, overturned that order in the Church which had been established in the Apostles' days and has the clearest sanction of the divine authority. In some, it was a reckless and heedless departure from the Apostolic and Scriptural rule; by others, the plea of necessity was advanced in justification of the change, but the irregularity which at first awakened anxiety and grief came by degrees, through the force of habit, to be viewed without concern.

We are not now, however, about to enter into any formal defence of the divine and apostolic origin of Episcopacy:—we merely advert to the practice of the Church in all ages, in confirmation of the weight and importance which was universally attached to the office of a Bishop; and it would be easy to adduce, from the more modern portions of ecclesiastical history,—since the unhappy aberration has occurred from the orderly government of the primitive Church,—proofs numerous and touching of the inconveniences and calamities which, in many Christian societies, have resulted from the absence of Episcopal supervision. When the United States were colonies of Great Britain, indifference to the spiritual wants of the people was a main cause of their alienation from the Mother country; and while there was a most insufficient supply of ordinary ministers, from the absence of episcopal control, every man did that which was right in his own eyes, and the cause of the Church of necessity languished and declined.

It is refreshing to contemplate in that extensive and fast peopling country, the correction of an evil so long allowed to work out its calamitous results, and to witness the growth and prosperity of the church which, through the divine blessing, has accompanied a closer adherence to the primitive model of Christianity, especially in the supply of those directing and controlling overseers without whose functions and superintendence its orderly and sound advancement cannot proceed. And to come nearer home,—while we have to lament a vast extent of spiritual waste which there are no labourers to till, it is cheering to observe that the paramount importance of Episcopal supervision is not lost sight of, but that most efficient additions have lately been made to the number of our North American prelates. Within a few weeks, Bishops have been consecrated for Upper Canada, and the islands of Newfoundland and the Bermudas; and the individuals chosen for this exalted office, to great private worth and ability, annex that intimate local acquaintance with every spot in their extensive charge, from which the best results cannot but be anticipated. Of Newfoundland, and the islands of the Bermudas associated in that episcopal charge, we have not the means of speaking from personal knowledge; but in looking at the map of the extensive country recently embraced in the jurisdiction of the Lord Bishop of Nova Scotia, the expediency of affording relief to that indefatigable prelate, by a division of his immense charge, will be at once apparent. We can speak far more confidently of the necessity of rendering distinct the Episcopal direction of

the Provinces of Upper and Lower Canada; for the number of congregations to be visited and the vast extent of country to be traversed, present an amount of duty which all the self-denying and untiring energies of a Middleton and a Heber, a Stewart and a Mountain could never adequately fulfil. The three prelates here first mentioned were undeniably martyrs to the bodily and intellectual toil which their duties imposed; and whosoever had marked the progress of the Lord Bishop of Montreal at his first visitation of this Province about a year ago, would at once perceive that those were labours in which, with every vigour of corporeal strength and mental energy, it would be impossible long to persevere.

Of the right reverend prelate who has recently been consecrated to the Episcopal charge of the Province of Upper Canada, we should be excused, we know, from speaking in those terms which a long observation of his estimable qualities and the intimate and almost filial intercourse with which we have been honoured, would prompt; but it would be superfluous to take up the language of eulogy in behalf of one who has been so long and widely known, and wherever known appreciated and honoured for his integrity, his ability, and his zeal for the cause of Christ and his Church.

We have been kindly favoured with a copy of the Sermon preached on occasion of the consecration of the prelates just named, by the Rev. Edward Scobell, and published by the desire of the Archbishop of Canterbury. It is taken from Isaiah vi. 1—3; and after a very pleasing and practical adaptation of the text, the reverend preacher proceeds with this address:—

"And now, my Right Rev. Superiors,—you, to whom this special occasion is more peculiarly personal, suffer for a moment the word of exhortation. I am sensible that I can inform you in nothing—I can instruct you in nothing. I can only stir up your pure minds by way of remembrance: even which I would not presume to do, but for the ministerial position I am here permitted to present to occupy. It has pleased Providence to summon you to a high station in the visible Church. Hasten, we pray you, to a high station in the Lord, and would humbly hope, that the O Lord, thy kingdom! And we would humbly hope, that we perceive the heart of the Lord awakening for his people. He turns the hearts of rulers and nations, as seemeth best to his holy wisdom, sometimes as the heart of one man. We see to the increasing exertions which the Church is now making, both in its ministry and laity, (for the Church is of the two), to the glory of God. The sound is going out more into all lands; and going out more loudly, more clearly, more efficiently. The Church seems moving again in her native strength. She sends out her longings to the sea, and her branches to the river. And this appears in no way more gratifying than in the appointing of bishops to the churches of our colonies in foreign lands. Without a bishop, a church's arm, if church it can be called, is cramped and shortened. Without a bishop, a church has no power, present and at hand, of ordination, in most, if not in all cases, a vital requisite; it has no controlling power, no adjusting, concentrating, uniting energy. It is virtually divided and individualized: a body without its guiding eye: a pillar truly, but a pillar of cloud, and not of fire! not a burning and a shining light, as it should be.

"But then, a bishop, to be effective, should be over a diocese within his episcopal grasp, and within his bodily powers: a diocese that he can visit without risk of health and life;—which he can view; which he can be acquainted with,—and personally influence and manage.

"To a diocese thus improved, as I understand, and thus more rightly divided, the Lord has called you, Right Rev. Fathers. "And yet it is probable, that with a Christian diffidence of your own powers, your minds may shrink from the arduous eminence. When you contemplate, with the seraphim, the divine holiness, that perfect holiness, which, while it is the security of the Church, and the love of the Church,—should also be the cause of its fearfulness and apprehension! when you reflect upon the liabilities, the burdens, the difficulties of your prominent post,—you may be tempted to say, "Who is sufficient for these things?" And well we may say so, high or low in the Church; and he will say it most sincerely, who has examined most seriously his own weak and imperfect nature.

"Go forth, then, Right Reverend Fathers, in this divine, this evangelical, this invincible resolution, of the great apostle of the Gentiles, to the churches to which you are appointed. "The lot is cast into the lap, but the whole disposing thereof is of the Lord." Go forth,—and let that spirit also be in you which was in Christ Jesus: meek, patient, charitable, bold, persevering; full of christian love, full of holy consolation; and, then, like him, ye shall assuredly go forth, conquering and to conquer. Be ye holy, for holy is our God. Grate upon a plate of pure gold! "HOLINESS TO THE LORD! That it may be upon the mitre; upon the front of the mitre it shall be." For "without holiness, no man," either of ministers, or of congregations, "shall see the Lord." Go forth, leaning only on the bosom of your Lord, and trusting alone to the power of his grace. His grace shall give you boldness, with fervent zeal, constantly to preach the gospel; and to speak the truth, the whole truth, and nothing but "the truth, as it is in Jesus." We preach not ourselves, but Christ crucified.

"Lift up your voice with strength; lift it up; be not afraid. Set up the standard towards Zion, viz: justification by faith, sanctification of life; freedom from the law, as a covenant of works—inviolable obligation to it as a rule of life: pardon and grace for every sinner that repenteth; the free gift of salvation unto all men (since Christ gave himself "a ransom for all) unto justification of life. For the Spirit and the Bride say, Come, and let him that heareth, say, Come; and let him that is athirst, let him take the water of life freely; where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free; but Christ is all in all!

"And although a vast and trackless ocean shall roll between us, yet the Church of Christ is never divided in spirit. The Church here shall have saintly communion with the Churches of your distant dominion. The mother in her mansion will not forget her daughter in the wilderness. Prayer shall be made unceasingly in the Church for you. And, we never meet again in this world, if that be the counsel which God will bring to pass—may we assemble at last around the great white throne, and our names be written in the Lamb's book of life."

We heartily respond the beautiful sentiments of this able preacher; and we fervently pray that, watered with the divine blessing, the Church in Upper Canada with her lately acquired advantage, will increase and spread,—that her desolate and scattered children will soon be gathered together in her sanctuaries, and that vital godliness will everywhere accompany the advancement of her sound and Scriptural principles.

With to-day's impression, the first quarter of our new and enlarged volume is completed; and the reception which, in its improved form, it has thus far experienced may be considered to afford a pretty certain augury of what is to be its future success and advancement. While we congratulate our friends at large upon the signal success which has accompanied the establishment of this periodical, we must be understood to disclaim any further merit in the performance of its editorial duties, than that of endeavouring simply and faithfully to set before our readers the real principles and the actual workings of that Church to which, founded upon the Apostolic model,—"built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief cornerstone,"—it is our high and valued privilege to belong. While we rejoice that "The Church" is extending its circulation far and wide, we rejoice much more that the principles which it inculcates find a warm response in so many hearts, and that it has been rendered, under God, the humble instrument of promoting a better reverence and obedience to the King of kings, and furthering at the same time the duty of loyal attachment to that gracious Sovereign who, by Divine permission, sways the sceptre of the mighty empire to which we belong.

The great mass of our Subscribers, we are gratified to believe, respond heartily to the sentiments which, from a constraining sense of duty, we promulgate in these columns: they join with us, we know, in veneration that ecclesiastical structure which includes a spiritual provision for the way-faring and the poor; and despite that baneful laxity of opinion which has received the specious but delusive name of "liberality," they have learned, we rejoice to feel, that in contending for Episcopacy, they are contending for the Divine and Apostolic government of the Church,—for that from which no one can wilfully

depart, without incurring the presumption of Korah and the sin of Jeroboam.

Amidst the unhappy delusions, too, which have prevailed on the subject of our civil polity, and the means propounded for ameliorating what some have lately discovered to be the defective system of the British Constitution in this Province, we have felt it our duty, in upholding the Church, to interpose our buckler in defence of the Church's natural ally, the State. We have said enough, we can affirm it without vanity, to convict the theory of "Responsible Government" of such mischiefs and absurdities as no honest man should countenance or defend; nor have any fear that a single unprejudiced man will rise from the perusal of our arguments, simply because they are based upon common sense, without a conviction of the fallacies in theory and the disasters in practice with which his favourite system is attended. In the prosecution of these arguments, it has certainly been to us a source of unfeigned regret to find ourselves arrayed against some who are persons of undoubted private worth and unquestionable loyalty; but this very circumstance it is which has caused us to labour the more assiduously for their recovery from the delusion, and to snatch so many of the excellent and the true-hearted from the precipice of ruin to the verge of which they were blindly straying. Though some few may have taken offence at our course, we have too high an estimate of the general good sense and loyalty of the country, to fear any other result from our late efforts upon this subject than an increased conviction that we desire as well to labour for the weal of our country as for the identified interests of the Church.

At the close of the first quarter of our renewed labours, we shall be excused if we follow the example of statesmen in a higher sphere, in contemplating our financial condition and contrasting the respective amounts of receipt and expenditure. We shall not be thought as intending to reflect upon the zeal and good intentions of our patrons, when we announce that, during the quarter just closed, we have not been furnished with means in any degree proportionate to our expenditure. On the contrary, we have been obliged, from a principle of common honesty, in fulfilling positive engagements, to submit to an outlay from our own private resources, which we are much less able than willing to endure, and which we hope, after this simple announcement of the fact, will produce in our respected Agents and subscribers at large an exertion to relieve us from a responsibility and an inconvenience which ought not to be annexed to the gratuitous performance of editorial labour.

Our circulation is certainly large and respectable, but our weekly expenditure is necessarily augmented: no expense or pains is spared to render our journal worthy of the cause it is designed to support; and the terms of subscription are the very lowest which, even calculating upon a very extensive circulation, it is practicable to make them. It cannot, therefore, unless in cases where the fulfilment of our terms to the letter would prove a positive inconvenience, be too much to expect from at least the great body of our subscribers the payment of the small annual amount of subscription in advance. We beg to refer our readers to the list of Agents at the end of our fourth page, that they may be at no loss in the means of making payment where an unnecessary expense would be incurred in transmitting it directly to ourselves.

We beg to inform our subscribers in Nova Scotia, that Henry Pryor Esquire of Halifax has kindly consented to act as Agent for "The Church"; and we shall not, we trust, be presuming too much on the friendly offices of a clerical brother, in saying that subscriptions in New Brunswick may, until further direction, be paid into the hands of the Rev. William Harrison, of the city of St. John's in that Province.

To several of our subscribers in distant places we had given a personal assurance that, if practicable, our paper should be furnished to them from the commencement of the third Volume. Although the spare numbers of our earlier impressions have been called for somewhat sooner than we, at the time anticipated, we are not without a hope of being still able to supply to such as were led by ourselves to expect it a complete file of the present volume. We shall especially keep in recollection those friends in Nova Scotia and New Brunswick, whose kind attentions during our recent visit to those Provinces demand an acknowledgment of our grateful thanks, which we shall take another and we hope an early opportunity of expressing.

CORRESPONDENCE.

RECTOR, WOODHOUSE, Sept. 17, 1839.

SIR,—The Editor of the Christian-Guardian has recently published in that paper his "notes and observations during a tour" in this part of the Province. In one of the numbers he gives the public to believe that I have been instrumental in the appointment of many of the public officers in the Talbot District. I took the liberty of writing him a few lines in order to correct the error into which he had been led; but the person who is now his locum tenens refuses to publish them, because I had (purely from inadvertence, without the least intention of being impolite) put my letter in the mail without a wafer.

I send you a copy of the letter, and would feel much obliged by your giving it a place in your columns. I remain, Sir, Your obedient servant, FRANCIS EVANS.

To the Editor of the Church.

(Copy.) SIR,—When the District of Talbot was proclaimed, the Magistrates, in Quarter Sessions assembled, (Col. Ryerson, your father, being Chairman,) submitted certain names to the Lieut. Governor, as being proper persons to be appointed Trustees of the District School. Of these I was one.

It became my duty, according to the Act of Parliament, to unite with my colleagues in nominating the District School-Master, and I have also joined them in recommending names to fill up some vacancies in the Board. Beyond this I have never been instrumental, directly or indirectly, in the appointment of any public functionary, paid or unpaid, in this District.

I hope you will allow these few lines a place in your paper, and that those Editors who have transferred your "notes and observations" to their columns, will exercise a similar measure of candour. I remain, Sir, Your obedient servant, FRANCIS EVANS, Rector of Woodhouse.

To the Editor of the Christian Guardian, Toronto.

EASTERN CLERICAL ASSOCIATION.

Nine of the Brethren belonging to the above body enjoyed the delightful privilege of meeting together at the parsonage in Brockville, on Wednesday and Thursday the 4th and 5th inst. During the time they remained in session, their attention was directed, in an interesting manner, to various theological subjects, and to many points connected with Ministerial duties and practice. The questions proposed at the previous meeting gave rise to edifying discussions on the former, while a consideration of the Rubrics, and the Ordination Service, as naturally tended to elicit profitable remarks on the latter. The services of each day closed with public worship in the Parish Church, to which we were invited by the spirit-stirring sounds of an excellent bell. On the former evening, the sacred services of the Sanctuary were conducted by the

Rev. Messrs. Harper and Rogers; the former reading the prayers, and the latter preaching an excellent sermon, from 2 Peter, i. 12—14. On the evening of the second day, the Rev. E. Morris officiated in the desk, and a very appropriate discourse was delivered by the Rev. R. Blakey. The congregations, though exceedingly orderly and attentive, were not as numerous as could have been desired, or expected, considering the occasion that called them together.—The interior of the Church in Brockville is finished with black walnut in a style perhaps not equalled, certainly not excelled, by any other in Canada. Much credit, we are informed, is due to the ladies of the congregation, for their praise-worthy exertions in furnishing and ornamenting the House of God. Good tokens of their zeal were visible, as we beheld the branched Candlesticks, the rich furniture of the pulpit, reading desk and altar, and the Carpet, Organ, &c. May they be blessed in the work of their hands!

The Session closed with prayer and thanksgiving to Almighty God. The next meeting will be held, with divine permission, in Richmond, the 2nd Wednesday in January, 1840.

A very gratifying circumstance connected with the late meeting, was the attendance of the Rev. E. Morris, who has been appointed by the Lord Bishop of Montreal travelling Missionary, to visit the scattered sheep of Christ's fold in the destitute townships of the Johnstown and Bathurst Districts. This appointment has been made in compliance with the earnest and repeated requests of the Association. The members composing it were so sensible of the urgent need of the labours of an Itinerant Missionary among their spiritually destitute brethren, that they have pledged themselves to provide from their own diminished incomes, and from the liberality of their people, the annual sum of £60 Cy. for three years, in aid of the Missionary's support. This is mentioned here, not from any vain glorious or boasting disposition, but to prepare our respective Congregations to respond to the appeal which will probably soon be made to them for that purpose.

The manner in which they answer this appeal, will serve to show how they appreciate the blessings they enjoy, in having the stated services of a resident Clergyman among them. For if they value them as they ought, they will naturally have their sympathies awakened in behalf of their fellow Churchmen, who are debarred the happy privileges they once enjoyed. Many such there are in these two districts,—many emigrants, who in our Father land were born of Christian parents; folded in the arms of our holy Church in Baptism; ratified their baptismal engagements in Confirmation; partook of the sacred symbols of redeeming love in the Eucharistical feast; and joined in the soul-elevating language of our holy Liturgy. It is on behalf then of such as these, whose hearts still yearn with fond affection towards the Church of their Fathers, but who are scattered abroad as sheep having no shepherd, that we ask the aid of our people to send amongst them an Ambassador for Christ. Shall we ask in vain? Before the reply is made let reference be had, with prayer, to the following texts: Hebrews xiii. 16; 2 Cor. ix. 6, 7; 2 Cor. viii. 12; Heb. vi. 10; Gal. vi. 10; Prov. xi. 24, &c. &c.

HENRY PATTON, Secretary.

ECCLIASTICAL INTELLIGENCE.

TESTIMONIAL OF RESPECT TO A CLERGYMAN.

On Thursday a public meeting of the inhabitants of Rotherhithe was held in the new school-room, in the Deptford Lower road, for the purpose of presenting a massive silver salver, weighing 210 ounces, to the Rev. Edward Blick, M. A., the Rector of the parish, as a testimony of respect from the parishioners for his exertions in causing the erection of five new school-rooms, and three new churches, and his general attention to the interests of his flock. The salver, which was one of the finest pieces of plate ever manufactured, contained in the middle a fine engraving of the old church of St. Mary, Rotherhithe, which was built exactly 100 years ago, Thursday being the centenary anniversary.—It was richly chased, and bore the following inscription:—"Presented to the Rev. Edward Blick, M. A., Rector of the parish of St. Mary, Rotherhithe, in the county of Surrey, as a testimony of the esteem of the parishioners for his private character and their approbation of his public conduct in promoting the education of the rising generation, in the faithful discharge of the duties of his sacred office, and also in his well-directed and beneficial efforts to advance the general interests of the parish. Thomas Simson, John Beaton, churchwardens. Presented 8th August, A. D. 1839." The inscription on the case was as follows:—"The material of this case once formed part of the noble ship Temeraire, and shared the glorious victory of Trafalgar, but instead of assisting to convey implements of destruction it now encloses a token of esteem from the parishioners of Rotherhithe to their Rector, 1839."

THE BISHOP OF LICHFIELD.—We are glad to learn that the health of the right rev. prelate has greatly improved, and that he has now nearly recovered from his recent severe indisposition. His lordship left town last week for Ecclestone Hall, his seat in Staffordshire, accompanied by Mr. A. B. Chisholm, of Devonshire-street, the family surgeon, who left him decidedly better, notwithstanding the fatigues of the journey.

THE REV. R. MONTGOMERY'S preaching, for various charitable and religious purposes, in Cheltenham, has, in six weeks, produced the sum of £405 7s. 2d.

MUNIFICENCE.—Through the liberality of Miss Woods, of Shopwyke, the parish church of Oving is undergoing extensive repairs, and a new window is to be inserted at the eastern end. She has also caused a new rectory house to be built, an excellent national school, and six neat almshouses, which have added much to the appearance of the village, and to the useful labours of the minister.—Sussex Express.

The liberal and munificent Dr. Warneford has given £400 towards the building and endowing of a chapel at Hanham, near this city, and for providing a glebe house for the incumbent serving the new church, on the express condition that the nomination of the minister for the time being shall be in the bishop of the diocese.—Bristol Journal.

The Rev. F. B. Gouzier, B. C. L., has been raising subscription in Cheltenham for the purpose of building an Episcopal Protestant Church in Paris, where the government does not uphold religion, and where the Sabbath is universally desecrated. A considerable number of gentlemen have subscribed to the fund.—Cheltenham Chronicle.

On Tuesday the beautiful new church at Kettleby, which was built and endowed at the sole expense of the Duke of Sutherland, was consecrated by the Lord Bishop of Hereford.—Salopian Journal.

ST. JOHN'S CHAPEL, POLPERCO.—On Tuesday the 30th ult. this Chapel was open for Divine Service, according to the rites of the Church of England. Very appropriate sermons were preached in the morning and evening, from Luke, 7th c. 5th v., and 2d Chronicles, 7th c. 15th and 16th v. Though the weather was extremely unfavourable, the congregations were overflowing; and numbers were obliged to depart without being able to gain admittance. The chapel is very much admired; and is very commodiously and handsomely fitted up. It is intended to hold about 300 persons, besides 100 Sunday scholars, who have a gallery to themselves. The town of Polperco is between two or three miles from the parish church, and contains 800 inhabitants. This chapel is a blessing indeed to them, which, we are happy to say, they fully appreciate. The cost of the ground and every other expense, to the amount of about £1000, has been defrayed by the munificence of the Rector of Llanillos, the Rev. W. Rawlings. May the Lord raise up many such true and practical friends of our venerable and beloved Church!—Cornwall Gazette.

MEETING TO ERECT THREE ADDITIONAL CHURCHES IN WOLVERHAMPTON.—The meeting for the purpose of taking steps towards the erection of three new churches in the above town, was held in the Assembly Room on Tuesday evening. The meeting was most numerously attended, and the spirit which pervaded all parties was such as to create the most confident feeling of the speedy completion of this most excellent and much wanted work. The chair was taken by Henry Hill Esq. and the meeting was most elo-

quently addressed by the Rev. W. Dalton, G. B. Thorneycroft Esq., the Rev. H. Moore and others. The cost of the churches, it was mentioned, would be about £6000 each, and it was announced that Miss Hinecock would erect and endow one entirely at her own expense. The Rev. W. Dalton and Mrs. Dalton were announced as subscribing £500 to each of the others, and subscriptions of £300 and £100 to each were also announced as given by two other individuals. The amount subscribed in the room was upwards of £3500.—Birmingham Advertiser.

THE MILLION FUND.

(From the Dublin Evening Mail.) We believe there is no example extant of a body of useful public functionaries having been so badly used as the clergy of the established Church in Ireland have been. Starved by the "passive resistance" of their debtors, and robbed of one-fourth of their title property by the government, they are further defrauded of a large amount of the fund which the benevolence of parliament had provided for their relief. By a juggle unknown to the country, 100,000l. were deducted out of the million fund, and by act of parliament lent to the Board of Works. It now turns out that this transfer was what may be called in Irish a "perpetual loan," and that this "perpetual loan" is but a periphrasis for a free gift. The sum cannot be repaid without another act of parliament; and unless very stringent methods be used with the government, no act of parliament will be passed to authorise the restoration.

This juggle is founded on a transaction, with which the clergy, save in the loss which results from it, have no concern whatever. The Ecclesiastical Commissioners, it appears, borrowed a sum of £100,000 from the Board of Works. The Board of Works again borrowed a sum of £100,000,—not from the Ecclesiastical Commissioners—but from the Commissioners of the Million Fund. But, notwithstanding that the two sets of commissioners are as distinct from each other, as the directors of the Grand Canal are from the directors of the East India Company—notwithstanding that the funds at the disposal of each are for purposes as different as the formation of a new railroad and victualling the navy—notwithstanding the income of the former arises out of taxes paid by the clergy, varying from 5 to 10 per cent. on their properties, and is, consequently, a cause of their distress—and that the income of the latter is a benevolence charitably granted by parliament for the relief of that distress—notwithstanding all these diversities of intent, it is now ruled (by an adverse administration) that the funds of the one shall be applied as a set-off against the debts of the other; and that between the two the clergy shall be double sufferers—first, by the tax upon their incomes paid to the Ecclesiastical Board, and secondly, by the deduction from the relief fund made over to the Board of Works.

The charge of the Bishop of Cashel and Waterford at his primary visitation has drawn public attention to this inquiry. The following excellent letter from our correspondent, Clericus, exposes the juggle and points out the necessity of active exertions on the part of an act of parliament in the present expiring session, but they should take advantage of the interval to be prepared for the next:

"To the Editor of the Dublin Evening Mail. "SIR,—I was lately requested by the clergy of a diocese assembled at visitation to communicate with some of the members of both houses of parliament, relative to the £100,000 lent to the Board of Works, and to endeavour to ascertain if the government intended to demand the restitution of that sum to its original purposes. As the clergy generally appear to labour under a mistake as to the tendency of a conversation reported to have taken place in the House of Lords a short time since, I beg to detail, for their information, the results of my inquiry, in the hope that the whole body will exert themselves, and adopt whatever means are deemed advisable to secure, if possible, the re-appropriation of the £100,000 to the use assigned to it by act of parliament.

"I shall quote part of the different letters I have received. The facts are simply the following:—After the million had been granted, and the payment of £600,000 odd, made under the original act; another act (of course with the same validity as the former) appropriated £100,000 of the balance raised in Exchequer-bills to the Board of Works; and the Board of Works had previously lent £100,000 to the Ecclesiastical Commissioners—the only connection between the two transactions being that these two sums corresponded in amount. The consequence of this state of facts is, that without another act of parliament this £100,000 cannot be restored to its original purpose; and the Ecclesiastical Commissioners repaying the £100,000 they borrowed to the Board of Works, would make no difference in the case, and would not entitle the clergy to one sixpence of it.

"A noble lord states, that the answer given by Lord Duncannon was, 'that the government had no power to appropriate the £100,000 to the clergy, which the Board of Works had received.'

"The state of the question, then, is this—Parliament granted one million to the relief of the clergy. Of that sum, £100,000 has been wrenched from its legal use to another purpose. The intention, therefore, of the act of parliament which granted the million has been frustrated, and the clergy, in addition to all other spoliations, have been defrauded of the sum of £100,000.

"The entire of the clergy of the country ought to take the most decisive steps, and at once, upon this subject.

"Your obedient servant, "CLERICUS.

Eccl. Intelligence.

Since the publication of our last intelligence has been received of the arrival of the British Queen, bringing English dates to the 2nd September. From the violence of the winds, which has prevented the arrival of the Steam Boats from Kingston, no mail from the East has been received since Wednesday morning, and consequently we are as yet without our regular files of London papers. We are indebted to the New York Commercial Advertiser for the summary which appears below. The intelligence most important to the Colonies is the proposed retirement of our excellent Governor-in-Chief Sir John Colborne, and the appointment in his room of the Right Hon. Poullet Thompson, formerly President of the Board of Trade, and member for Manchester. We shall offer no opinion at present upon the changes recently announced, further than to express our belief that the retirement of Sir John Colborne is owing less to any prejudice or dissatisfaction on the part of Her Majesty's Government than to the anxiety of the veteran warrior himself to be relieved of an accumulation of duties to which his infirm state of health is unequal.

ARRIVAL OF THE BRITISH QUEEN.

PROBATION OF PARLIAMENT. The British parliament was prorogued by her Majesty in person on the 27th August. The Lord Chancellor, Lord Melbourne, the Earl Marshal, the Lord Great Chamberlain, and other great officers of state met her Majesty on her entrance. Her Majesty entered the House of Lords, and the members of the other House of Parliament having been summoned, made their appearance headed by the Speaker, below the bar, when the royal assent was given to the last act of the session, the Lord Chancellor presented a copy of the following speech to Her Majesty, which she read, says the Globe, in her usual elegant and emphatic style. The Queen, we rejoice to say, looked extremely well.

"My Lords and Gentlemen, "The public business having been brought to a close, I have now to perform the satisfactory duty of releasing you from your long and laborious attendance in parliament. "I rejoice that a definitive treaty between Holland and Belgium, negotiated by the medium of the five powers, has settled the differences between those two countries, and has secured the peace of Europe from dangers to which it had so long been exposed.

"The same concord which brought these intricate questions to a peaceful termination..."

"It has afforded me the sincerest pleasure to have been able to assist in effecting a reconciliation between France and Mexico..."

"I have recently concluded with the king of the French a convention calculated to put an end to differences which have arisen of late years between the fishermen of Great Britain and of France..."

"I shall continue to pursue with perseverance the negotiations in which I am engaged, to persuade all the powers of Christendom to unite in a general league, for the entire extinction of the slave-trade, and I trust that, with the blessing of Providence, my efforts in so righteous a cause will be rewarded with success..."

"I regret that the differences which led to the withdrawal of my minister from the court of Tehran have not yet been satisfactorily adjusted by the government of Persia..."

"In order to fulfill the engagements announced to you at the opening of the present session, the Governor General of India has moved an army across the Indus, and I have much satisfaction in being able to inform you, that the advance of that expedition has been hitherto unopposed, and there is every reason to hope that the important objects for which these military operations have been undertaken, will be finally obtained..."

"I have observed with much approbation the attention which you have bestowed upon the internal state and condition of the country. I entirely concur in the measures which you have framed for the preservation of order, the repression of crime, and better administration of justice in this metropolis, and I have given my cordial assent to the bills which you have presented to me for the establishment of a more efficient constabulary force in those towns which peculiarly required it, and for effecting the important object of generally extending and invigorating the civil power throughout the country..."

"Gentlemen of the House of Commons, I thank you for the zeal and readiness with which you have voted the supplies for the service of the year..."

"It has been with satisfaction that I have given my assent to a reduction of the postage duties. I trust that the act which has passed on the subject will be a relief and an encouragement to trade, and that by facilitating intercourse and correspondence, it will be productive of much social advantage and improvement..."

"The advantageous terms upon which a considerable amount of the unfunded debt has been converted into stock, afford a satisfactory proof of the reliance placed on the credit and resources of the country, as well as on your determination to preserve inviolate the national faith..."

"My Lords and Gentlemen, It is with great pain that I have found myself compelled to enforce the law against those who no longer conceal their design to resist by force the lawful authorities, and of subverting the institutions of the country..."

"I and I rely securely upon the good sense of my people, and upon their attachment to the constitution, for the maintenance of law and order, which are as necessary for the protection of the poor, as for the welfare of the wealthier classes of the community..."

"It is Her Majesty's royal will and pleasure that this parliament be prorogued to Thursday, the 24th day of October, next, to be then here holden, and this parliament is accordingly prorogued to Thursday, the 24th day of October next..."

"The Queen held a Court and Privy Council at Buckingham Palace, on Tuesday the 20th August..."

"The Right Hon. T. S. Rice had an audience of Her Majesty, and resigned his seal of office as Chancellor of the Exchequer..."

"Mr. F. Baring, by command of the Queen, was sworn as a member of the Privy Council, and took his seat at the Board. Mr. Baring also received the seal of office, and had the honour to kiss hands on being appointed Chancellor of the Exchequer..."

"Mr. R. Gordon, of the India Board, is appointed under Secretary of the Treasury, in the place of Mr. F. Baring..."

"Her Majesty having been pleased to appoint the Duke of Sutherland to be Lord Lieutenant of Shropshire, his Grace took the oaths appointed to be taken thereupon..."

"On the 20th, Lord Howick tendered his resignation to Her Majesty as Secretary at War, and the resignation was accepted..."

"In consequence of this movement, Mr. C. Wood, a relation of Lord Howick, resigned the office of under-secretary of the admiralty..."

"In the House of Commons, on the 27th, new writs were ordered for Tipperary in the room of Mr. Sheil, who has accepted the office of Vice-President of the Board of Trade, and for Manchester, in the room of Mr. P. Thompson, who has accepted the office of Governor-General of Canada..."

"The Globe of August 30th, announces on authority, that the Marquis of Normandy will leave the Colonial office for the Home Department, and that Lord John Russell retires from the Home Office, and will succeed the Marquis of Normandy as Colonial Secretary. The Morning Post, of September 2nd, contains a column of very severe remarks upon this interchange of offices..."

"NEW GOVERNOR OF CANADA. Another Court and Privy Council was held on the 28th, at which Mr. Laylor Sheil was, by command of the Queen, sworn by Her Majesty's most hon. privy council, and took his place at the board..."

"The Right Hon. H. Labouchere, received the appointment of President of the Committee of Council, appointed for the consideration of all matters relating to trade and foreign plantations..."

"The Carlist rebellion seems to be drawing to a close. General O'Donnell has gained important successes over Cabrera in Valencia. His last exploit was the capture of the fort of Thales, after a battle with the Carlists which was kept up for 16 hours. He demolished the fortifications and then returned to Valencia..."

"There was a rumour in London that Don Carlos had been taken prisoner, but it was not credited..."

"The Bermudian of the 7th says that there has been a fearful mortality from yellow fever among the officers and men composing the garrisons of Demarara, St. Lucia and St. Vincent. At Fort Charlotte upwards of sixty had died, among whom was Lieutenant Hawker of the 70th regiment. At Demarara, Col. Dancy, Capt. Bruce, Lieut. and Adjutant Hopkins, Ensign Phipps and Ensign Dickenson, had fallen victims to the disease..."

"The Morning Post of Sept. 24, contains the following important announcement from the TURKISH EMBASSY..."

"I am directed by our Secretary to give you the following substance of a despatch received by a special courier from Paris, which it arrived by telegraph..."

"The French officer who was commissioned to claim the Turkish fleet, in the name of the five great Powers, has received a flat refusal from Mehmet Ali, unless all his exorbitant demands are complied with, and the expenses he has been put to defrayed by the Sultan..."

"I have only to say that our worst anticipations are realized. In haste, your most obedient servant, P. XASSIMON, Inter..."

"The French and English fleets, according to advices from Tripoli, of August 18th, were at anchor off the Dardanelles, and a number of English ships of the line were on their way to Tenedos, to reinforce Admiral Stopford's squadron, already consisting of ten ships of the line..."

"The head quarters of the Turkish army were still in Malatia, and those of the Egyptian at Marasch, were Ibrahim Pacha was at the latest dates..."

"Prince Metternich has been severely sick. Great solicitude was felt for his recovery, not only by the Court, but by the people of Vienna. He was convalescent on the 21st of August..."

"It is stated from Constantinople, August 7, that a severe battle had taken place in Circassia, in which, the Russians, as usual, were victorious, but not without having paid dearly for their victory..."

"The Russians had lost a ship of the line and two frigates, by a severe storm on the coast of Circassia..."

"Advices from Bombay are to the first of June, and from Jukar to the 13th of May. An expedition against Baloochee fort had been attended with success. The fort was carried by storm, after a sharp engagement. The Baloochees had forty-eight killed and forty-six wounded. The Company's troops suffered but slightly..."

"MANCHESTER AND LEEDS RAILWAY.—A special general meeting of the shareholders in this important undertaking was held at the company's offices, Hunt's Bank, Manchester, on Wednesday. The meeting was stated to be 'For the purpose of deciding upon the issuing and distribution of the new shares, and fixing upon the time and mode of payment to be made in respect hereof...'..."

"The business was purely of a formal nature. The Chairman, (Jas. Wood, Esq.) stated that since that portion of the line from Manchester to Littleborough had been opened, upwards of 2000 passengers per day had been conveyed, and the receipts had averaged £117 14s. per day. The traffic was still progressing, and the receipts had considerably increased. The average receipts of the three preceding days, Friday, Saturday, and Monday, had been £146 14s., and the receipts of Tuesday had amounted to £157 in money. It was to be recollected that these receipts had arisen purely from passenger traffic, with the addition of a few pounds that had been obtained by the carriage of vegetables; and from this a most favourable result might be anticipated, when the line was opened for the transit of goods..."

"In conclusion, he would state that they were already in the receipt of more money per mile per day, than had been realised by passenger traffic by any railway yet opened. The meeting then separated..."

"PROGRESS OF CONSERVATISM IN CANTERBURY.—Twenty-three young men took out their freedom for this city yesterday evening at a Court held at the Guildhall for that purpose. They will be entered upon the forthcoming registry of parliamentary voters. Of the 23, 21 are Conservatives, one is doubtful, and one is a Radical..."

"Mr. Maclean, M.P., has purchased Wilton Castle estate, of Sir W. Chaytor, Bart., for £95,000.—Sunderland Beacon..."

"THE NAVAL RESOURCES OF ENGLAND.—It is not generally known that a steamer of very large tonnage is to be launched in a day or two from Chatham Dockyard. It will have been begun and finished within the incredibly short space of eight weeks. We are informed that this extreme expedition is an experiment under direction of the government, in order to ascertain the shortest possible time in which such a vessel can be completed..."

"The number of hands have been unlimited; in fact, the men are working on her at the present moment as thick as bees in a hive, and they are allowed to make as many working hours per day as they can. The sum apportioned for the labour, we understand, is £4000; and should it not cost that, the surplus is to be divided among the men. The experiment has excited the greatest possible interest in the neighbourhood.—Greenwich Gazette..."

"THE CYCLOPS STEAM-FRIGATE.—This magnificent vessel, the largest steam man-of-war in the world, was launched from Pembroke Dockyard a few days ago.—Her dimensions are as follow:—Length 225 feet, beam between paddles 38 feet, depth of hold 21 feet. Her tonnage is about 1,300, being 200 tons larger than the Gorgon, launched from the same slip about 18 months since. Her equipment, as a man-of-war, will be the same in all respects as a frigate, having a complete gun or main deck, as well as an upper or quarter deck. On the main deck she will carry 18 long 36-pounders, and on the upper deck four 48-pounders, and two 96-pounders on swivels, carrying a ball of 10 inches diameter, and sweeping round the horizon 240 degrees..."

"FIRST HOMEWARD-BOUND LOG OF THE STEAMSHIP BRITISH QUEEN. August 1.—The British Queen hauled out of dock, in New York, at 2 o'clock, P.M., and fired her guns as the signal of departure. A vast concourse of spectators lined the wharfs, quays, battery and forts, for two or three miles in extent. The weather beautiful in the extreme, and the view of the battery from the ship was grand and cheering. The vast assemblage of spectators, formed in the arch of a circle, filling the foreground—the rich foliage of the trees which adorn the battery, rising in infinite majesty behind—and the joyous city, with its towering spires and splendid domes in the distance, formed one of the most enchanting and picturesque scenes which the eye has witnessed or the imagination conceived. The guns of the forts proclaimed our departure, and the voices of 100,000 spectators threw their acclamations upon the gentle breeze..."

"The steam-boats Arrow, Passair, Neptune, and several others, with their decks crowded with all the beauty and elegance of New York, cheered the Queen as she moved slowly and majestically down the narrows, and added splendour to the beauty which decorated the whole line of coast..."

"At four o'clock she passed the lighthouses of Sandy Hook, and gave a parting cheer to our kind friends who accompanied us thus far, about 22 miles, in their fairy steamers; and so we stood out to sea..."

"Aug. 2.—Wind E, fine cool breeze. 12 rev., running off hand-some. Ten o'clock, A.M. Wind SE. Set fore, trysail and jib. Lat. 40 13, long 70 10. Dist. 178 miles. Afternoon calm. All sail hauled. 12 1/2 rev..."

"Aug. 3.—Fine morning. Wind E, calm. Light floating clouds. No sail set. 12 1/2 rev. Lat. 40, 48, long 65 35. Distance 207 miles. Afternoon. Wind hauling to the northward and freshening. Set sail 9 o'clock. 13 rev., running off in elegant style.—Ship quiet and steady as Time..."

"Aug. 4.—Beautiful morning. Wind North, sweet, wholetsome breeze. Set sail. 12 1/2 to 12 3/4 rev., running off 10 to 10 1/2 knots by log. Lat. 41 6, long 60 35. Dist. 230 miles. Six o'clock, P.M. Wind N, steady. Fore and aft sails, fore and foretop set. Still 12 1/2 rev..."

"Aug. 5.—Fine morning. Wind NE. Topsails hauled, moderate sea. Ship getting lighter and more lively. All sail in, 13 rev. Lat. 41 17, long 55 39. Dist. 230 miles. Nine o'clock, P.M. Wind ESE. Set jib, fore and aft sails. Smooth sea, 14 rev., running off cheerily..."

"Aug. 6.—Rain. No sail set. Sea moderately smooth. Wind E. Ship quiet. Lat. 41 58, long 58. Dist. 220 miles. Eight o'clock, P.M. Wind E by N. Rain all day. Queen dancing merrily over the seas. Ten o'clock. Wind veers to N. Set fore and aft sails. 14 rev..."

"Aug. 7.—Fine morning. Wind NNW, fresh breeze and cold. Fore and aft sails, foretop, foretop and foretop-gallant sails set.—14 to 14 1/2 rev. The Queen leaping over the billows with infinite grace, lat. 43 21, long 46 38. Distance 224 miles. Seven o'clock, exchanged numbers with the Monongahela, Liverpool to Philadelphia; Wind N, heavy sea running. Ship pitches kindly, not the slightest strain..."

"Aug. 8.—Charming morning. Wind E, dead-a-head; long heavy rolling swell from the east. Nine o'clock A.M., spoke the Kensington, 27 days from Liverpool, bound to New York, full of stowage passengers; sailed from Liverpool before we left Portsmouth; no sail set; running 12 knots by log. rev. 13 a 14, lat. 44 6, long 40 47. Dist. 250 miles. Ship rolls gently with the sea; too large to give any sudden jerks like a sailing ship in a heavy sea: besides, the constant tendency of the paddles is to maintain an even keel, which gives great stability and quietness to the ship; going a-head with all imaginable dignity..."

"Aug. 9.—Fine morning. Wind south-easterly, sea smooth.—Spoke the Lady Kinnaird; her ladyship is only 38 days from Dundee, bound to New York; 14 rev. lat. 44 47, long 36 14, dis. 202 miles. Fore and aft sails, fore-stay and jib set, no topsails. The engines are an incomparable mass of machinery; work with great ease and exactitude; they may seem to the eye of one not experienced in steam navigation to be unnecessarily massive and ponderous; but it is no trifling affair for the engines to carry against storms and tempests, against head winds and seas, for 15 successive days and nights, 2700 tons upon their backs: a more efficient powerful and substantial pair of engines never floated upon the vasty deep..."

"Aug. 10.—Mild and cheerful morning. Wind SE, moving onward with a steady quiet pace, 14 1/2 to 15 rev. lat. 45 57, long 30 53. Distance 237 miles. Gentle breezes; the Queen dancing over the waves light-footed as a fox..."

"Aug. 11.—Wind S, cloudy. Hazy weather. Fresh breeze.—Sail set, 14 1/2 rev.; running off with noiseless rapidity. lat. 47 15, long 25 25. Dist. 238 miles. Afternoon.—Wind freshening, 16 rev. Engines work expansively; steam out off at half stroke.—Ten o'clock. Full 16 rev., running off at a tremendous rate; ship so easy and quiet that one sitting in the saloon would scarcely perceive that she was under way. Not a drop of water splashed during the passage, no smell of the engines, no smoke of the funnels upon deck. The height of the chimney carries all off far aloft..."

"The Queen dressed in her fore and aft, trysails, fore, foretop and foretop-gallant sails, with her forestays and gibs, caretop over the mighty waters at all the plenitude of majesty..."

"Aug. 12.—Light clouds, fine rain early in the morning, gentle breeze from the S and S by W, smooth sea, 16 rev. lat. 48 32, long 19 15. Distance 262 miles. Afternoon, 16 rev. 11 knots by log, going off with a steadiness inconceivable by any one not on board the ship..."

"Aug. 13.—The Queen, as she approaches her dominions, quickens her step, always solicitous to let her subjects know that she is still mistress of the seas. Cloudy morning, small rain, fresh breeze from S, sail set, 16 rev., lat. 49 30, long 12 38. Distance 265 miles. Afternoon, wind increasing, 16 rev., took in foretop-gallant sail, foretop-sail reefed; engines working expansively, steam cut off at 3 1/2 stroke from 5 1/2 expansion, and yet plenty of working steam..."

"Aug. 14.—Wind S, stiff breeze, light tortoise-shell clouds, 15 to 16 rev., sail set. Lat. 49 34, long 5 36. Distance 277 miles. One o'clock. Falmouth pilot boat No 4 alongside. Two o'clock, the Lizard and its lighthouses in full view. Four o'clock, took a Cowes pilot. Twelve days and nineteen hours from pilot to pilot; 13 1/2 days to Portsmouth.—London Standard..."

"THE DUKE OF WELLINGTON. Wellington is said to have thirty or forty stars of the first order in Europe, many of them set most splendidly; but he never wears more than two ornaments of this kind, one of which is a plain Waterloo medal..."

"This little paragraph has lately commenced its round of travel through the newspapers, and seems to meet with favour. We do not know how true it is, as to the number of stars, but we can furnish a list of the Duke's titles, offices and honors, and perhaps such a list may be thought good company for the 'stars' item..."

"We will begin at the top and thence go down. His grace is Prince of Waterloo, holding that title and estate of £2000 per annum from the King of the Netherlands:—Duke of Wellington, Baron Douro, Marquis of Douro, Duke of Ciudad Rodrigo, Marquis of Wellington, Duke of Vittoria, Earl of Wellington, Marquis of Torres Vedras, and Count of Vimiera, Viscount Wellington, Knight of the Garter, Grand Cross of the Bath, Grand Cross of the Guelphic order (Hanover), Knight of St. Esprit (France), Knight of the Golden Fleece (Two Sicilies), Knight of St. Ferdinand and Merit (do.), Knight of St. Januario (do.), Grand Cross of the order of Maria Theresa (Austria), Grand Cross of St. Andrew (Russia), Grand Cross of St. George (do.), Grand Cross of St. Alexander Newski (do.), Grand Cross of the Black Eagle (Prussia), Grand Cross of the Tower and Sword, (Portugal), Grand Cross of the Sword (Sweden), Grand Cross of the Elephant (Denmark), Grand Cross of the order of William (Netherlands), Grand Cross of the Annunciate (Sardinia), Grand Cross of the order of Maximilian Joseph (Bavaria), Field Marshal in the armies of England, Austria, Russia, Prussia, Portugal and the Netherlands, Captain general of the Armies of Spain, A grandee of the first class in Spain, Constable of the Tower, Constable of Dover Castle, Lord Warden of the Cinque Ports, Lord Lieutenant of Hampshire, Colonel of the Grenadier Guards, Colonel in chief of the Rifle Brigade, Master of the Corporation of Trinity House, and Chancellor of the University of Oxford..."

"COLONIAL. IRRELIGION OF THE CHARTISTS. As Britons, it can only be with feelings of the most painful character, that we read of the pointed endeavour of the Chartists to lower in the eyes of the people that respect and esteem due to the clergy of the Established Church, as a body. A systematic traduction of the clerical character, in any country, has always been found a dangerous, though a premonitory symptom of the bad ends which bad men have in view; in England, its danger is even greater than in any other country, because it is an established Church, because it is interwoven with the State, and because the man of unfixed principles, who is therefore easily swayed by misrepresentation on such a subject, may abdicate his parish church and join some dissenting congregation, but cannot exempt his property from the contribution of its legal quota, in support of an establishment which he cannot overthrow, although he professes to despise it. In England, the church can be in no danger from the disaffected until they can overthrow the whole social and constitutional compact; but this villainous attempt, vast and impracticable as it appears, is so much the more likely to be undertaken, from the moment that a super-abundant population have prevailed upon to withdraw their confidence from those ministers, in whose care and council their best resolves found confirmation, their errors correction, and their evil passions the greatest, and perhaps the only check to which they were liable..."

"France was not revolutionized and deluged in blood, until the people had been brought openly to despise their priesthood, to violate the sanctity of public worship, and were thus divested of every principle that could bind them to any moral observance. The safeguard of religion once removed, human nature broke forth in all its most revolting depravity. To bring things more immediately under the personal observation of our readers, who may not, like ourselves, be old enough to remember the outbreak of the French revolution, and may not have at hand those means of reference which would enable them to ascertain the truth of what we say, let us (magnis comperere parca) look at the Revolt in the Province where we reside. Our own observation enables us to speak with positive assurance as to the number of years it required to corrupt and criminate the once innocent, and moral Canadian people. Misrepresentations, and assurances of existing wrongs, dressed out in the most glowing language of treason and demagoguism, had no effect; they could not be brought to make war upon an oppression they did not feel, although they were unconscious of its non-existence. At length the resolution was taken to borrow a lesson from revolutionized France. The most active measures were taken to infect all the country parishes with infidel emissaries, who were to labour incessantly to traduce their exemplary clergy, to poison the minds of the ignorant populace, and to wear them from their veneration for, and attendance at their church. All this arranged, Papineau himself gave the signal for universal co-operation by bringing forward an attack upon the clergy and the revenues of the Church, in the House of Assembly. This plot to betray the people succeeded but too well; the last anchor was gone, the vessel was drifted to sea, and was presently involved in all the terrible commotion of the political tempest.—Montreal Transcript..."

"THE CHILDREN OF PEACE.—After sleeping again in my former quarters, I returned with the party through David Wilson's settlement,—a visit to the Temple excited in my mind both disgust and pity,—disgust at the hoary blasphemer, and pity for his misguided followers; but however much these feelings might be excited, I could not but admire the neatness and industry which seem to pervade the township; and the extraordinary fertility of their lands, and the extent of their farms, struck me with astonishment. I should be glad indeed to be a settler in such a country, were it not for the horrid fanaticism which pervades it.—A Correspondent of the Toronto Colonist..."

"DEATH OF H. CASSADY, ESQ.—The town of Kingston has sustained a heavy loss by the death of this much lamented gentleman; in fact, since the decease of Messrs. George McKenzie and Robert Drummond, no calamity of the kind can be considered as involving so great a public loss. Mr. Cassady was the Chief Magistrate of the town, and under his auspices the new corporation was making rapid progress in gaining the good will and kindly feeling of the inhabitants. As a lawyer, Mr. Cassady had a most extensive practice, and a rather uncommon feature in the character of a Canadian Attorney was his, viz:—strict integrity, and punctuality in paying over.—At the head of a family, Mr. Cassady's loss will be felt the most, he having left a young and affectionate wife and rising family.—His funeral yesterday afternoon was attended by the respectability of Kingston, including the members of the corporation; and the places of business were closed in the streets where the procession passed.—Kingston Whig..."

"THE LATE FIRE AT CHIPPAWA.—The persons who set fire to the Church at Chippawa have been traced to the American side. It is supposed that Lett was among them, as he was seen at Manchester on the day after the fire. That this man has not been demanded by, and given up to, our government, is a matter which we cannot account for.—Niagara Chron..."

"It is stated in the Boston papers, and in private accounts from New Brunswick, that a party, who had gained unlawful possession of some British arms, had, on the 9th instant, made an attack on the American post, called Fort Fairfield, on the River Aroostock; but that they had made a precipitate retreat, in consequence of having been detected and fired upon by the sentinel. Their precise object had not transpired.—Montreal Herald..."

"DR. HOLMES, (the murderer.)—We learn from the Burlington that a stay of proceedings until January, in the case of Dr. Holmes, has been obtained from the Supreme Court of the United States—preliminary to a full argument of the question in that Court.—Conn. Advertiser..."

"We have just been informed, by a gentleman direct from Drummondville, that the barn and stables of Ogden Creighton Esq., with their contents, together with some stacks of wheat, were last night burned to the ground,—the work of an incendiary.—Hamilton Journal..."

"An unfortunate accident happened at the race course yesterday. Ensign Winniet, of the 83d Regiment, rode in the race for the Ladies' Purse, and afterwards, in the rush of the crowd, a dragon's horse struck the horse which Ensign Winniet rode, so that it fell and rolled over him, breaking his thigh bone. He was carried from the course in a litter by the soldiers..."

"In the race for the saddle one of the horses bolted and knocked down three or four persons. Two artillerymen were considerably hurt; one of them was not expected to recover, but we believe that he is less dangerously hurt than was at first supposed.—U. C. Herald, Sept. 24..."

"From the Montreal Transcript. MONTREAL MARKETS. For the Week ending Friday, September 20, 1839. Business has considerably improved since our last report. A number of U. C. merchants have arrived in town this week, but they have not purchased to any extent, as they are holding off till a more general assortment of new goods are in the market. The few auction sales, particularly of dry goods, which have taken place this week have been well attended, and good prices realized. The quantity of goods coming out is great; but it is expected that the demand will be equally so. The demand for some kinds of produce has been more animated this week than last..."

"ASHES are in demand at an advance of 6d to 9d per cwt at our last quotations. Pots may now be quoted at 25s to 25s 3d for small bills, and 25s 6d a 25s 9d for shipping parcels, and Pearls at 30s to 30s 6d..."

"FLOUR.—In the early part of the week this market was very inactive, the demand being confined to small parcels for immediate domestic consumption, and the stock on hand was not so heavy. A considerable quantity of American, however, has found its way to this market since our last report; and a reduction of 1s 3d per bbl has taken place on our last quotations. The nominal price for fine is now 36s 3d per bbl, 90 days. The only sale of consequence this week, was a lot of about 300 bbls of American fine, which changed hands at 35s 7 1/2 each. There can be very little doubt but that a further reduction will take place, as soon as the news per British Queen is received, provided the crops on the other side turned out as well as was anticipated on the departure of the Great Western..."

"GRAIN.—No alteration has taken place upon our last quotations. The demand this week for Butter, Lard and Cheese, both American and Canada, has been very good. The quantity brought to market has not been sufficient for the demand; consequently, buyers, in the early part of the week, had to submit to a slight advance upon our last quotations. At this day's market, however, the quantity of Agricultural produce was greater than we have seen offered on any one market day for the last twelve months. Butter in firkins was sold as low as 7s 3d, which is a reduction of 1 1/2 a 2d per lb. Good cheese was sold at 4d a 6d per lb. Potatoes and all other kinds of vegetables were proportionably cheap; but we could not make our way through the market in the morning to note prices, &c.; suffice it to say, that the markets are moderate, and that there is every prospect of their continuing so..."

"SUGAR.—Refined is stiff at 7 1/2 per lb. A further slight advance has taken place upon Muscovado, altho' there have been very few sales this week. We have now to quote Dark from 40s to 42s 6d; Middling 45s to 45s; and Bright 46s to 47s 6d per cwt..."

"TEAS.—In the early part of the week a few small sales of Tyankey transpired at 2s 8 1/2 per lb. Young Hyson is now held by some at 3s 3d; but we have not heard of any sales higher than our last quotations, viz. 3s to 3s 2d; for other descriptions we refer to our last report..."

"EXCHANGE.—On Tuesday last the banks of Montreal and British North America furnished bills to a considerable amount for transmission per Great Western at 1 1/2 per cent. prem. on London.—Drafts on New York are still at a premium of 1 1/2 per cent. U. C. Bank notes are taken by the Banks here at a discount of 1 per cent. all round..."

"PERIODICAL CREDIT SALE BY AUCTION, OF Liquors, Wines, Teas, Fruit, and Groceries. ON TUESDAY, THE EIGHTH DAY OF OCTOBER, WILL BE SOLD AT THE STORES OF JAMES BROWN, JUNIOR, At Bronne's Wharf, Toronto: 20 pun's strong Jamaica Spirits, 1 @ 2 1/2 20 casks do. do. 10 lbs. Cognac Brandy. 10 do. Bordeaux do. 20 casks do. do. 10 lbs. Genuine Hollands Gin, 15 casks do. do. 5 pipes Madeira 50 casks do. 50 do. Marseilles Wine, 50 octaves gold coloured Sherry, 5 butts do. do. 10 pipes Tenerife, 10 lbs. Old Port, 10 do. French do. 40 casks do. do. 20 do. sweet Mountain, 25 baskets Champagne, 25 bags East India, 20 lbs. Muscovado, 25 blts. do. 10 tierces Refined, 10 casks Molasses, 50 chests Tyankey, 25 boxes Young Hyson, 50 catty do. do. 50 do. Old Hyson, 50 do. Imperial, 50 do. Gunpowder, 25 frails soft shell Almonds, 10 boxes shelled do. 200 boxes Bunch Raisins, 25 kegs Smyrna do. 25 bags Filberts, 15 blbs Walnuts, 50 matts Figs, 10 kegs Currants, 10 tierces Rice, 20 blbs. Rice, 5 cases Liqueur, 10 boxes do. 100 kegs superior Pig, 50 half kegs do. 10 cases Cavendish, 50 jars Macaboy Snuff, 10 M. Havana Cigars, 5 do. Prime Regalias, in boxes of 50, cost D50 per M. 50 bags Green Coffee, 25 matts Mocha do. 50 boxes ground do. 10 cases do. Cinnamon, 10 do. do. Pepper, 20 bags Black do. 10 do. Allspice, 10 do. Cloves, 100 matts Cassia, 500 lbs. Nutmegs, 25 cases Mustard, 25 baskets Salad Oil, 25 boxes London Sperm Candles, 25 do. American do. do. 50 do. London Starch, 10 casks Salutaris, 20 kegs do. 100 doz. Manila Bed Coris, 10 do. very superior Corn Brooms, 150 do. Ordinary do. do. 50 do. Patent Pails, 10 cases Tumblers, 10 do. Decanters, 15 boxes Pipes, 50 do. Lardpool Soap, 100 half do. do. 25 cases White Scented Soap, 250 reams Wrapping Paper, 5 cases Men's Boots, 5 do. do. Shoes, 30 blbs. Turpentine, 50 boxes Window Glass, 50 boxes Pig Blue, 100 blbs. Herrings, 10 lbs. Table Oil Fish, WITH OTHER ARTICLES. Sale to commence on Tuesday at one o'clock precisely, and continue the following day at the same hour. No Postponement. Each Lot offered to be sold Without Reserve. TERMS OF SALE.—Under £25, Cash; from £25 to £100, 3 months; from £100 and upwards, half in 3 months, and half in 4 months, by approved Notes. JAMES M. STRANGE, Auctioneer. Toronto, Sept. 1, 1839. 13-2w. The Church, Cobourg, and Gazette, Hamilton, are requested to insert the above, and forward their accounts to the Subscriber for payment. J. M. STRANGE, A. & B."

"AUCTION SALE OF Valuable Farming Stock OF SHEEP, HORSES, HORNED CATTLE, PIGS, FARMING UTENSILS, HOUSEHOLD FURNITURE, &c., &c. ON MONDAY, the 7th October next, the following Property will be sold by Auction at the residence of T. GRUBBER, Esq., Lot 3, Concession B, Hamilton, 3 miles East of Cobourg; viz. 2 Horses, 2 Cows, 12 Pigs, 36 Sheep; amongst which are AN IMPROVED THOROUGH-BRED LEICESTERSHIRE RAM AND TWO EWES, With several of their offspring, and some half-bred Sheep. FARMING UTENSILS,—consisting of Double and Single Waggon, Plough, Harrow, Fanning-Mill, Sleighs, Cart, &c. &c. HOUSEHOLD FURNITURE,—Tables, Chairs, Chiffonier, Bedsteads, Beds, Bedding, Carpets, Dinner-Covers, Glass, Delf and China-ware, Dinner and Dessert Knives, with silver Spoons and Forks; Kitchen Utensils, Stoves, &c. &c. A London made double barrelled fowling-piece; some valuable Books, and a variety of other articles. TERMS.—Under £20, Cash; above that sum, 90 days, on furnishing approved endorsed paper. The above sale will be without reserve, and is well worth the attention of intending purchasers. The interest in the perpetual lease of the above residence, with about one hundred acres of land, sixty of which are cleared and in good order, will be sold by private sale, very cheap. Sale to commence at Eleven o'clock. Apply on the Premises, or to F. H. HALL, Auctioneer and Broker. Cobourg, September 17, 1839. 2w52 BIRTHS. On Sunday last, at Montreal, Mrs. Dr. Hall of a daughter. On Tuesday evening, the 10th inst., Mrs. Capt. Macneil (royal regt.) of a daughter. On the 12th inst., at Peterboro', the lady of Henry Flood Esq. of a daughter. DIED. On Tuesday night at the house of his father in Hamilton, aged 16, after a short illness occasioned by a cold taken during the exertion of harvest, Mr. Charles Wade. He was a young man of estimable character, and his loss will be extensively deplored. At St. Thomas, U.C., on the 7th inst., at the residence of Jas. Blackwood Esq., Hamilton, daughter of the late Sir John Innes, bart. of Edenduffry, Banffshire, Scotland. LETTERS received to Friday, Sept. 27th:— Rev. F. Evans: Major Bolton, R. E.; J. M. Strachan Esq.; Rev. R. Athill, rev.; Rev. J. Padfield; Rev. J. G. Geddes; J. Mackleay Esq.; Postmaster, Clearville, rev.; R. Hughes Esq. on the add. subs. and rem.; Mr. J. Dundas; Rev. W. McMurray. ERRATUM.—In the Charge of the Hon. Justice Jones, published in the Church of the 14th inst., last paragraph but five, last line, for "were" read "even."

CHURCH CALENDAR.

Sept. 29.—Eighteenth Sunday after Trinity.
October 6.—Nineteenth Sunday after Trinity.
October 13.—Twentieth Sunday after Trinity.
October 18.—St. Luke the Evangelist.
October 20.—Twenty-first Sunday after Trinity.

SCENES IN OTHER LANDS. No. XLIII. THE GIANT'S CAUSEWAY.

Belfast, appropriately styled the northern capital of Ireland, has much in it to interest the stranger; but as my main object in journeying northward was to visit the Giant's Causeway, I did not appropriate much time, at the present visit, to an inspection of the curiosities of Belfast. More attention was given to them on my return.

Early therefore in the forenoon of the day after my arrival at this town, we started in the coach for Coleraine; and fortunately amongst the passengers was a very intelligent and amiable gentleman from Liverpool, bound on the same errand as myself. It was a bright and cheerful day, and we made our first stop at Antrim, a town containing about 2500 inhabitants, and supported chiefly by the linen trade. Here is a park and castle, several conspicuous places of worship, and in the vicinity one of those constantly recurring curiosities of Ireland, a round tower, 80 feet in height. As we advanced on this day's journey, we had a glimpse of Lough Neagh, a beautiful sheet of water about 20 miles long and 12 in breadth, its banks varied by the rich and diversified scenery of five counties, Armagh, Tyrone, Londonderry, Down and Antrim. The lake abounds with a great variety of fish, of which the shad and the char are the most famous.

The drive from hence, nearly the whole distance to Coleraine, was very uninteresting, being chiefly through flat and boggy land, a sort of causeway raised upon a quagmire. We traversed it very slowly, as the worst set of horses seemed appropriated to this route, and the rain of the preceding day of course added to the monotonous heaviness of the roads. The bogs, however, unobtrusively as they are, are far from being a detriment to Ireland, as they afford the means of fuel in the turf which they supply, at a very cheap rate, and in the absence of coal are, on that account, almost indispensable to the poor. Without them indeed—for every tenant of a hut or potato patch uniformly bargains for his appropriate 'bit of bog'—the poor would add to scanty food, the equally insupportable privation of fire during the dreary inclemency of winter. So important indeed is the tenure of the bog, that its proprietors often find it more profitable than a corresponding quantity of fertile and arable land.

The uninteresting character of this day's drive ceases as we approach to Coleraine; for nothing can be more beautiful than the banks of the Bann along which we for some distance proceed. About a mile from the town is the famous salmon-lease, and in the vicinity is also to be seen a curious range of basaltic pillars, called Craig-a-Haller. Having dined here at a very comfortable Hotel, we hired a jaunting car to Portstewart, a small village pleasantly situated immediately on the sea-coast, and a good deal resorted to as a bathing place. The localities are in general very romantic, though they exhibit every variety from the gently sloping beach to the lofty and precipitous crag. As the coast is here exposed to the full sweep of the Northern Ocean, a northwest gale of wind lashes the sea into a scene of wild beauty which many a tourist would wait here for weeks to observe. The present evening was misty and rainy, the sea lazily heaving with scarce a breeze to raise a ripple on its bosom, but its reluctant waves dashing with a continuous roar against the bold dark rocks which in general line the coast. I spent the evening with Mr. Crombie, the lord of the manor, to whom a friend of Delgany had given me an introductory letter, and passed the night in a very poor apartment in the village inn.

At an early hour on the following morning, we proceeded in a car towards the causeway, and made our first pause at Dunluce Castle, a striking and extensive ruin, standing on a high and precipitous neck of land, with one of its sides a mere continuation of the high and rocky bank. The only approach to this wild keep of the ancient chieftain is by a narrow wall about 14 inches wide, which crosses a deep chasm, each side of the frowning ravine being lined with rocks. Having crossed this giddy pass, we enter the castle; which, while it afforded a complete retreat from the bustle of the world, must have bid defiance also to the lawless marauders of the time. We preyed into almost every apartment and recess, not forgetting the room which Maw Roe, the banshee or fairy, is said to sweep every night: a fiction derived from the fact that the room constantly appears as if just swept, from the strong draught of wind which scours through this as well as other apartments of the ruin. Beneath the castle is a cave, into which we descended to hear the melancholy moan of the waves as they lash the upper walls, creating a dismal sound, as if the spirits of the place were mourning over the desolation which time's ravages and man's neglect had caused in the crumbling edifice above.

Crossing again the dizzy pass, we rejoined our car and drove on to Bushmills, in the vicinity of which we engaged a boat to take us to the Causeway and thence to Ballycastle, intending to visit every spot of interest on the way. Having embarked accordingly with four stout rowers and a very intelligent and attentive guide, we first entered the Dunkery Cave, about 60 feet in height and 26 feet wide, and penetrating by a narrow aperture to such a distance inland that the roar of the waves beneath as they rush in from the ocean, is heard many hundred yards from the shore. In this wild and gloomy cavern, we lay for a few minutes rocking in our boat; to complete the wild interest of the scene, a bugle was sounded, and the multiplied responses of the echo were startling and beautiful; but when a pistol was fired, as was done twice, the noise and reverberations were so loud and fearful that a general dislocation of the surrounding rocks was apprehended.

A little beyond Dunkery Cave we disembarked, and walked over rocks and craggy ledges towards the Giant's Causeway. Here I must confess, that the Causeway, apart from the great natural curiosity it presents in the singular pieces of columnar stone of which it is composed, is the least striking part of the wild and magnificent scenery with which this coast abounds. It is curious certainly, but neither stupendous nor gigantic,—deriving its name from a tradition amongst the natives that the Giants commenced it as a road to Scotland, but being expelled by the ancient Irish chieftains, left it unfinished. The Causeway consists of three promontories, as they may be called, jutting out a little distance into the sea, composed of perpendicular pieces of basaltic rock, about two and a half feet high and ten inches in diameter, generally of a hexagonal shape and fitted together—a slight crevice between each just enough to point out the separation—with so much nicety as to rival the most careful workmanship of art. When these little columns are separated from each other, the ends exhibit sometimes a concave, sometimes a convex surface, and they are piled upon each other in this manner to the height of thirty and in some cases nearly fifty feet. They exhibit the appearance, as nearly as possible, of a gigantic honey-comb; and in one spot, close to the precipitous bank, a

succession of these basaltic pillars has received that name. Connected with the curiosities of the Causeway is the Giant's Loom, a sort of colonnade rising to the height of six and thirty feet; and on the opposite side, in the face of the cliff, is a cluster of pillars called the Giant's Organ, to which they bear a very close resemblance. Here also we have the Giant's Well, a spring which gushes up from amongst the pillars, and where a damsel is always at hand to furnish you with a draught, mingled if you like with a stronger potion. In the immediate vicinity of the Causeway are also pointed out the Giant's Chair, the Nurse and Child—bearing a strong resemblance to petrified monkeys—the Giant's Grandmother, &c., all bearing a striking likeness to the objects after which they are named.

A little onwards, on a very high and steep cliff are seen what are denominated the Chimney Tops—a few columns which it is said the Spanish Armada, in sailing past this coast, mistook for Dunluce Castle, and directed against them in consequence a brisk cannonade. Adjacent in a little bay—since called Port-na-Spagna—a vessel belonging to the Armada is said to have been wrecked, and the bones of the lost crew are stated even now to be sometimes found.

The next point of particular interest we come to is Pleaskein, a semicircular precipice of extraordinary beauty, rising more than 350 feet from the sea, and presenting, as it were tier above tier, a great variety of strata. Dark rocks, fringed at their base with incessant foam, first rise some distance above the level of the sea, after which there is a verdant slope of nearly 200 feet. Here upon a wide stratum of red ochre, stands a magnificent range of basaltic columns 45 feet in height; and above these is a bed of black, irregular rock 60 feet thick, which forms the base of another pile of basaltic pillars of nearly equal height—the whole forming an amphitheatre of great magnificence and beauty, and altogether a piece of scenery unequalled on this interesting coast. On one side of these stupendous colonades, is what is not inaptly termed the Giant's Pulpit; and jutting out from another portion of the bank is a mass of red ochre, resembling and bearing the name of the Lion's Head.

About a mile beyond Pleaskein is Bengore Head, said to be the northern extremity of Ireland, from which—being about 330 feet in height—we obtain a good view of the opposite island of Rathlin or Rinchary, as well as of the jutting extremity of the Mull of Cantyre in Scotland. We continued onwards in our boat, the progress of which was now much aided by a favourable breeze, to Carrick-a-Rede, passing, on the whole route, a coast of varied and romantic beauty. Carrick-a-Rede is chiefly remarkable for a rope bridge thrown over a chasm about 90 feet high and 60 wide,—wild and craggy rocks on either side and a foaming ocean below. It being high water, we were able to pass in our boat between these rugged eminences; and disembarking on the outermost promontory, we climbed up the steep and in some parts precipitous ascent to view the more perilous pathway from one ridge to the other. It was rather a giddy eminence to cross at all, and the swing of the fragile bridge adds to the danger of the passage. The previous heaving of the boat had too much discomposed my nerves to allow the attempt to cross; my companion, however, passed and re-passed the corded bridge, but his pale cheeks and hard breathing betokened the anxiety with which the undertaking was accompanied.

Getting again into our boat, we rowed to the entrance of a small cove, which, it is said, is an exact resemblance of Fingal's Cave in the nearly opposite island of Staffa,—presenting the same columnar pieces of basalt which compose the Causeway and neighbouring banks, in perpendicular, horizontal, and oblique positions. Here, to add to the wild interest of the scene, we fringed from their nests two cormorants, who flew away screaming to the sea. Our rowers now, although with a favourable tide, had a brisk head wind to encounter; but we bravely buffeted the rising waves, and accomplished without accident the four miles' pull to the Bay of Ballycastle. This we reached about half past five, well prepared for our dinner; and there we parted with our nautical friends and NEALE WERN, our intelligent, obliging, and very civil guide.

THE BISHOP OF ALEPPO AND THE PRESBYTERIAN MISSIONARY.

[A Society has within a short time been formed in the city of New York, by Presbyterians, to convert the members of the French Church to their "evangelical religion." It was publicly announced lately, that a sermon would be preached and a collection made, "in the French Church," to support its Agent. There has been for a long time great solicitude felt by this sect for the members of the Greek Church in the Holy Land. A considerable number of Presbyterians are supported there, to convert them to their evangelical piety. As a specimen of the surprise which some of these express in finding any of the Bishops of the Church to possess either piety or information, I extract the following from the journal of Mr. Goodell:—"Two important persons in the Armenian Church, died the past year; one was a bishop, eccentric, but apparently much enlightened. He had the Scriptures read to him by a priest some hours before he died, and seemed to enjoy it very much, exclaiming every now and then, 'Oh how sweet is oh how precious!' He also partook of the Lord's Supper, having previously made confession of his sins to God. He had already confessed to a priest, according to the rules of the Church, but told the priest that he had no sort of confidence in his power of forgiving sins, and merely confessed to him because he wished to be obedient to his Church; but that now he was going directly to God with his confession, hoping there to obtain forgiveness. Though he was not free from superstition, we still indulge the hope that he was, and ever will be, one of Christ's own flock."

Another extract from that of Mr. Whiting: "The Greek bishop of Aleppo is here on a visit. This man is much enlightened, and he loves the light. He is a man of much good sense and seriousness. I was charmed with the judicious, spiritual character of his conversation. He appears to be grieved by their late opposition of his people and nation, and to be grieved by their late opposition to our missionaries. He bought a considerable quantity of school-books and Scriptures, and says, that on returning to his flock, he shall himself open and teach a small school of boys. We have had much interesting conversation with this man, and have been delighted and encouraged to find a BISHOP possessing so much good sense, and so much seriousness and zeal in the cause of truth and piety."

Wonderful that Mr. Whiting, from New England, should find one bishop of the Greek Church, who did not believe in the power of man to forgive sins! and another, who possessed piety and good sense! These extracts will convince every judicious person of the utter incapacity of men like these for the work in which they are engaged. I cannot but imagine myself listening to a dialogue somewhat of this kind, between this Mr. Whiting and the Bishop of Aleppo. After Mr. W. had stated the object of his mission, to convert the members of the Greek Church to "evangelical piety," the Bishop of Aleppo asks, "From whence did you come on this errand of mercy?" Mr. Whiting, from Boston, in New England, in North America. Bishop. Surely you have come a great distance; and if you can teach us "a more excellent way" than we have already, I will gladly listen to you. I suppose you have brought letters of commendation from your Bishop? Mr. W. Why, I never saw a Bishop in my country. Some people there called Episcopals, have Bishops; but we made the discovery that they were useless, and for about two hundred years we have done without them. All our ministers are equal: we allow of no superiority. Bishop. Indeed! under whose authority then do you go forth? Mr. W. The "American Board of Commissioners," composed of devout and pious men, who are mostly Congregationalists and Presbyterians. Bishop. What is the form of public worship which you propose to introduce among us? Mr. W. Why, we reject all forms, and depend on the Spirit to give us words and utterance in prayer. We think that forms, though they have been in use formerly, are

calculated to quench the Spirit, and we have thrown them away.

Bishop. As you have rejected the authority of Bishops, and the manner of celebrating the worship of God according to the order of the primitive Church, I suppose you have made some new discoveries in Christian doctrine. Can you inform me on this point?

Mr. W. The founders of our Church did not think that the example of the primitive Church, or the Creeds which had before been received as symbols of faith, were sufficient; they thought they could make better themselves. So a great number of godly men, in the time of the great revolution in England, met at Westminster, and made a Catechism, which contains the "substance of our faith."

Bishop. Am I to understand that those who receive this Catechism, of which I have before heard, are united in their views of either the order of the Church or the doctrines of the Gospel?

Mr. W. Why, indeed, I cannot say they are. Some think that the Presbyterian form of Church government is taught by it; others think that Independency, where the Church members may make their own ministers, is allowable; and others think every one may suit themselves in this matter. As to faith, some receive this for substance of doctrine only; others think it must be understood literally, and so received. I am sorry to say there is among us much diversity of opinion on points of Christian doctrine, and no little dissension.

Bishop. I suppose, however, that this system, which you think improved, and which you come here to teach us, is productive of better fruits than was the old, which your fathers rejected. There is, I conclude, in America with you, more piety, more holiness, and more devotedness to God than formerly, or than there is with us?

Mr. W. We have among us many very pious and godly men; but I am sorry to say, that even where such great light shines, there is much moral darkness. Religion has not that hold on public sentiment that we could wish.—Some have feared that sin and iniquity increasingly abound.

Bishop. Are Christians in America united in religious sentiment?

Mr. W. It is a lamentable fact, that we have almost an infinite number of sects; though our system has not hitherto produced unity, yet we hope that it will, and that Christians will become more united.

Bishop. I suppose the festivals of the Church are observed with more care with you than with us?

Mr. W. Festivals! Why, I know of no festivals except the Sabbath; that is too much neglected. I have heard talk of Christmas day, but the religious observance of that is Popish; our people spend it in sports, shooting, hunting, &c., otherwise I never heard of Church festivals. I hope you do not symbolize with Rome so much as to keep their holy days?

Bishop. May I ask in what estimation are the sacraments of the Church held?

Mr. W. Why, we do not believe in the Popish doctrine of the efficacy of sacraments, or of their necessity; as for baptism, it is well enough for the children of the elect to be baptized—we do not attach much importance to this—more than nine-tenths of our population die unbaptized; as for the Lord's Supper, it is received by some as an outward badge of Church membership, but it is not essential.

Bishop. I wish I could converse longer: but from what I have heard, that you reject the authority of the four first Councils of the Church; have set up a new Church, independent of that which Christ established; that your system is attended with innumerable evils, dissensions, distractions, a neglect of the sacraments and festivals of the Church, and that it does little to check vice and immorality; I think you had better have remained at home, and turned your thoughts to consider your own heresies, rather than to come all this distance, and to feel so much concern for the spiritual darkness of the Holy Catholic Greek Church.—[From "Missionary Fancifulism opposed to Christian Zeal," a Sermon by the Rev. E. M. Johnson, Rector of St. John's, Brooklyn, N. Y.]

The Garner.

THE DANGER OF SCHISM.

As for schism, they certainly hazard their salvation at a strange rate, who separate themselves from such a church as ours is, wherein the apostolical succession, the root of all Christian communion, hath been so entirely preserved, and the word and sacraments are so effectually administered; and all to go into such assemblies and meetings, as can have no pretence to the great promise, And lo! I am with you always, even unto the end of the world, Matt. xxviii. 20. For it is manifest, that this promise was made only to the apostles and their successors to the end of the world. Whereas in the private meetings, where their teachers have no apostolical or episcopal imposition of hands, they have no ground to pretend to succeed the apostles, nor by consequence any right to the Spirit which our Lord here promiseth; without which, although they preach their hearts out, I do not see what spiritual advantage can accrue to their hearers by it. And therefore, whatsoever they may think of it, for my own part, I would not be without this promise of our Saviour for all the world, as knowing, that not only myself, but the whole Catholic Church is highly concerned in it; it being by virtue of this promise, that the Church is continually acted, guided, and assisted by the Spirit of God, and so the ordinary means of grace are made effectual to salvation, which otherwise would be of no force or efficacy at all. And, therefore, to speak modestly, they must needs run a very great hazard, who cut themselves off from ours, and by consequence from the Catholic [i.e. universal] Church, and so render themselves incapable of receiving any benefit from this promise, or from the means of grace which they do or may enjoy.—Bishop Beveridge.

A PRIEST WITHOUT HOLINESS.

If a man had all sorts of knowledge, so as to be able to understand all mysteries; if he were prudent, beyond the prodigious measure of Solomon's wisdom; if those endowments were crowned in him, with an eloquence more than human, so that he were able to discourse like an angel; yet without this holiness he were as nothing, or at best but as the sounding brass or tinkling cymbal.—The priest that is not clothed with righteousness, though otherwise richly adorned with all the ornaments of human and divine literature, and those gilded over with the rays of a seraphic prudence and sagacity, is yet but a naked, beggarly, despicable creature, of no authority, no interest, no use or service in the church of God. The unholiness, let him preach never so well, discourseth to little purpose; there will be no life in his doctrine, because his life is so destitute of the spirit of holiness, he will sooner damn his own soul, than save any man's else. His discourses, though armed with the most powerful oratory, will serve to move no other affection in his hearers than that of indignation against his hypocrisy and impudence, to hear him excellently declaim against a vice, of which himself is notoriously guilty.—Bishop Bull.

VAIN LEARNING.

The character and genius of the age we live in is learned: the pretence at this day so high, and so universal, that he is nobody now, who hath not a new system of the world, a new hypothesis in nature, a new model of government, a new scheme of God's decrees, and the greatest depths of theology. We are many of us acute philosophers (that must not be disputed us); most of us grand politicians and statesmen too; all of us (without exception) deep divines:—will needs be wiser than our neighbours, but, however, wiser than our teachers and governors, if not wiser than himself. A kind of moral rickets, that swells and puffs up the head, while the whole inner man of the heart wastes and dwindles. For like the silly women (2 Tim. iii. 6, 7.) disciples to the old

Gnostics, while we are thus ever learning, (pretending to great heights and proficiencies) we come never to the knowledge of the truth (the Truth which is according unto Godliness): in fine, amongst so many learners, they are but few that learn righteousness.—Archbishop Sancroft.

GOD NO RESPECTER OF PERSONS.

I know that it is not the monarch alone, at the head of his tribes and provinces, who is observed by the Almighty; and that it is not only at some great crisis in life, that an individual becomes the object of the attention of his Maker. I know rather that the poorest, the meanest, the most despised, shares with the monarch the notice of the universal Protector; and that this notice is so unwearied and incessant, that, when he goes to his daily toil or his daily prayer, when he lies down at night, or rises in the morning, or gathers his little ones to the scanty meal, the poor man is tenderly watched by his God; and he cannot weep the tear which God sees not, nor smile the smile which God notes not, nor breathe the wish which God hears not. The man indeed of exalted rank, on whom may depend the movements of an Empire, is regarded with a vigilance which never knows suspense, by Him "who giveth Salvation unto Kings;" and the Lord, "to whom belong the salvations of the earth," bestows on this man whatever wisdom he displays, and whatever strength he puts forth, and whatever success he attains. But the carefulness of Deity is in no sense encroached by the distinguished individual; but, just as the regards which are turned on this earth interfere not with those which pour themselves over far-off planets and distant systems, so, while the chieftain is observed and attended with the assiduousness of what might seem an undivided guardianship, the very beggar is as much the object of divine inspection and succour, as though, in the broad sweep of animated being, there were no other to need the sustaining arm of the Creator.—Rev. H. Melville.

THE GRACES ATTENDANT ON PRAYER.

Prayer draws all the Christian graces into its focus. It draws Charity, followed by her lovely train, her forbearance with faults, her forgiveness of injuries, her pity for errors, her compassion for want. It draws Repentance, with her holy sorrows, her pious resolutions, her self-distrust. It attracts Faith, with her elevated eye,—Hope, with her grasped anchor,—Beneficence with her open hand,—Zeal, looking far and wide to serve,—Humility, with introverted eye, looking at home. Prayer, by quickening these graces in the heart, warms them into life, fits them for service, and dismisses each to its appropriate practice.—Hannah More.

Advertisements.

RATES.—Six lines and under, 2s. 6d. first insertion, and 7/6 each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line, each subsequent insertion. Advertisements, without written directions to the contrary, (post paid,) inserted till forbid and charged accordingly. From the extensive circulation of "The Church," in the Provinces of Upper and Lower Canada, as well as in Great Britain and Ireland, and other portions of Her Majesty's dominions, it will be found a profitable medium for the advertising of Real Estate, &c. The space allotted to advertisements will be limited to three columns.

CUTLERY, MILITARY & FANCY STORE.

NO. 120, KING STREET, TORONTO.

THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of:—Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Scabbards; best quality Infantry and Cavalry Regulation Buttons; Navy Laces; Gold and Silver Laces, various qualities and patterns; Light Infantry and Battalion Sashes; Gold and Silver Sword Knots; real Silver Epaulets; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Hand Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada.

N. B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, & Staff Officers' Instruments, in a manner superior to any thing hitherto done in the Country, and as good if not superior to any imported from Europe. Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the best possible manner. SAMUEL SHAW. 7/11

Toronto, Sept. 12th, 1839.

EDUCATION.

MR. HUDSPETH, Classical Teacher in the U. C. Academy, will, at the close of his engagement there on the 15th Oct. next, open classes in Cobourg, for the usual branches of a liberal Education.

In the mean time, Mr. H. will take a limited number of boarders, and will be happy to meet with intending day-pupils, privately, mornings and evenings.

Board, exclusive of Washing, £30 per Academic year, for Young Gentlemen under 14 years of age, and £40 for those above that age.

Book-keeping, the Classics, Mathematics, and higher branches charged extra.

Students can also be accommodated with Board, &c., in one or two respectable families in the village.

Further particulars may be known by application to Mr. H., if by letter, post paid. Cobourg, 20th August, 1839. 7/8

YOUNG LADIES' SEMINARY.

MRS. BROWN begs respectfully to acquaint her friends and the public, that she has removed from her former residence to that large and commodious house in the town of Cobourg, formerly occupied by the Bank of Upper Canada; where the business of her school will be conducted as usual, and two additional boarders can be accommodated.

The usual branches of a complete English education will be taught; and the accomplishments, where required, of French, Music, and Dancing.

Terms for Boarders, comprehending the ordinary branches of education, £40 per annum, exclusive of washing, Bedding and towels to be furnished by the pupils.

Terms for Day Scholars, in the ordinary branches of an English Education, £1 5 0 pr. Qr. do. to pupils learning music, 1 0 0 do. Music, with use of piano, extra, 1 5 0 do. French, extra, - - - 1 5 0 do. Dancing, extra, - - - 1 5 0 do.

As the number of the boarders will be limited to six, an early application is requested. The present vacation will terminate on the 24th July, inst. Cobourg, July 6, 1839. 2-3m.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE NEWCASTLE DISTRICT COMMITTEE of this Institution, have just received a large supply of Bibles, Testaments, Prayer Books, and other Books and Tracts, which they offer for sale, at reduced prices, at their Depository, at Messrs. Graveley & Jackson's, Cobourg.

The Books of the Society will also be found for sale at Mr. Charles Hughes', Druggist, Port Hope;—and may be procured at Peterboro' on application to the Rev. C. T. Wade; in Cavan, from the Rev. S. Armour, and in Darlington, from the Rev. T. S. Kennedy. Cobourg, July 16, 1839. 3-3m

THE HOME DISTRICT SCHOOL.

THIS Institution is now in successful operation. An additional number of in-door pupils can be conveniently received and comfortably accommodated.

TERMS OF TUITION, BOARD, &c.

For pupils under 10 years of age, £32 per academical year.

For pupils in or above their 10th year, £36 per do.

Cards of particulars may be had on application to the Principal, personally, or by letter [post paid].

M. C. CROMBIE, Principal. Toronto, May 24, 1839. 50-4f.

THE JOHNSTOWN DISTRICT SCHOOL.

THE Midsummer Vacation will terminate on Tuesday July 24th. A few boarders in addition to the present number can be received. The terms are £30 per annum, always payable quarterly in advance. Theological Pupils, £50 per annum. Each Boarder is to provide his own Washing, Bed and Bedding, Towels and Silver Spoon. For particulars apply to the Principal, he Rev. H. Caswall, Brockville, U. C. 3-4f.

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

HAS just returned from England with an extensive and varied assortment of Books, comprising Pictorial, Historical and Scientific works, and several of the most recent popular and useful publications. He has also a large stock of the Church of England, Saturday and Penny Magazines, and of the Penny Cyclopaedia,—besides a variety of Theological works, and Church of England Tracts, to which the attention of the Clergy is respectfully invited.

His stock of Account-Books, and of Stationery,—plain and ornamental,—is large and diversified: and to this he has added a collection of Engravings, including portraits of Her Most Gracious Majesty by several different artists.

His assortment of Bibles and Prayer Books, is also very large, and consists of handsomely bound and gilt copies, as well as others of the plainest and cheapest description.

Toronto, 28th June, 1839. 1-4f.

OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange. N. B.—Sleighs of every description built to order. 47-4f.

SUBSCRIBERS TO THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS, are requested to pay to the undersigned, on or before the tenth day of July next ensuing, FIVE PER CENT on the amount of their respective shares, or five shillings per share. Remittances, when more convenient, may be made to the Editor of the Church. H. J. GRASSETT, Secretary and Treasurer. 52-1f.

Toronto, June 8, 1839. 52-1f.

CHAMPION, BROTHERS & CO. TORONTO.

Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Sheet Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES made at the Factory originally built by the late Harvey Shepherd, and afterwards occupied by John Armstrong. As Shepherd's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Champion's are made by the same workmen and from the very best material, to insure for them the same continued preference.

C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of Cooking Stoves, Six Plate do., Parlor do.

Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838. 7-1f.

The Church

WILL for the present be published at the Star Office, Cobourg, every Saturday.

TERMS. To Subscribers resident in the immediate neighborhood of the place of publication and to Postmasters, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected 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.

Subscriptions for 'The Church' in England, may be paid to Messrs. Rivingtons, Waterloo-place, London; and in Ireland, to the Editor of 'The Warder' Dublin. COMMITTEE OF MANAGEMENT OF THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

The Lord Bishop of Montreal; The Hon. and Ven. The Archbishop of York; The Ven. The Archbishop of Kingston; Rev. G. Mortimer, M. A. Rector of Thornhill; the Rev. A. N. Bethune, Rector of Cobourg; Rev. R. D. Cartwright, M. A. Asst. Minister of Kingston; the Rev. H. J. Grasset, Asst. Minister of St. James's Church, Toronto;—to any of whom communications referring to the general interests of this paper may be addressed.

SECRETARY and Treasurer the Rev. H. J. Grasset, to whom all communications relating to the Press are to be addressed.

EDITOR of 'The Church' for the time being, The Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription. AGENTS.

THE CLERGY OF THE CHURCH OF ENGLAND IN BOTH PROVINCES. J. Somerville, Esq., Bank of British North America, Toronto.

C. Scadding, Esq., New Market. Dr. Low, Whiteby. Charles Hughes, Esq., Druggist, Port Hope. J. Beavis, Esq., Clarke. J. Hore, Esq., Colborne. A. Menzies, Esq., Seymour. T. A. Turner, Esq., Pictou.

A. K. Boomer, Esq., St. Catharines. J. B. Ewart, Esq., Dundas. Thos. Saunders, Esq., Guelph. John Burwell, Esq., P. M., Port Burwell. J. Hawkins, Esq., London.

J. White, Esq., P. M., Whitehall, Camden West. A. Davidson, Esq., P. M., Niagara. J. Ruthven, Esq., Hamilton. T. S. Short, Esq., Woodstock. James Stanton, Esq., Fort Erie. Arthur Hopper, Esq., P. M., Huntley. G. W. Baker, Esq., Bytown. Mr. Jas. McLaren, Quebec. Henry Pryor, Esq., Halifax, N. S. Messrs. Swords, Stanford, & Co., New York.

[R. D. CHATTERTON, PRINTER.]