INUMBER 23.

## Poetry.

THE FRENCH REVOLUTION.

1. And the fifth angel sounded, and I saw a star fall from 2. And there arose a smoke out of the pit, and the sun and the

3. And there came out of the smoke locusts upon the earth. And the shape of the locusts were like to horses prepared REVEL. ix.

> I heard a trumpet sound.
>
> Earth heaved; the heavens were dim. I saw a falling star, Like the moon's eclipsing limb; And a cloud wrapped the globe Like a funeral-robe, And shrieks through the gloom Told of woe and of doom

I saw the earthquake's womb Shoot up a thousand fires. I saw a locust host Sweep on their sulphurous spires. In his noontide the sun Stopped, sickening, and dun, And alone through the air

Then the hell-born locust host But the leafy tree was safe, And safe the flowery bud; Of that plague-cloud wan, The victim was man; And the touch of their sting Slew the serf and the King.

They died within the temple They died around the throne; Yet the idol-scorner 'scaped-The kneeler died alone. For the vengeance of GoD In that hour was abroad: For the shafts of despair.

Again the trumpet rang, And the locusts swept the earth; But, changed, as if the ground -Had teemed with human birth; For their gold-studded mail Clanged loud on the gale, And crown and tiar Led them on to the war.

Then their million spears rushed forth, Earth shook beneath their tread, Their road before was flame, And behind was gory red. The trophy and plume Were torn from the tomb, And the great and the brave Were flung into the grave.

They had a King to lead them, A King of fearful name, 'Tis shouted in the central deeps Of misery and flame-Abaddon! The LORD Of the sceptre and sword, Resistless by man! Yet his star shall be wan.

Once more the trumpet sounded, But 'twas glorious now and grand, And a shout of gladness swell'd From the ocean and the land; For on swift rushing wings Came the Spirits of Kings, To rescue the world.

Then the storm of battle raged, And the earth was drench'd with blood, And the chieftain and his steed Were the dog and vulture's food; And the world stood at gaze At that battle's red blaze. Like men on the shore

That field is now a tomb, The King of war is past, His meteor-glory pale,
His fame a trumpet blast. Where sleeps he now? On a rock's wild brow; With the ocean-wave
The moan round his grave.

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#### THE CHRISTIAN WATCHING FOR THE COMING OF HIS LORD.\*

this it is, that which we shall find that men in general thought, that He has actually called our attention to particular property, which is the life of energy, of faith and love, the way in which faith and love, if genuine,

It is easy to exemplify what I mean, from the exare open revilers of religion, or at least openly disobey its laws; but let us consider those who are of a more sober and conscientious cast of mind. They have a number of good qualities, and are in a certain sense, and up to a certain point, religious; but they do not watch. Their notion of religion is briefly this: loving God indeed, but loving this world too; not only doing their duty, but finding their chief and highest good, in that state of life to which it has pleased Gop to call them, resting in it, taking it as their portion. They serve God and seek Him; but they look on the present world as if it were the eternal, not a mere temporary scene of their duties and previleges, and never contemplate the prospect of being separated from it. It is not that they forget God, or do not live by principle, or forget that the goods of this world are His gift, but they the Giver, and reckon on their remaining, as if they had and all for what? what shall we have gained then? what cal Demonstration, (lib. iii. c. 7, p. 113), names likewise the the permanence which their duties and religious privi- will this world have then done for us?--wretched, de- Britains as then converted.

sed are the servants who do so; few will open to me from this world. immediately, when I knock. They will have some thing to do first; they will have to get ready. They will have even nearer than it was. O that, as He comes nearer to recover from the surprise and confusion which over- earth, we may approach nearer heaven. O, my take them on the first news of my coming, and will need | brethren, pray Him to give you the heart to seek Him in time to collect themselves, and summon about them their better thoughts and affections. They feel themselves have one work only, to bear your cross after Him. Revery well off as they are; and wish to serve GoD as they solve in His strength to do so. Resolve to be no long-

not wish to change." Without denying, then, to these persons the praise of many religious habits and practices, I would say that Pray Him to give you what Scripture calls, "an honest they want the tender and sensitive heart, which hangs on and good heart," or a perfect heart, and without waitthe thought of Christ, and lives on His love. The ing begin at once to obey Him, with the best heart you breath of the world has a peculiar power in what may be have. Any obedience is better than none-any procalled rusting the soul. The mirror within them, instead of reflecting back the Son of God, their Saviour, has tence, and deceit. Any religion which does not bring become dim and discolored: and hence, though (to use a common expression) they have a good deal of good His face; obedience is the only way of seeking Him. in them, it is only in them, it is not through them, All your duties are obedience. If you are to believe around them, and upon them. An evil crust is on them; the truths He has revealed, to regulate yourselves by His they think with the world; they are full of the world's precepts, to be frequent in His ordinances, to adhere notions and modes of speaking; they appeal to the world, to His Church and people, why is it, except because are affected and strained in their mode of conversing. the LORD, when He cometh, shall find watching. . . . . the etymology of the words bishop and presbyter. And as a rust preys upon metal and eats into it, so does He shall gird Himself, and make them sit down to meat, this worldly spirit penetrate more and more deeply in- and will come forth and serve them. And if He shall to the soul that once admits it. And this is one great come in the second watch, or come in the third watch, the soul in a measure of its baptismal purity and tain it; but it is woful to fail. Life is short; death

Now, it cannot surely be doubted that multitudes in the Church are such as I have been describing, and that THE CAUSE OF EPISCOPACY BRIEFLY STATED. they would not, could not, at once welcome our LORD on his coming. We cannot indeed apply what has been said to this or that individual; but on the whole, viewing the multitude, one cannot be mistaken; there This, then, is to watch; to be detached from what is may be exceptions; but after all conceivable deducpresent, and to live in what is unseen; to live in the tions, a large body must remain thus double-minded. thought of Christ as He came once, and as He will thus attempting to unite things incompatible. This we come again; to desire his second coming, from our af- might be sure of, though Christ had said nothing on fectionate and grateful remembrance of his first. And the subject; but it is a most affecting and solemn same? are without. They are indeed without faith and love this very danger, the danger of a worldly religiousness. also; but at least they profess to have these graces, nor for so it may be called, though it is religiousness; for is it easy to convince them that they have not. For this mixture of religion and unbelief, which serves God they consider they have faith, if they do but own that indeed, but loves the fashions, the distinctions, the pleathe Bible came from God, or that they trust wholly in sures, the comforts of this life, -which feels a satisfac- ved and derived only in the bishops; as the continuance of any Christ for salvation; and they consider they have love, tion in being prosperous in circumstances, likes pomps if they obey some of the most obvious of God's com- and vanities, is particular about food, raiment, house, mandments. Love and faith they think they have; but furniture and domestic matters, courts great people, and succession of the mayors or other chief officers, not of the inferior surely they do not even fancy that they watch. What aims at having a position in society. He warns us of the bailiffs or sergeants: so the succession of the Churches is computed is meant by watching, and how it is a duty, they have danger of having our minds drawn off from the thought in the succession of the bishops, who are the chief governors of the διάκονος, α deacon, or minister of Christ; and likewise πρεσβύ- liturgy, into our minds and hearts? no definite idea; and thus it accidently happens, that of Him, by whatever cause; He warns us against all watching is a veritable test of a Christian, in that it is excitements, all allurements of this world; He solemnly under the bishops. that particular property, of faith and love, which, essen- warns us that the world will not be prepared for His tial as it is, men of this world do not even profess; that coming, and tenderly intreats of us not to take our portion with the world. He warns us by the instance of perience which we all have of life. Many men indeed | will be confused, their eyes will swim, the tongue falter, | were constituted by the apostles themselves over the then famous | the Presbyterians will take his word, whom of all the fathers they ties. O fearful thought! the bridal train is sweeping -little children and holy teachers, and white robed constituted bishop of Lyons in France. saints, and martyrs washed in blood; the marriage of the Lamb is come, and His wife has made herself ready. She has already attired herself; while we have been episcopacy was every where established without one exception, as Levitical priesthood, and argues from thence to that of the Chrissleeping, she has been robing; she has been adding is evident from all their records. jewel to jewel, and grace to grace; she has been gathering her chosen ones, one by one, and has been exercising them in holiness, and purifying them for her Lord; Christian faith. Clemens Romanus, in his first epistle to the appointed; and the laymen were restrained within the precepts mon Prayer, affords an instructive epitome of the life of man. and now her marriage hour is come. The holy Jerusa- Corinthians, § v., says, that St. Paul went preaching the Gospel lem is descending, and the loud voice proclaims, "Be- to the furthest bounds of the West, ἐπὶ τὸ τέρμα τῆς δύσεως, the officers of the Christian Church, and renders it thus: "I will fold of Christ. Secondly, a "Catechism" for the instruction of hold, the Bridegroom cometh; go ye out to meet by which term Britain was then understood: and Theodoret constitute their bishops in righteousness, and their deacons in his childhood; and for his bringing up "in the nurture and admo-Him!" But we, alas! are but dazzled with the blaze expressly names the Britains among the nations converted by the faith." The Greek translation of the LXX. has it thus: "I will nition of the Lord." Thirdly, the "Order of Confirmation" aplove them for their own sake more than for the sake of of light, and neither welcome the sound, nor obey it,— apostles (tom. iv. serm. 9, p. 610); and Eusebius, in his evangeli-

ty, though human law guarantees property to them .- repel the hints of those who tell us that we are joining the succession of this Church of England has been deduced in the Accordingly they set their hearts upon their goods, be ourselves to this perishing world. We will taste a little succession of bishops, and not of presbyters; and particularly in they great or little, not without a sense of religion the of its pleasures, and follow its ways, and think it no the diocese of London, which was the first archiepiscopal see while, but idolatrously. This is their fault, -- an iden- harm, so that we do not altogether neglect religion. tifying God with this world; and therefore an idolatry I mean, we allow ourselves to covet what we have towards this world; and so they are rid of the trouble not, to boast in what we have, to look down on of looking out for their God, for they think they have those who have less; or we allow ourselves to profess &c. found Him in the goods of this world. While, then, what we do not practise, to argue for the sake of victhey are really praiseworthy in many parts of their tory, to debate when we should be obeying, and we conduct, benevolent, charitable, kind, neighbourly, and pride ourselves on our reasoning powers, and think useful in their generation, nay, constantly perhaps in ourselves enlightened, and despise those who had less to the ordinary religious duties which custom has establish- say for themselves, and set forth and defend our own ed, and while they display much right and amiable feel- theories; or we are over-anxious, fretful, and care-worn ing, and much correctness in opinion, and are even im- about worldly matters, spiteful, envious, jealous, disconproving in character and conduct as time goes on, cortented, and evil natured; in one way or other we take rect much that is amiss, gain greater command over our portion with this world, and we will not believe that themselves, mature in judgment, and are much looked we do so. We obstinately refuse to believe it; we up to in consequence; yet still, it is plain that they know we are not altogether irreligious; and we perlove this world, would be loath to leave it, and wish to suade ourselves that we are religious. We learn to have more of its good things. They like wealth, and think it is possible to be too religious; we have taught of episcopacy, though not so famous, as the bishops of Canterbury distinction, and credit, and influence. They may im- ourselves that there is nothing high or deep in religion, prove in conduct, but not in aims; they advance, but no great exercise of our affections, no great food for they do not mount; they are moving on a low level, and our thoughts, no great work for our exertions. We were they to move on for centuries would never rise go on in a self-satisfied or a self-conceited way, not above the atmosphere of this world. "I will stand looking out of ourselves, not standing like soldiers on upon my watch, and set me upon the tower, and will the watch, in the dark night; but we kindle our own watch to see what He will say unto me, and what I fire, and delight ourselves in the parks of it. This is shall answer when I am reproved." This is the tem- our state, or something like this, and the Day will deper of mind which they have not; and when we reflect clare it; the Day is at hand, and the Day will search how rarely it is found among professing Christians, we our hearts, and bring it home even to ourselves, that shall see why our Lord is so urgent in enforcing it; -as we have been cheating ourselves with words, and have if He said, "I am not warning you, my followers, against not served Christ as the Redeemer of the soul claims; open apostacy; that will not be; but I see that very but with a measured, partial, vorldly service, and withfew will keep awake and watch while I am away. Bles- out really contemplating Him who is above and apart

Year passes after year, silently; Christ's coming is sincerity. Pray Him to make you in earnest. You are. They are satisfied to remain on earth; they do er beguiled with "shadows of religion," by words, or by disputings, or by notions, or by high professions, or by excuses, or by the world's promises or threats. fession which is disjoined from obedience is a mere preyou nearer to God, is of the world. You have to seek

is certain; and the world to come is everlasting.

# BY THE REVEREND CHARLES LESLEY, M. A. Continued from our last.

SECTION II .- THE DEDUCTION OF THIS COMMISSION IS CON-TINUED IN THE SUCCESSION OF BISHOPS, AND NOT OF PRESBYTERS.

But here is a dispute, whether this succession was preserved in the order of bishops or presbyters? or whether both are not the

1. This is the contest betwixt the Presbyterians and us; but either way it operates against the Quakers, who allow of no succession derived by outward ordination.

2. But because the design of this discourse is to shew the succession from the apostles, I answer that this succession is presersociety, not of the inferior officers. Thus in corporations, by the Churches; and not of presbyters, who are but inferior officers

3. And in this the matter of fact is as clear and evident as the succession of any kings or corporations in the world.

To begin with the apostles; we find not only that they constithe rich man, whose soul was required, of the servant tuted Timothy bishop of Ephesus, and Titus of Crete, as in the who eat and drank, and of the foolish virgins. When subscriptions of St. Paul's epistle to them; but in Eusebius and He comes, they will one and all want time; their head other ecclesiastical historians, you have the bishops named who which Korah and his presbyters, or inferior priests, arose. And if their limbs totter, as men who are suddenly awakened. Churches of Jerusalem, Antioch, Rome, and Alexandria, and most admire, and quote often on their side, that is St. Jerome, he They will not all at once collect their senses and facul- many other Churches, and the succession of them down all along.

I mention this because it is so near us; for in all other Churches

And so it was with us in England, whither it is generally sup-

leges have. They do not understand that they are hour, indeed, will that be, when the full consciousness preached Christ in England, it matters not as to our present the other. And in this they followed the example of Christ and called to be strangers and pilgrims upon earth, and that breaks on us, of what we will not believe now, that we purpose, who inquire only concerning episcopacy; and it is certain the apostles, who argued in the same manner; as you may see their worldly lot and worldly goods are a sort of acci- are at present serving the world. We trifle with our by all our histories, that as far up as they give us any account of dent of their existence, and they really have no proper- conscience now; we deceive our better judgment; we Christianity in this island, they tell us likewise of bishops; and other places of the New Testament. before Augustin the monk came hither, after which it was established in Canterbury. And the Saxon writers have transmitted

> And in countries so remote and barbarous as Island itself, we brought thither, in his book of that country written in Islandish, pal sees of Island), as they succeeded one another in his time. I

4. If the Presbyterians will say (because they have nothing left to say), that all London (for example) was but one parish, and that the presbyter of every other parish was as much a bishop as the bishop of London, because the words έπίσκοπος and πρεσβύτερος, bishop and presbyter, are sometimes used in the same sense: they may as well prove that Christ was but a deacon, because he is so called Rom. xv. 8, διάκονος, which we rightly translate a man, or elder man, whence our term of alderman. And this is as good a foundation to prove that the apostles were aldermen, in the | Presbyterians have against bishops, from the name bishop and city acceptation of the word, or that our aldermen are all bishops | presbyter being used sometimes promiscuously, and applied to the from the childish gingle of the words.

It would be the same thing if one should undertake to confront all antiquity, and prove against all the histories, that the emperors of Rome were no more than generals of armies, and that every Roman general was emperor of Rome, because he could find the word imperator sometimes applied to the general of an army.

Or as if a commonwealth-man should get up and say, that our former kings were no more than our dukes are now, because the style of grace, which is now given to dukes, was then given to

And suppose that any one were put under the penance of exercised authority over them?

end, as it would appear of afflictions, viz., to rub away, and find them, blessed are those servants." May this have taken up but of late, (being beaten from all their other holds), poetry, in the language, are Athalie, Zaire, and Rousseau's Odes. and clear off these outward defilements, and to keep be the portion of every one of us! It is hard to at-Primitive Episcopacy; which has given occasion to an excellent answer by Dr. Hen. Maurice, called, A Defence of Diocesan Episcopacy, printed 1691, which I suppose has ended that contromore lately by Gilb. Rule, late moderator of the general assembly

> TEDOS, an elder or grave man, which is a term of magistracy and To this end, may it be the chief ambition of the ministers of his dependence upon his bishop and overseer.

5. As under the term of priest the high-priest was included, without destroying his supremacy over the other priests, against will tell them in that very epistle (ad Evagr.) which they boast every path, and influence every movement, of active life; and its St. Polycarp, bishop of Smyrna, was disciple to St. John the favours them so much, that what Aaron and his sons and the by, -- angels are there, -- the just made perfect are there, apostle, and St. Irenæus, who was disciple to St. Polycarp, was Levites were in the temple, that same are bishop, presbyter, and deacon in the Church.

And long before him, Clemens Romanus, in his first epistle to throughout the whole world, wherever Christianity was planted, the Corinthians, makes frequent allusion to the episcopacy of the THE FORMULARIES OF THE CHURCH AN EPItian Church. Thus paragraph 40: "To the high-priest," says he, "were allotted his proper offices; to the priests their proper posed, and with very good grounds, that St. Paul first brought the place was assigned; and to the Levites their services were righteousness."

Matt. v., 1 Cor. x., the whole epistle to the Hebrews, and many

6. Now the Presbyterians are desired to shew any one disparity betwixt their cause and that of Korab, who was a priest of the second order, that is, a presbyter, and withdrew his obedience from the high-priest with other mutinous Levites; for there was no matter of doctrine or worship betwixt them and Aaron, nor any the succession of their bishops in Canterbury, Rochester, London, other dispute but that of Church government. And by the parallel betwixt the Old Testament and the New, Korah was a Presbyterian who rose up against the episcopacy of Aaron. But find the same care taken; Ara, or Aras, an Islandish priest sur- this case is brought yet nearer home; for we are told (Jude, ver. named Hinfrode, the Learned, who flourished in the eleventh | 11) of those under the Gospel, "who perish in the gainsaying of century, and was twenty-five years old when Christianity was Korah." And in the epistle of Clem. Rom. to the Corinthians before quoted, \$ xliii., he plainly applies this case of Korah to the has transmitted to posterity not only the succession, but the state of the Christian Church; shewing at large that as Moses genealogies of the bishops of Skalholt and Hola, (the two episco- by the command of God determined the pretensions of the twelve tribes to the glory of the priesthood, by the miraculous budding mention this of Island to shew that episcopacy has extended of Aaron's rod, which was after the schism and the punishment of itself equally with Christianity, which was carried by it into the Korah and his company; so likewise, he says, the apostles, foreremotest corners of the earth; upon which account the bishops of knowing by Christ that dissensions would arise also in the Skalholt and Hola, and their succession, are as remarkable proofs | Christian Church by various pretenders to the evangelical priesthood, did settle and establish, not only the persons themselves, but gave rules and orders for continuing the succession after their deaths, as I have before quoted his words. So that it is plain from hence that the evangelical priesthood is as positively and certainly established and determined in the succession of ecclesiastical ordination, as the Levitical law was in the succession of Aaron; and consequently, that the rebellion of presbyters from under the government of their hishops, is the same case as the rebellion (for so it is called, Numb. xvii. 10) of Korah and his minister; and bishop signifies an overseer; and presbyter an ancient | Levites against Aaron; who had as good a pretence against him from the word Levite, which was common to the whole tribe, as and apostles, as to prove that presbyters and bishops are all one, clergy in general; which is a term that includes all the orders of the Church, as Levite did among the Jews.

(To be Continued.)

#### RELIGION THE SOURCE OF ELOQUENCE. From Memoirs of Sir Samuel Romilly by himself.

I know that when I was at Paris, every thing I saw convinced me that, independently of our future happiness and our sublimest enjoyments in this life, religion is necessary to the comforts, the nies, and even to the elegancies and lesser pleasures of life. Not only I never met with a writer truly eloquent, who did not, at answering to such ridiculous arguments, what method would be least, affect to believe in religion, but I never met with one in take, but to shew that the emperors of Rome, and former kings of whom religion was not the richest source of his eloquence.-England, had generals of armies and dukes under them, and Cicero, sceptical as he is in his philosophical writings, in his orations always (except once or twice, where it was his interest to Therefore, when we find it given in charge to Timothy, the first shake the established faith of his country) appears to be a firm bishop of Ephesus, how he was to proceed against his presbyters believer. He repeatedly invokes those "Dii immortales" who when they transgressed—to sit in judgment upon them, examine he knew did not exist, and is never perhaps so eloquent as where witnesses against them, and pass censures upon them,-it is a he adopts even all the absurdities of paganism; where, for instance, most impertinent logomachy to argue, from the etymology of the in his pleading for Milo, he attests the sacred hills and groves of words, that notwithstanding of all this, a bishop and a presbyter Albania, its subverted altars and the great Jupiter Latiaris, that are the same thing: therefore that one text, 1 Tim. v. 19, is they were roused to punish the infamous Clodius who had polluted sufficient to silence this pitiful clamour of the Presbyterians; our all their rites: where, in his oration for Sextius, he invokes to his and have a sort of reverence for what the world will He has bid you? And to do what he bids, is to obey English reads it, against an elder, which is the literal translation aid Jupiter Capitolinus, Juno, Minerva, and the Dii Penates, There is a want of naturalness, simplicity, and Him, and to obey Him is to approach Him. Every act of the word presbyter, κατὰ πρεσβυτέρου, "against a presbyter whose temples and shrines he had secured from destruction, and childlike teachableness in them. It is difficult to touch of obedience is an approach, an approach to Him who receive not an accusation, but before two or three witnesses; and that maternal Vesta, whose priestesses he had saved from violation, them, or (what may be called) get at them, and to per- is not far off, though He seems so, but close behind this them that sin rebuke before all, that others also may fear." Now and whose eternal fire he had preserved from being extinguished suade them to a straight forward course in religion.— visible screen of things which hides Him from us. He upon the presbyterian hypothesis, we must say that Timothy had in the blood of his fellow-citizens, or lost in the general conflagra-They start off when you least expect it; they have re- is behind this material frame-work; earth and sky are no authority or jurisdiction over that presbyter, against whom he tion of the city: where, in his defence of Flaccus, he works upon servations, make distinctions, take exceptions, indulge in but a veil going between Him and us; the day will come had power to receive accusations, examine witnesses, and pass cenrefinements in questions were there really are but two when He will rend the veil, and show Himself to us. sures upon him; and that such a presbyter had the same authority a vestal, in the delirium of her grief, neglecting the sacred fire on sides, a right and a wrong. Their religious feelings do not flow forth easily at times when they ought to flow;

And then, according as we have waited for Him, will over Timothy; which is so extravagant, and against common which the existence of Rome depended, or likely to extinguish its ense, that I will not stay longer to confute it, and think this either they are diffident and say nothing, or else they not know us: but "blessed are those servants, whom enough to have said concerning the presbyterian argument from where the eloquence of Cicero owes all its wonderful force to the fables, the errors, and the superstitious rites of heathenism: and And this likewise confutes their other pretence which I have one cannot doubt that the same observations may be extended to mentioned, that the ancient bishoprics were only single and the literature of France, when one recollects that her first orators independendent congregations, or parishes. This is a topic they are Bossuet, Massillon, and Flechier; and that the finest pieces of

# THE CHURCH TRIED BY HER LITURGY.

Let only the Church of England be examined by those tests, versy, and hindered the world from being more troubled upon that which obvious reason points out as the fairest and least fallacious, head. And their other little shift, and as groundless, that the namely, by the spirit in which she worships God, -by the depth, primitive bishops were no other than their moderators, advanced the sublimity, the moral ardour, the mental calm, the unfeigned reverence—the cheerful, yet humble, affiance, which, altogether, in Scotland, has been as learnedly, and with great clearness of form the yet unrivalled character of her stated devotions, -let her, reason, confuted by the worthy J. S., in his Principles of the in a word, be seen in that truth and simplicity, in which she But, as I said, that text, 1 Tim. v. 19, has made all these pretences wholly useless to the Presbyterians: for supposing their heaven, than to breathe the spirit, to be imbued with the sanctity, notorious false supposition, as if the bishoprics of Jerusalem, to attain the moral liberty, to possess the divine tranquillity, which Rome, Alexandria, or London, consisted but of one single congre- our inestimable formularies are ever bringing before us, and gation, and that such bishops had no presbyters under them, but inviting us to pursue? Is it not, in the most perfect manner that all presbyters were equally bishops; - I say, supposing this, possible, "the path of the just, which is as the shining light; then it must follow, from what we read of Timothy, that one which shineth, more and more, unto the perfect day?" And by bishop or presbyter had jurisdiction over other bishops or presby- what other means could we proceed in this path, more certainly, or society is deduced in the succession of the chief governors of the ters, which will destroy the Presbyterian claim of parity as more successfully, than by such an application to ourselves, of that much as their confession to the truth and plain matter of fact, that petitions in which we publicly join, as may, through that grace. bishops had presbyters under their jurisdiction, and that they were which is in readiness to give effect to every honest effort, tend distinct orders. Notwithstanding that a bishop may be called more and more, to transfuse the spirit and substance of our

> dignity, and not tied to age: and a presbyter may likewise in a our Church, adequately to unveil, and illustrate, these invaluable sound sense be called a bishop, that is, an overseer or shepherd, treasures! May it, above all, be their object to feel for themselves which he truly is over his particular flock, without denying at all what they are appointed to communicate to others! In a word may the spirit of the liturgy live in their hearts! Our establishment, thus supported, thus administered, would accomplish its every purpose. Its solemn, yet cheerful beauty, would engage the first sensibilities of childhood; its gently insinuated, yet powerful, discipline [ moral, not ecclesiastical, discipline-BP. JEBB] would shield the purity of youth; its sublime morality would illuminate tranquil spirit would invite declining age, to seek, in its soothing bosom, compensation for the infirmities, and support under the sufferings, of sinking nature.—A. Know, Esq.

# TOME OF THE LIFE OF MAN.

The manner in which the Formularies of our Church present themselves to the eye as we turn the leaves of the Book of Comto laymen." And § xlii, he applies that scripture (Isa. lx. 17) to First comes the "Baptism of Infants," as his initiation into the so as to enter for himself into covenant with the Lord. Fourthly. It was the frequent method of these primitive fathers to reason the form of "Solemnization of Matrimony," to have effect when ceiving world! which will then be burned up, unable not only to profit us, but to save itself. Miserable and the Gospel; the one of thus from the parallel betwixt the Law and the Gospel; the one being an exact type of the other, and therefore being fulfilled in settled position in the world. Fifthly comes the "Order for the

\* By the Rev. J. H. Newman.

show themselves.

Visitation of the Sick." Next to the hilarities of his wedding scotte we behold, as it were, his sick room and bed of pain; his tamily gathered around him; anxiety and alarm on every countenance; the house of feasting turned into the abode of fear and sorrow. And now there is but one more act before the curtain falls; one more office which the church below performs upon her child : lastly, we are presented with the "Order for the Burial of the Dead."- From the Rev. A. Woodward's Sequel to the Shunammite

## THE BOHURGE.

TORONTO, SATURDAY, DECEMBER 12, 1840.

We have been kindly favoured by the author with a copy of a sermon preached in St. Paul's Church, Albany, by the Rector, the Rev. Ingraham Kip. It was delivered before the Presidential election in New York, and with the hope of correcting that unnatural excitement to which the approaching contest had given birth, and of allaying that feeling of bitter hostility between the conflicting parties which political contention-when it is not tempered by Christian kindness-is too apt to engender. The subject of the discourse is "Our Naional Sins", and faithfully does the Reverend gentleman depict the national iniquity, and expose its inevitable punishment. There are many allusions to local circumstances, and consequently incapable of an extended application; but, irrespective of these, truths are enunciated of a most solemn nature, and of universal importance. In the commencement we are directed to trace in the revolutions of empires the hand of God, and to ascribe the astonishing events recorded in history, both sacred and profane, to the interposition of the Almighty.

"The Bible alone teaches us the true philosophy of "The Bible alone teaches us the true philosophy of history. If we open any uninspired record of the past, we find that the secret spring which produced every change is entirely concealed, or is lost to view in a cloud of uncertain speculations. The rise or fall of empires is ascribed to the march of this conqueror, or the abilities of that leader, while no notice is taken of that Almighty Power, which "girded them with strength for the battle," and crowned their efforts with truegess. The writers are accorded with looking only with success. The writers are contented with looking only to second causes. They add one link after another to the chain, but forget the last link which binds it to the throne of the Eternal. This it is which renders all profane history so vague and unsatisfactory. But Scripture, on the contrary tears aside the voil, and discloses the secret causes which produced all these results. It pourtrays to us the powerful monarchies of the elder world—the Assyrian, Babylonian, and Persian—stricken in their pride, and crumbling successively into the dust, because God had determined it should be so. It reveals Him as raising up the foe which was to work their ruin, (Isaiah v. 26; xiii. 1—5), and so overruling all things that human wisdom and human valor were powerless to arrest the blow. And that the world might know beyond a doubt that His hand was the one which did it, the prophets were directed centuries before to proclaim, that these events should happen. Here, then, is the true philosophy of history—the solution of all its mysteries—that revelation which shows us the Most High ruling among the inhabitants of the earth, and visiting the nations for their

He has established certain immutable principles of "He has established certain immutable principles of justice and right, by which it is the duty of nations to be guided. And unless they do so, He visits them, as nations, with his judgments. They can no more escape the certainty of retribution, than can an individual hope that his sin will be covered, and he evade the searching eye of the Omniscient. And it is the duty of the ministers of God, at times to raise their voices, and to publish these great and solemn truths to their countrymen, that the land in which they dwell may not forget there is a God who is shaping out its destinies. When wickedness is rife around them, and When wickedness is rife around them, and national sins are waxing greater, they must proclaim the national sins are waxing greater, they must proclaim the startling warning—"the nation and kingdom that will not serve God, shall perish." Let it not then be said, that subjects like these are inappropriate to the pulpit. It is not thus to be narrowed down in its influence. These themes fall within its legitimate domain. The ministers of the sanctuary are stationed upon the towers of Zion, to look over the horizon, and discern if possible, the approach of any threatening evil. The cry goes up to them, "watchmen, what of the night?" When they see, therefore, the gloomy clouds arising, and a moral darkness relling over gloomy clouds arising, and a moral darkness rolling over the land, they must needs answer, "Behold, the night

The contemplation of the infinite wisdom and power of God in the government of His Church must of necessity frequently present itself to the careful and devout reader of the Holy Scriptures. To him it is indeed a source of consolation and valuable instruction, and is well calculated-if undertaken with a proper spirit, and not with a mere desire of gratifying curiosity-to make him deeply sensible of the inestimable privilege he enjoys in being a member of that family which has ever experienced, in an especial manner, the guidance and protection of the Almighty. Though surrounded by dangers and temptations on every side; though continually exposed to the malicious machinations of the Powers of Darkness, yet it is consolatory for the true Christian to feel that an Omnipotent Being has appointed bounds to the influence of the Evil One, and that He will render his sincere worshippers eventually victorious. He may learn too by reflection on this interesting and important theme his own frailty and unworthiness, and the imperative necessity of confidently relying on the assistance of the Most High, and of seeking that aid by fervent supplications at the Throne of Grace. He can investigate the sole source from which the bulwarks of Zion derive their stability, a stability which forms so striking a contrast with the ephemeral nature of all theads upon the tottering foundation of reason unassisted by by the effacing hand of time into oblivion.

The resources of the most powerful empires of antiquity have been successively developed and employed by the Supreme Being for the promotion of the welfare. both spiritual and temporal, of his Church, and when this end has been obtained, the same Deity who called them into existence, has either suffered them to fall by gradual decay, or has at once annihilated them, as no longer useful, but rather prejudicial to the interests of his chosen people. In the rise, as well as in the extinction of the kingdoms of the earth, we can discern the agency of a kind Providence operating for the benefit of from our land through all the earth! Then we should need his Church. Profane history is a comment upon, and a confirmation of that solemn assertion made by the Royal Psalmist, that "the Lord loveth the gates of Zion

more than all the dwellings of Jacob." After demonstrating that the religious character of the nation is dependent on the degree of attention paid by individuals to the sacred precepts of the Word of God, (he might have added, by the measure also in which the ministration of that word is publicly sanctioned and promoted by established authority,) the Reverend gentleman remarks:

"There are, then, national sins, which, if punished at all, must be visited in this life. The retribution of individuals may be postponed to the next, because as an individual each

mation is severed at the grave.

"And how fearful the record of facts which rises from the history of the past to confirm this truth! See how in ancient times God swept kingdoms away, when 'the cup of their iniquity was full.' Amalek and Moab, the Canaanites and the Philistines, passed from the roll of nations, and their names live only on the page of history. Behold the noblest cities of the Eastern world—Nineveh, and Babylon and fear of change. Trampled under foot by nations whom God had 'gathered from afar,' and commissioned to be his ministers of rengeance, the very spot they occupied is now forgotten, and the traveller stands upon their ruins, scarcely conscious that there was once the noise and busy life of crowded millions. See, in later times, how entirely power has passed away from the halls of the Cæsars, until 'the lands reserved by nations whom God had 'gathered from afar,' and commissioned to be his conflicting interests be soon arrayed against each other—and our history be written in the blood of the living, and our history be written in the blood of the living, and our history be written in the blood of the living, and our history be written in the blood of the living, and our history be written in the blood of the living, and our history be written in the blood of the living, and our history be written in the blood of the living, and our history be written in the blood of the living, and our history be written in the blood of the living, and our history be written in the blood of the living, and our history be written in the blood of the living, and our history be written in the blood of the living, and severally dismissed after much profitable discussion, which was characterized throughout by a becoming spirit of the lands reserved by solemn treatmy, for the lands reserved by solemn treatmy for the lands reserved by s

eternal city' is desolate on her seven hills. These were smitten in their pride, because God was angry. And even his favored people Israel escaped not, but were forced from their own experience to learn this fearful lesson. Captives to the fierce idolater-transferred from nation to natio emptied from vessel to vessel"-they were taught at last in bitterness and tears, that God had marked their idolatry, and 'would not give his glory to another.'

He then feelingly enumerates the more heinous varieties of national crime, and amongst them includes a prevailing idolatry to Mammon. This sin-one of the most effective in estranging from the Divine Creator the affections of the creature—is dwelt upon in the following

"Look again, at another sin-our humiliating worship of exalth. Before the idol of Mammon, we bend with a cease-ess, degrading adoration I know that this has been a sin in all ages, but does it not peculiarly mark this period?— Even our language proclaims it. When we ask the worth of an individual, we have no reference to his moral or intellectual acquirements, but to the amount of riches he may possess. The impression seems to be growing stronger, that the acquisition of wealth is the most important business of life, and that he is best fitted for intercourse with the world, who possesses the most sagacity in heaping it up. The consequence is, that the standard of morality has been gradually sinking to a lower ebb. In the excitement produced through our land by the acquisition of sudden fortunes, strict and stern integrity has been too often forgotten. How frequently, for instance, do we see individuals rolling in wealth, and "faring sumptuously every day," when their unpaid creditors, whose claims the law has cancelled, are perchance suffering privation! How often do men mount up to fortune, by means which should draw upon them the hering scorn of all who value integrity and right! But yet it is a melancholy fact, that there is a tone of feeling revailing through society, which induces it to call such things by soft and lenient names, and even to look with favor upon the skilful perpetrator of an equivocal act. Wealth spreads a charm about him, which covers the multitude of

spreads a charm about him, which covers the multitude of his sins. He is regarded with complacency, on account of the power which the possession of fortune has placed in his hands, and all enquiries are prudently forborne, as to the manner of its acquisition. His very success seems to sanctify the efforts he used, and to cast into oblivion all his former departures from the path of honor and justice.

"And how often do those who preserve their integrity towards men, in this respect, fail in their duty towards God! Look at such an one, and where can you see any thing in his character, which is not "of the earth, earthy?" Through the day, he labours with absorbing earnestness in the work which he has marked out. At night, as he sinks in weariness to slumber, his latest waking thoughts are planning out the business of the morrow; and even in his midnight dreams, visions of countless wealth flit before his eyes, and dreams, visions of countless wealth flit before his eyes, and he awakes, to mourn that it was not a reality. Thus, one day after another of his life passes away, forgetful of his God—forgetful of every thing, but his desire to be rich.—His dealings are all with the mortals around him. He thinks not of those glorious intelligences, who dwell in that distant land reserved for the righteous—who are the ministers of their Master's will to the beings of earth, and who may be around his path, watching over his steps, and lamenting his strange infatuation. He is so deeply engaged in settling the books which record the debts of his fellow men, that he never remembers how much he owes to his Lord. He never, in all his calculations, looks forward to that volume which shall be opened at the judgment seat of Christ, when the whole human race shall assemble for moral retribution, and their accounts be balanced for eternity. He is too much occupied with the "cares of this world and the de-ceitfulness of riches," to think of any thing more elevated. His mind is ever in a state of feverish anxiety, looking with solicitude for what the next change of fortune may beyond his reach. But is this the kind of service which God requires of his reasonable creatures? No: his Master is writing an account against him, which he will one day find it difficult to discharge. And yet; this is a portrait which thousands in our land might claim, for in this we behold one striking form of our national sin.

"It is time then, we think, that the pulpit should speak out—that the ministers of Christshould raise their voices to rebuke this prevailing idolatry of wealth, which they see ushering in so long a train of evils. They should inculcate upon their hearers, the lesson of moderation which the gospel teaches to those, whose "life is even a vapor that appeareth for a little time, and then vanisheth away." They should proclaim to those who are grovelling in the dust, that there is something more valuable than money, and the search of which is more dignified for an immortal spirit .-They should point to the snares which gather around the teps of him who surrenders himself up to the inordinate ove of gold, and who is thus illustrating by his own examle, the truth of that declaration—'he that maketh haste to

To national crime every people, as a community of fallible men, must be liable. How anxious, then, should we be that we do not forfeit, by rebellion against our Maker, his favour which has been imparted to us with an unsparing hand, and to which we owe our national greatness. Our privileges are great, and our responsibilities are proportionably heavy. We are members of a genuine branch of the Apostolic Church, which has been rescued from the fiery trials of persecution, and exalted to a proud and lofty station by the Most High. The Word of God is preached to us in all its purity and excellence; its brightness unobscured by human traditions, and its sacred truths unperverted by human artifice. The talents entrusted to our care are inestimably preious; let us take care, then, that they be employed in the service of our Divine Master. Let us, especially, beware of being led into the fallacy of supposing that the prosperity of our Church can justify her slumbering in supine security, much less that it can preclude the necessity of individual exertion. From the words of the excellent sermon before us let each member learn

"Does any one ask-'What is my duty in this crisis? revelation, which, while the Church of God remains firm as the everlasting hills, are always subject to change, and at length, after enjoying a transient existence, swept tries which pervert and entangle the worldly wise. Then you will feel your own obligations, and labour as one who knoweth that he must give account. Then, you will be qualified so to train up your children, that in future years they may be a blessing to the land of their birth, and your influence, long after you are sleeping in the dust, live and act in the virtuous conduct of those who bear your Oh, if there were no such thing in our count an irreligious home—if the rising generation could be sent forth into the conflict of busy life, purified by the refining influence of religious culture—rich in the memory of a father's holy example and a mother's tender prayers—how changed would be the spirit of this community! How hallowed and elevating would be the influence going out no other pledge for its safety—we should ask no other security for its ultimate prosperity. Holy watchers would be about us, to guard from every evil. The elect of God—the virtuous and holy—would be every where, sauctifying our land. Ceaselessly would there ascend to Heaven, the fragrance of 'the golden vials full of odors, which are the prayers of saints,' and 'God, even our own God, would give

Again-you must exert your influence to elevate the tone of public feeling. In the unrestrained intercourse of private life, unnumbered opportunities are occurring in which you can assert the cause of truth and holiness, and aid the can assert the cause of truth and nonness, and and the advance of those great principles which are to live and go on their way, long after this world is no more. In the discharge, too, of your public duties, by showing that you contend for 'principles, not men'—that your sympathies and love can rise above all petty distinctions, and embrace the interests of our common country—you will set a dignified may be postponed to the next, because as an interest of our common country—you will see a must stand before the judgment seat of God, but with communities it is not so. The tie which binds us together as a must go hand in hand; for how can be a christian. But above all things, learn that profession and religion must go hand in hand; for how can he love his country who is doing any thing to produce its degradation, and thus making the Omnipotent its enemy? Should iniquity become rife among us, and we desert the God who hath hitherto borne us safe through every trial, every page of Scripture prophecies our fate. 'The nation every page of Scripture prophecies our fate. 'The nation that will not serve Him shall perish; yea, that nation shall Tyre—when they exalted themselves as independent of all fear of change. Trampled under foot by nations whom God exist within our land would burst forth into violence—its

until, as in Jerusalem of old, it is heard saying, "Let us

We have to acknowledge, from an intelligent correspondent, the receipt of a very interesting article on the present position of the Church of Scotland, in consequence of the disagreement which subsists on the question of patronage between the General Assembly and the Courts of Law. The case to our own mind is perfectly clear; although, as the subject comes not strictly within our province, we have foreborne to give an opinion upon its merits. Parties interested may plead, as they will, the inconveniences resulting from the law as it stands; but by that law they should undoubtedly abide, when its award has been promulgated by its most distinguished interpreters and from its highest tribunals .-Yet, after all, it may be but part of the general contest between democracy, supported by the powers of infidelity, on the one hand, and that conservative principle, on the other, which, while it conscientiously upholds the rights of kings, is distinguished for its vigorous and zealous maintenance of that high and holy power by which "kings reign and princes decree justice." To this contest, on what we cannot but deem the erroneous side, not a few good and able men are, perhaps unconsciously, lending themselves; combating under the democratic standard, while they believe themselves contending for real liberty and the genuine cause of truth. This contest, shaking so terribly the nations, may, however, terminate, as far as the present question is concerned, in this happy result,—a more just balancing of the respective powers of the Church and the State; a community powers of the Church and the State; a community powers of the Church and the State; a community powers of the Church and the State; a community powers of the Church and the State; a community powers of the Church and the State; a community powers of the Church and the State; a community powers of the Church and the State; a community powers of the Church and the State; a community powers of the Church and the State; a community powers of the Church and the State; a community powers of the Church and the State; a community power of the Church and the St test, shaking so terribly the nations, may, however, tertive powers of the Church and the State; a communication of more of a heavenly odour to the secular party to this high and scriptural alliance; a closer sympathy of the Church with the Crown; a more complete overshrouding, with her holy mantle, of the forms and operations of civil rule.—But we must not anticipate the narrative of our correspondent, which is lucid and judicious; leaving conclusions, which are obvious enough, to be drawn by the reader. This communication, which we beg to assure its writer is highly valued, shall have insertion at the earliest practicable period.

We have given at various times, in this journal, some important extracts from the late work of the Rev. Derwent Coleridge, entitled "The Scriptural Character of the English Church." These are extracts, we would beg to remind our readers, which ought to be read with great care and attention; as well for the importance of the subjects upon which they treat, as because, from the peculiarity of the author's style, his meaning is not always to be caught on cursory perusal. They bespeak a mind of more than the common order, and a heart in which glows purely and brightly the flame of Christian love and devotion. Their style, too, in sublimity of conception and grace of diction, is far above the ordinary standard; though, while we admire the strength and grandeur of its flow, we may sometimes complain of a little obscurity. But our sentiments will be better expressed in the language of a Reviewer in the Christian Remembrancer: "Mr. Coleridge is, beyond all question, a highly gifted man. He has great imaginative power; chastised, however, by habits of deep and patient thought. He has a heart penetrated and pervaded by a solemn and reverential affection for all sacred things. All his faculties, so far as man may judge, appear to have received that consecration which none but the Spirit of Grace and Sanctity can confer. Moreover, he has been disciplined in a noble school,—even in the mind of his own time-honoured father; and very delightful it is to see how highly he estimates his birth-right. That he himself is not unworthy of his lineage and inheritance, the work before us places beyond all doubt. It is a work that proclaims him the heir of the venerable Christian philosopher now departed, of whom he frequently reminds us, both in his excellences and his defects. His

Mr. Coleridge has, we believe, been thought by some to be a disciple of what is termed the Oxford Theology. But this is a misapprehension. In the words of the periodical inst quoted from "he disclaims all sympaths."

Mr. Coleridge has, we believe, been thought by some to be a disciple of what is termed the Oxford Theology. But this is a misapprehension. In the words of the periodical inst quoted from "he disclaims all sympaths." eriodical just quoted from, "he disclaims all sympathy with certain views and sentiments, which, whether justly or unjustly, have been imputed to these writers by their adversaries; but with full purpose of heart he adheres to them, as far as their principles are in harmony with the traditional doctrines of the Anglican Church, as marshalled themselves to the battle against that divinity, order to aid you in obtaining the redress you desire.

"Brethren, the Grace of our Lord Jesus Christ be with you.—" in some points no doubt erroneous, Mr. Coleridge speaks as an impartial and honest observer should speak: "he extols their simplicity of mind, their love of truth, their genial faith, the vigour of their understanding, and the ntense, though partial, illumination which their labours have thrown upon the various provinces of theology. He looks, in sorrow indeed, but certainly not in anger, upon the meagreness and poverty of their filial sentiments towards our holy and gracious Mother. But, on the other hand, he contemplates with pride and thankfulness, the treasures which they have laid up; seeing that, by faithful hearts and trusty hands, those treasures may, eventually, be converted into resources of her

strength and glory:" There may be something in the views of Mr. Coleridge which even the thoroughly disciplined Churchman cannot always fully approve of; but there is undeniably much from which he may derive the most solid advantage in his inquiries, while "the winds of doctrine are blowing fitfully from every quarter of the heavens," where truth is to be found, and whence peace is to be

We regret that we are unavoidably precluded from nserting in this week's impression the interesting proceedings of a late agricultural meeting. The document shall, however, be attended to in our next.

COMMUNICATION.

WESTERN CLERICAL SOCIETY.

To the Editor of the Church. REVEREND AND DEAR SIR,-The last meeting of the Western Clerical Society, was held, in accordance with a previous appointment, on Wednesday, the 4th, and Thursday, the 5th of November, at the Mohawk Parsonage, the residence of the Rev. Abraham Nelles, Missionary to the New

England Company.

The weather being fine, as is usually the case during our the weather being fine, as is usually the case during our things. Indian Summer, with which we were favoured just at this time, and the roads being still in a passable condition, our fears as to paucity of number, were soon dispersed, by the arrival of several of the brethren from the extreme western arrival of several of the brethren from the extreme western limits of the association. On assembling for business, twelve members of the Society were found to be present, viz:—the Rev. Messrs. Cronyn, Evans, Flood, Rothwell, Morse, Nelles, Elliot, Geddes, Usher, Greene, McMurray, and Boomer,—a greater number than I have had the pleasure of witnessing on any former occasion.

The proceedings of the meeting having been opened by prayer, the subjects appointed for the morning of Wednes-

prayer, the subjects appointed for the morning of Wednesday were taken up, viz., the Service for the Ordaining of Priests, and a portion of St. Paul's Epistle to the Romans, and savenally discussion

Previous, however, to the first day's adjournment, the following resolution was passed, in reference to a special subject for discussion at the next meeting:—

"Resolved,-That in accordance with a previous resolution, the special subject for consideration at the next meeting of the Western Clerical Society, be the doctrine of the Millenium."

The discussion of the portion of Scripture, which occupied the attention of the brethren in the morning, was resumed after their adjournment, and kept up to a very late hour. After breakfast, on Thursday, the 5th, at the solicitation of the worthy Missionary to the Mohawks, all the members, previous to the hour for Divine Service, visited the School, and the Mechanical Institution, in connexion with this

interesting Mission.

Any attempt of mine to give an adequate description of either of these, might savour of presumption, after the beautiful manner in which they have been noticed so lately, n the editorial columns of the Church

But I cannot here avoid remarking, that, after many years residence in the Indian country, during which period, I had frequent opportunities afforded me of visiting schools, for the instruction of Indian children, I have not seen one possessing greater advantages, or more efficiently conducted, than that in connexion with the Mohawk Mission, in the cicinity of Brantford.

which gazing with delight on the improved condition of the children before me, and noticing the many privileges they were enjoying, when compared with their brethren who are heedlessly left groping in heathen darkness, I could not refrain from indulging the thought, that, if our government would only adopt the same liberal and efficient course as that pursued by the New England Company, what incalculable benefit might result to the poor benighted, and too long neglected wanderers of our forests. But, alas! such has bestowed than the means for accomplishing this desirable object; and when even these have been doled out with a sparing hand, the eternal interests of the poor (I was going to say doomed) Indians, seem to be estimated by pounds, shillings

and pence.

The bell having announced the hour for Divine Service, we repaired to the Church, where we found a large congregation of Indians assembled. Prayers were read by the Rev. A. Nelles, in their own language, and the lessons in English, by the Rev. F. Evans. The sermon was delivered by the Rev. R. Flood, Missionary to the Mussees, on the River Thames, through the assistance of Mr. Peter Smith, the Interpreter, in the employ of the Mission. The attention of the Indians, during the whole of the services, and the earnestness with which they engaged in the responses and singing, was highly pleasing, and would be worthy of imitation, by many congregations, who have been more highly favoured. highly favoured.

After the services were concluded, and we were about to take our leave of these interesting people, their principal men took each of us by the hand, with an expression of countenance which evidently betokened that they felt truly grateful for the privileges they had again been permitted to enjoy, and requested that we would defer our departure, until the Chiefs of the Mohawk and Oneida Nations could hold a short conference with us. To this our consent was

immediately given. Shortly after our return to the Parsonage, several of their most influential Chiefs arrived, accompanied by the Interpreter; and after their customary salutation, one of their number delivered us an address which he had previously written, expressive of their thanks for our visit to their village, and their gratitude for the continued ministrations of the Church. In the course of his speech he touched upon the many difficulties under which they were labouring, arising chiefly from the settlement of whites (squatters) apon their reservation; and also upon a report which had reached them, (apparently having some foundation), that they were likely to be removed from their farms, church, school, and other advantages which they have so long enjoyed, to a more remote situation; and concluded by requesting that we would memorialize His Excellency the Lieutenant Governor in their behalf. [Vide speech em-bodied in the memorial to His Excellency the Lieutenant

of the Western Clerical Society, returned the following

"BRETHREN,- We are much gratified by the expressions of kindness and respect which you have addressed to us. We are thankful for any opportunity that may be afforded to any of us to lay before you those blessed truths, whereby you may be made wise unto salvation. We rejoice that you have Ministers supplied you, to instruct you, and to assist you in bringing up your children in the nurture and admonition of the Lord. We hope own intellect, evidently, dwells in the midst of light. But the light itself, we must confess, is, here and there, somewhat shrouded in 'the majesty of darkness', so that no man may very easily approach unto it."

children in the nurture and admonition of the Lord. We hope that the means of grace you enjoy may be greatly blessed to your souls. We hope and believe that the happy day is coming when we and your dear Ministers, and your dear departed Minister, the Rev. R. Lugger, will be assembled with you around the throne of the Lamb, when those who have sown and those who reap shall

and candour which prompts you to acknowledge that you are yourselves partly to blame for the existence of the state of things the traditional doctrines of the Anglican Church, as represented in her ordinances, and accredited by the great majority of her divines." And of those who have

> After much consultation, the brethren consented to comply with their request; and drew up a Memorial, which was forwarded to His Excellency the Lieutenant Governor, by the Secretary; of which the following is a copy:—

> To His Excellency SIR GEORGE ARTHUR, K.C.H., Lieutenant Governor of the Province of Upper Canada, and Major General, Commanding Her Majesty's Forces therein, &c. &c.

The Memorial of the undersigned, Mambars of the Western Clerical Society, assembled at the Mohawk Parsonage, on Thursday, the Fifth day of November,

Humbly Sheweth,—That your Memorialists were waited upon by a deputation of the Chiefs of the Mohawk and Oncida Nations of Indians, who presented them with an address, of which the

"FATHERS,-We are very glad to see you here to-day. We have been desired to speak to you in behalf of the Mohawks and Oneidas. They were the first of the Six Nations who embraced the Christian Faith. They wish to express from their hearts their thanks for your present visit, and their gratitude for the continued

Ministrations of the Church. "Fathers,-We have to speak to you upon another subject .-We wish to tell you of our difficulties. among us give us great trouble. They are every day getting more and more of our land, and we are afraid that we shall soon be driven away from our homes.

"Fathers, — We ask you to represent this matter to our brother, the Governor, in Toronto. We wish the white people to be removed from our lands. We do not wish to leave our Church and Schools. It was through the fault of our ignorance that the whites got possession of our lands. They knew their value better than we. We wish to live alone, away from bad men, who cheat us of our property, set us an evil example, tempt us to drink strong drink, and injure us in a thousand ways.

"Fathers,-We repeat our request, that you would speak to our brother, in Toronto. Your voice is louder than ours. We are so desirous to live apart from the whites, that we are even willing to surrender a portion of our land in the lower part of our reservation, on the north side of the river, if it be right that any of those people, who have settled among us, should be paid for their

nprovements.
"Fathers,—These are our words."

That your Memorialists perceive, from the foregoing statements, of the truth of which they have, from other sources, been fully satisfied), that the Indians of the Grand River are in danger of ing removed from the farms which they have so long occupie and being forced to retire to a distance from their Church and

Schools, and to relinquish other advantages which they have enjoyed for more than half a century.

That your Memorialists have this day visited the Institution, in the Mohawk village, for the education of the Indian youth, and for their instruction in the various arts of civilized life, and were struck with the progress of the children in the several element branches of education, and particularly in the knowledge of the Holy Scriptures; that they have also beheld, with thankfulness, a large congregation of Indians, many of them advanced in years, assembled for the purpose of Divine Worship in a Church erected for them by the British Government, so far back as the year 1783.

That your Memorialists are fully aware that many persons of

That your Memorialists, in compliance with the earnest solicitations of the Indians, would therefore pray your Excellency to tations of the Indians, would therefore pray your Excellency to take their case into your Excellency's most favourable consideration, and adopt such measures as shall seem best calculated, not only to secure to them the quiet and permanent possession of their lands, but also to remove from among them those persons of whose intrusion they so justly complain, and whose pernicious example must ever prove a formidable barrier to their temporal and spiritual

That your Memorialists prefer this prayer the more readily as the Indians, with a laudable sense of justice, are willing to surrender a portion of their lands in a more remote situation, as aremuneration for improvements, to those persons who, after due enquiry, shall be found descrying of such consideration. And your Memorialists, as in duty bound, will ever pray.

(Signed) Benjamin Cronyn, A. M., Rector of London.
Francis Evans, Rector of Woodhouse.
Richard Flood, Missionary at Caradoc.
William Morse, Missionary at Paris. JOHN ROTHWELL, Missionary at Oxford. AB. NELLES, Missionary to Six Nation Indians.
A. Elliot, Missionary to Six Nation Indians. J. Gamble Geddes, Rector of Hamilton. James C. Usher, Minister of Brantford. THOMAS GREENE, Rector of Wellington Square. W. McMurray, Rector of Ancaster and Dundas. MICHAEL BOOMER, Minister of Galt.

Mohawk Parsonage, 5th November, 1840.

To this Memorial the following reply was returned to the ciety's Secretary:-

11th November, 1840.

SIR,—I have the honour to acknowledge the receipt of your letter of the 9th instant, transmitting, by desire of the Western Clerical Society, a Memorial, signed by a number of their members, assembled at the Mohawk Parsonage, on the 5th instant, on the subject of the Six Nations Indians, and their desire to remain in possession of their lands on the Grand River, which I have laid before the Lieutenant Governor.

In reply, I am commanded to inform you, that the subject of the Memorial of the Western Clerical Society, will not fail to receive the early and attentive consideration of the government.

I have the honour to be, Sir, Your most obedient humble servant, (Signed) S. B. HARRISON.

The Rev. William McMurray, Dundas.

The next meeting of this Society was appointed to be held in Caradoc, at the residence of the Rev. R. Flood, in the first week of February next, of which due notice will be forwarded to the *Church* for insertion.

I remain, Reverend and dear sir,
Your humble servant,
A MEMBER.

November 28, 1840.

ECCLESIASTICAL INTELLIGENCE.

The Ten Churches.—We are happy to find that Saint Matthew's Church, Duddleston, the first of the proposed ten new churches in this town, is nearly completed, and will be ready for consecration at as early a day as the convenience of the Bishop will admit. It is a spacious and commodious building, containing about 1050 sittings. The second church, St. Mark's, is rapidly progressing, and will be ready early in the spring. The committee of the society are preparing to commence a third church, which they would have done previously, but that they are desirons to erect it near the previously, but that they are desirous to erect it near the Bristol-road, where unexpected difficulties have arisen in procuring a site. The district is of great respectability, with an extensive population, and has not yet been carefully can-vassed; we learn, however, that several gentlemen in the neighbourhood are likely to interest themselves in the con-templated object. The funds of the society are still far deficient of the sum necessary to complete the whole design; but when we take into consideration the number of professing Churchmen who have not yet contributed (probably from want of thought, or from not being canvassed) we can-not doubt that sufficient resources will be found to complete Governor.]

To this the Rev. Francis Evans, in behalf of the members the spiritual destitution of our vast and increasing popula-

CLERICAL EXAMPLE.—We are informed that the parish of Welshpool is about to be subjected to a great privation and loss, by the retirement of the Rev. J. G. Longueville from the curacy, under circumstances so meritorious that they surpass everything we have yet heard. It appears that some years ago a church was built by a relation of Mrs. Longueville's, at Hoylake, on the Cheshire shore, and the endowment, by some mischance or other, has ceased. The spiritual wants of an extensive population have been, in consequence, for a considerable period, not supplied, and this truly pious man, regardless of every pecuniary consideration, voluntarily resigns his curacy at Welshpool, to render gratuitous services at Hoylake.—Salopian Journal, endowment, by some mischance or other, has ceased.

CHURCH EXTENSION IN THE DIOCESE OF CHESTER.—Our worthy diocesan has had the satisfaction of consecrating no less than 134 churches during his episcopate. - Manchester

be a deplorable thing, if you were now obliged to remove away from the neighbourhood of your Church and the Institutions provided by the manificence of the New England Company, for the improvement of your children.

"We cannot conceal our admiration of that spirit of humility and cannot conceal our admiration of the spirit of humility and cannot conceal our admiration of the spirit of humility." Lord Bishop of the diocese, in the presence of a large body of the resident and neighbouring clergy and a crowded and of the resident and neighbouring clergy and a crowded and highly respectable congregation. The prayers and lessons were read by the Rev. G. O. Fenwicke, M.A., Vicar of Aston, and the sermon was preached by the Rev. J. Garbett, M.A., the Rural Dean, who took his text from Haggai i. 14:—"And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of Hosts, their God." After expounding the text, and applying it to the interesting and solemn servithe text, and applying it to the interesting and solemn services in which they were engaged, the preacher adverted to the circumstances of the church of Christ in the present day, the circumstances of the church of Christ in the present day, the spiritual destitution of large masses of the population by whom they were surrounded, and the responsibility and duty of professing Christians. He noticed the difficulty of raising funds for the purposes of religion, while thousands and millions were annually embarked in commercial enterprises or reasted in hyperservices. and minions were annually embared in these grievous ses, or wasted in luxury or vice; but amidst these grievous discouragements, they had the consolation of knowing that the number of those who acted upon the principles of the Gospel they professed was increasing among them, and that Christians now manifested a deeper interest in the cause of the Church of which they were members, and in the temporal and eternal welfare of the community of which they formed a part. He then adverted to the progress and souldestroying tendency of infidel principles, especially amongst the poorer classes of the population; and after forcibly pointing out that it was the division of the progress and sould be considered to the progress and th ing out that it was the duty of a Christian government to provide the means of religious instruction for the people, expressed his persuasion that, even on grounds of policy, if from no higher motives, their rulers would find that this was the only true security for social order and national prosperity and happiness. If the state, however, should withhold its aid, it was the duty of ministers and people to engage in the work themselves with greater earnestness and devotedness; and, above all, it was the duty of those who congregated the people in dense masses throughout the manufacturing districts, who lived by their labour, and grew rich by the sweat of their brow, to endeavour to promote the religious instruc-tion of the thousands who were perishing around them for lack of knowledge. The collection, including sale of books, amounting to 551. 5s. After the ceremony, the Bishop and clergy were entertained by the Rev. G. O. Fenwicke at the Ashted School-room, where a cold collation was provided, the Rev. Mr. Fenwicke presiding. His lordship afterwards dined with a party of clergymen and gentlemen at the house of the rural dean. The church is a very plain but elegant structure, and was designed by Mr. Thomas, of Leamington, who very liberally presented the committee with a window of stained glass. The building contains upwards of 1000 sittings, including about 400 free seats.

NEW CHURCH AT DERRY HILL.—On Tuesday the Lord Bishop of Salisbury consecrated the new church at Derry Hill, near Calne, in the presence of a large assemblage of persons, many of whom had arrived from a considerable distance to witness the gratifying ceremony. The sacrededifice has been built for the accommodation of the inhabitants of a large and populous district, who have been hitherto virtually deprived of the services of the Church, in consequence of their great distance from the other churches in the neighbourhood. We understand that the Marquis of Lansdowne (whose princely seat is contiguous to Derry Hill) and other large landowners and gentlemen have contributed very liberally to the undertaking. The expenses attending the erection have been also partly defrayed by grant from the Commissioners for Building New Churches, and by grants from the Church Building Fund, and the Diocesan Church Building Association. At the close of the ceremony a liberal collection was made towards building a house of residence for the minister. The Marquis of Lansdowne, and nearly all the resident forms. and nearly all the resident gentry and clergy of the neighbourhood, were present on the occasion.—Dorset Chronicle.

#### Civil Intelligence.

FURTHER EXTRACTS FROM OUR ENGLISH FILES.

DREADFUL STORM IN SHETLAND.—The gentleman in whose house I spent last night has not lost fewer than 12 of his tenants by the hurricane of last Wednesday sevennight, and his loss ants by the hurricane of last Wednesday sevennight, and his loss is comparatively small. I visited a family yesterday, consisting of father, mother, and five daughters, whose sole livelihood depended on the exertions of the eldest brother, who with five others of the most able seamen of the whole island, perished. In another house close by, the father and son have perished, leaving a large number of children in the most helpless condition. There are, indeed, 14 whole families deprived of their heads, and cast lonely and unprotected on the world. The whole of Shetland is full of lamentation and woe; all mirth has deserted the island. The bravest seamen and the best fishers have lost all courage -they have no heart to venture to sea again, and no hope of success if they do. The storm of 1832, in which 18 boats and upwards of 100 men were lost, was not at all so strong and terrible as this. When at Mossbank I lodged with a poor widow, whose husband and son left their house in a boat, and 20 minutes after their departure were overtaken by a gale, perishing with five others in presence of the wife and family, but a short distance from their own door. In another place, at Ruxta, the laird had four sons and a nephew (a clergyman), who, with the servant, all perished in crossing the sound in front of their house, while returning from a party of friends. But the havoc of the storm was by no means confined to the sea, for the injury by land is of a very distressing nature. I was on Monday se'nnight over some of the islands of the west, where I saw whole fields of corn completely destroyed. You would have imagined that every ear had been purposely cut off by means of some particular instrument, for the whole field had precisely that appearance.—Letter in the contract of the contract ter in the Glasgow Gazette. COMMUNICATIONS THROUGH EGYPT .- That the Pacha has

no intention of interfering with the mails and passengers to India (unless some untoward event should occur) we have ascertained beyond a doubt, and it is our firm opinion that the mails and passengers by the Liverpool will not encounter any obstacle in their transit through Egypt. — Letter from Alexandria in the

Our private correspondent at Toulon, in a letter of the 8th in stant, has furnished us with what professes to be an authentic list of the French navy, with the armament and number of officers and men attached to each vessel. From this table it would ap pear that France can have within a few months, armed and afloat, 200 vessels—namely, 27 ships of the line, 45 frigates, 30 corvettes, 48 brigs, and 150 smaller vessels; including 40 armed steam boats. These vessels will carry 7184 cannon and 60,105 men. The men and the guns, to be sure, are not all forthcoming at this moment, but the excitement which has proved so favourably to the French army will, it is said, provide hands for her navy .- St. James' Chronicle.

NEWPORT (MONMOUTH), Oct. 27 .- I beg to inform you that NEWPORT (MONMOUTH), OCT. 27.—I beg to inform you that a Chartist meeting took place here last night, by two delegates from Bath. It caused great excitement here. About 500 or 600 persons assembled in Victoria-square, near the Wesgate Hotel. The meeting dissolved very peaceably. Special constables were sworn. Sir Thomas Phillips and other magistrates sat here the greater part of the night. Phelp and the other delegates leave this place to-day for the surrounding hills, Pontypool, Abersychan, &c. I believe it is their intention to agitate as much as ever.—Ministerial Pamer. -Ministerial Paper.

DIABOLICAL ATTEMPT AT INCENDIARISM.—On Wednesday. night last, about 10 o'clock, a granary belonging to Mr. Eve, at Fullbridge, in the borough of Malcon, was dicovered to be on fire. On the alarm being given a number of persons hastened to the spot, and succeeded in checking the flames until the arrival of the Equitable engine, when the fire was speedily got under, with but little. little damage. About 200 quarters of corn were injured by the water. We regret to add, that no doubt exists of its being the act of an incendiary, -Essex Herald.

THE WAR FRENZY IN FRANCE.—In despite of the daily scizures in Paris of political pamphlets, new ones manage to appear. We have before us one by T. Dezamy, entitled "Consequences de l'Embastillement et de la Paix à Tout Prix. Depopuquences de l'Embastillement et de la l'aix à Lout l'ix. Depopulation de la Capitale. Trabison du Pouvoir." This brochure is divided into two questions—"Paris sera-t-il embastillé?"—" La Coalition nous fera-t-elle la guerre?" It is written in plausible language, and with great violence. The tone of these Propagandist writings may be gathered from the following extracts:—

"You! presumptuous enemies abroad! insolent despots or slaves of Kings! do not rejoice too soon at our isolation. The sleeping lion may be roused. Know that this soil of liberty and of equality may be to select the sleeping lion and claims sustained that we have been able to collect; sleeping lion may be roused. Know that this soil of liberty and of equality may yet produce its fourteen armies, again hurl defiance at entire Europe, and oppose the impure alliance of Kings by the holy alliance of the people. Know that, at the first caunoushot, regenerated France will be again able to find the defiles of the Argonne and the plains of Jemappe and of Fleurus!"

"And you, cowardly friends of foreigners! you who flatter yourselves with the criminal idea to see the coalition of Kings deliver over to you the last liberties of the people! Traitors, tremble!

over to you the last liberties of the people! Traitors, tremble! The revolutionary volcano is still hot enough to devour all its

"The time may come when the abasement might be such that it might be said to the oppressor of the country:-

""Sire, if you order me to assassinate my brother, cut the throat of my father, and plunge the steel in the heart of my cherished wife, however terrible these extremities may be, I will resign myself to them, and with my own hand I will execute your will."

Professor Albrecht, one of the seven professors exiled from Gottingen, has been named by the King of Prussia to a chair of Law in the University of Berlin. Messrs. Grimm, two more of the seven professors, have been named members of the Academy of Sciences at Berlin, and have been invited by the King to the capital, where they are to have handsome pensions al-

SIR ANTHONY CARLISLE. On Monday evening last, died, SIR ANTHONY CARLISLE.—On Monday evening last, died, at his house in Langham-place, after an illness of a few weeks, in the 73d year of his age, Sir Anthony Carlisle, senior surgeon to the Westminster Hospital, one of the council and board of examiners of the Royal College of Surgeons—of which he had twice been president—a Fellow of the Royal Society, &c. &c. This very eminent surgeon has long been numbered among the most distinguished anatomists, physiologists, and naturalists of the age—a fact of which not only the most competent judges, but his numerous publications in all those departments of science, bear undisputed and ample testimony. His professional ability was early proved, and his reputation established, at the Westminster Hospital, of which ancient and excellent charity he became a principal surgeon at the age of twenty-five. There, minster Hospital, of which ancient and excellent charity ne became a principal surgeon at the age of twenty-five. There, too, he was not less remarkable for his unaffected constant humanity to the suffering poor, than for his shill in the treatment of their diseases. During a period of 16 years Sir A. Carlisle was Professor of Anatomy and Lecturer to the Royal Academy. He was also Surgeon Extraordinary to George IV. Academy. He was also Surgeon Extraordinary to George IV., at whose first levee he had the honour of knighthood, which was, unsolicited, conferred on him by the recommendation of the Privy Council, and solely on the ground of his professional merits.

Woolwich, Friday.—On Tuesday last the Sir James Kempt Ordnance lighter arrived here from Portsmouth, and brought as part of her cargo 12 pieces of ordnance, which had been raised from the Mary Rose, a vessel which was engaged and commanded by Sir George Carew against the French fleet, 1544, off Portsmouth. Amongst them is one of brass, in a complete state of preservation, cast in 1542. The others are of iron, and so much corrolled and increased that some of them on being so much corroded and incrusted that some of them on being brought to the surface, after an immersion of 296 years, broke off at different lengths, and the balls with they were loaded and the surface are so far are distinctly to be seen. Some of the gun carriages are so far decomposed that the guns are completely embedded in them; and it is quite evident, from the bore at the muzzle, and the size of the balls, that most, if not all the guns of that period, had chambers in them, all of which had been strongly hooped. The Mary Rose was, at the time she was sunk, in consequence of being overladen with warlike stores and metal, one of the largest ships the English fleet could hoost of. These guns or cylinders ships the English fleet could boast of. These guns or cylinders have been removed from the wharf to the iron yard in the Royal Arsenal. In the same yard are several brass guns recovered from the wreck of the Royal George, manufactured by Schalch, in 1743 and 1748. They are in a high state of preservation, four of them having been used for some time on board her Majesty's attention. by's ship Howe, at Sherness, are quite clean, and have the appearance of new guns, while others have the incrustations upon them, as when raised from the sea. We have been incrustations are the season of the seas formed that several of these brass pieces, which cost 500l. each when manufactured, will form part of the castings for the monument of the immortal Nelson. On Thursday a public sale of the iron guns raised from the Royal George took place, when only two of them were sold, at 21. 15s. per ton.

From the St. James's Chronicle.

"not:" "The Constitutional Throne of Donna Isabella II., "if it secures liberty—otherwise not." Senor Esproneda afterwards drank "To the speedy disappearance of the dis-"cussions and quarrels of old men from the field of politics, "cussions and quarrels of old men from the field of politics, "and to the approaching influence of young and vigorous "doctrine;" and Senor Villalta, "To all the minorities "which for the last 20 years have combated in favour of li-"berty, including the future minority, which is preparing "again to contend in the arena of politics."

The situation of the young Queen, with the Duchess of Victoria as her Camerara Mayor, and Espartero for the Captain General of her body-guard, would appear to resemble somewhat too closely the position of the young Queen, in a scene of Victor Hugo's Ruy Blas. Her Majesty is supposed to be in the presence of her faithful friends and protectors :-

" The Queen .- 'I wish to go out.'

"The Duches of Albuquerque, with a profound salutation.—
When the Queen goes out, every door must be opened by a grandee of Spain having a right to carry a key. Such is the rule. But no grandee can be present at the palace at this hour.'
"The Queen.—'Than I am shut up! I am to be killed!"

"The Duchess, with another reverence. - 'I am camerara may or: I fulfil the dictates of my office.'

or: I fulfil the dictates of my onice.

"The Queen, after a moment of silence.—'Quick, my ladies, bring cards, and let us play.'

"The Duchess, to the ladies.—'Don't move, ladies.' Then

"The Duchess, to the ladies." Don't move, ladies.' Then rising and making a reverence to the Queen, she adds, 'Her Majesty cannot play, according to the established ceremonial, except with kings or the relations of kings.

"The Queen, in a passion.—' Well, bring those relations.'

"The Duchess (making the sign of the cross).—' God has not given any to the reigning king. The Queen mother is dead, and he is alone at present.' he is alone at present.

"The Queen .- 'Let them serve me with something to eat .-Casilda, I invite you to eat with me.' "The Duchess, making a reverence .- 'When the King is not

"A song is heard outside the palace."
"The Queen to Casilda.—'The forest is not thick here; this window looks out on the country. Let us try to see the The Duchess, making a reverence .- 'A Queen of Spain

ought not to look out of the window." The picture was designed to be a mere pleasantry, but

truth is sometimes stranger than fiction. Don Francisca de Paula (Infanta of Spain) has addressed a manifesto to the Spanish people, asserting his right to the guardianship of Queen Isabella and her sister, and has certainly better claims to their custody than Espartero.

THE REGISTRATION. (From Fraser's Magazine for November.)

It is becoming almost tiresome to repeat, year by year, the tory of Conservative gains and Radical losses, in the Revising Barristers' Registration Courts. The certainty of the result, and ne regularity of its occurrence, deprives the matter of nearly all s interest. It now begins to be generally understood, that in a but a very few of the most mobbish sort of boroughs—such as Finsbury, Sheffield, and the Tower Hamlets,—the Conservatives can take the lead, if they choose to take the trouble. All, therefore, that we need, particularly, to know is, whether the Conservatives are taking the trouble or not? That point ascerained, all the rest follows of course.

We do not perceive, this year, any considerable relaxation of fforts on the part of the Conservatives. In some places, indeed, the entire and inevitable ascendancy of the one party or the other is so well ascertained, that either the Radicals or the Conservatives abandon the struggle, and matters are left to take their course. This will doubtless be the case, at last, with the larger half of the whole. But at present the struggle between the two parties in parliament is too intense, and even single votes are too valuable, to allow a chance to be thrown away, or a seat to be tacitly surrendered which it was possible to keep or

On the whole, then, perhaps as much labour has been spent on this year's contest as on former ones. But we incline to think that the result is even more decidedly in favour of the Conservatives than in any former year. We see, at least, prospects on every hand of seats to be wrested from the Whigs: but scarce

count of the objections and claims sustained that we have been							
able to collect; — CONSERVATIVE RADICAL							
food (All had to	the best or y	Tarley or	-	- his av		-	
Counties.	0	bjection	s. Clair	ns. Obj	ections.	Claims	
Middlesex			0		331	0	
South Derbys East Cumberl	and	. 87	386		170	94	
East Somerse	t	. 79	266		43	67	
West Norfolk		. 330	359		177	246	
Bucks		. 81	322	*********	32	129	
North Devon.		. 286	603		380	386	
South Devon. West Glouces		. 126	0		46	0	
East Gloncest	orchire	. 335	402		210	376	
North Durhan	1	. 186	0		80 27	0	
Yorkshire (W	Test Riding)	1322	1754		1118	1638	
Rutland	***************************************	143	0		37	0	
Anglesey		184	132		116	122	1
Cities and I	soroughs.	363	73		00	40	1
Westminster	.v.vet. funda.	289	18		92	48 32	-
Bristol		442	0		431	0	-
Canterbury		65	29		41	30	
Ipswich		82	13		45	4	
		133	11		43	17	
Birmingham		26	10 48		0	0	-
		40	20		10	9 6	1
Clitheroe		15	0		7	1	
		11	14		11	3	
Wallingford		10	6		3	1	
Maldon		29	56		20	5	1
Peterborough		5	15		16	0	1
Cambridge		37	32		53	3 22	1
		50	0		0	0	1
Stamford		15	19		9	6	1
Cheltenham		642	13	***************************************	138	5	
Sandwich		11	7	*********	9	1	
Dover		71	16	*******	29	20	1
Totness		33	12		4	1	1
Ashton		56	18	·····	31	0	1
Bridport		10	23	********	42	10	1
Tiverton		16	3	*********	11	13	1
Barnstaple		26	11		11	14	a
Merthyr Tydvi	1	11	11	*********	0	3	C
Tewkesbury Newport, Isle		7 22	6	· · · · · · · · · · · · · · · · · · ·	3	3	e
Malmesbury		16	24		10	30	t
Winchester		14	18		17	5	a
Halifax		38	2	********	26	1	
Bradford		35	34	********	25	22	M
Hull		123 621	59 80		74	19	a
Beverly		12	7		367	67	1
Chatham		10	8		12 23	3	1
		42	21	********	18	16	v
Thirsk		13	4		4	4	p
Maidstone		22 43	39 15		9	19	m
Yarmouth Ashburton		5	24	********	23	16	h
Devonport		63	0	********	59	8	ro
	Sirver seems	9	8		52	0	th
Bridgenorth		11	62			19	la
		24 82	22		12	2	th
Stockport Worcester		120	40	********	42	7	ta
		72	50		65	35	pr
Liverpool		829	45	********	68 734	27	re
These are the whole that we have yet received: and it will be the							

These are the whole that we have yet received: and it will be perceived that, with a very few exceptions, their uniform tenor is in perceived that, with a territory to a small portion of the electoral bodies, but they relate to those to a small portion of the constituencies of England are at rest. Their bent is fully the constituencies of England are at rest. Their bent is fully ascertained, the ascendancy of one party or the other is established, and the beaten minority falls into a state of sullen inactivity. This is perceptible on the part of the Coservatives, in various government and ultra-Radical boroughs, as Plymouth, Hythe, Sheffield, Gateshead, and Finsbury; and equally so on the part of the Radicals, in such towns as Woodstock, Buckingham, Huntingdon, Pembroke, and a score of others which might be named. Two-thirds of the English counties are now wholly surrendered to the Conservatives. We hear of no movement whatever, this registration, in Berkshire, Oxfordshire, Warwickshire, East Kent, Shropshire, East Yorkshire, Northamptonshire, or Essex. No Whig or Radical can be found to waste time or money on so hopeless a task. Thus the scene of action and of contest lessens, year The affairs of Spain are rapidly approaching to the state of anarchy from which they have been so lately redeemed thanks to the non-intervention war which cost England so dearly. The Juntas appear to be in no greater favour with the people of that unhappy country than the Queen Regent; or Isabella II. than her mother; whilst Espartero does not seem likely to preserve his influence much longer. At a pseudo-patriotic banquet which took place at Madrid on the 25th ult., the following significant toasts were proposed by General Mignel:—"The Provisional Regency, if it conduces to the happiness of the nation—otherwise

The Madrid Gazette publishes several ministerial circulars, and the following decree:-

the following decree:

"The Provisional Regency of the kingdom, in the name of Queen Donna Isabella II., has issued the following decree:

"The magistrates and judges, proprietors of their employments, and actually in the exercise thereof on the 12th instant, and those and actuary in the exercise thereof on the 12th instant, and those who will hereafter be invested with judicial functions, shall not be superseded in their posts pro tempore or definitively, except in virtue of a formal sentence, nor suspended therefrom unless a judiciary decree exist against them to be tried by the competent tribunals agreeably to the 66th article of the constitution.

We also find in the official Gazette the annexed proclamation, addressed by General Espartero to the army:

"Soldiers,—The grave events which have lately occurred in the

"Soldiers,—The grave events which have lately occurred in the country, and induced the nation to rise en masse, to vindicate its political rights inscribed in the Constitution of 1837, compelled me to quit you, and accept the functions of President of the Council of Ministers, together with the mission of organising a new Cabinet, of constituting a government capable of calming the minds and allaying the well-founded anxiety of the people, and establishing a regular government based on the guarantees which establishing a regular systemment based on the guarantees which is the nation was determined to obtain. The costly sacrifice which I have made for the safety of our beloved country would not have sufficed, notwithstanding my good intentions, if the worthy colleagues I have chosen had not themselves submitted to the same acrifices. They have effectually contributed to consolidate the great work which will cement the happiness of Spaniards. Thanks to them, I am confident that the throne of the Queen will be res-pected, that the constitution will be maintained in all its integrity, our independence secured, the reign of justice restored, and that the nation will resume the high rank which the richness of our soil and the character of its inhabitants ought to assign to it in

"The ministry, during its short existence, has adopted a pro gressive march, and decreed important measures, to which, however, the loyal views of the members who, in virtue of the constitution "The Duchess, making a reverence.—'When the King is not present, the Queen eats alone.'

"The Queen, losing all patience.—'Oh, Heavens! what shall I do? I can't go out, nor play, nor eat as I would. One year as a Queen would be enough to kill me.'

"A song is heard outside the palace.'

"A song is heard outside the palace.'

"Soldiers! the sacred duty imposed upon me, in order to promote the success of this noble undertaking, still separates me from you; but, although placed at a distance, I shall nevertheless feel licitous for your welfare, and recommend to the nation to grant well-merited recompenses to my brave and virtuous comrades, to the companions of my glory, of my privations, and my perils.

This absence will not be of long duration. I hope soon to see

Spaniards satisfied with the straightforward and constitutional policy of the new Cabinet. Salutary reforms are now in progress, order is secured, and the era about to dawn promises to be as happy as the re-action which brought it about was majestic. Then I will hasten to place myself at your lead, for nothing affords me greater satisfaction than to find myself with the army which has given peace to our country, and asserted its liberty and indepen-dence. My wishes being thus accomplished, so long as our services shall be deemed necessary, I trus: that you will continue to be deserving of my paternal affection, that you will always prove yourselves entitled to public esteen, and become daily more worthy of the admiration of Europe. In order to attain those ends you must observe the most rigorous discipline. Discipline has rendered you invincible, and enabled us to triumph over enemies who wished to occupy the Throne of the youthful Isabella and re-establish despotism. With discipline we shall have it in our power to keep down the wicked men who are constantly plotting against the con stitution of the state. With discipline, in short, we shall be strong and command respect for a nation which has made such heroical sacrifices to be free, and insure its happiness. I have no doubt, companions of my glory and perils, that discipline, the soul of armies, will be preserved in all its vigour, and that all classical states of the soul of armies, will be preserved in all its vigour, and that all classical states of the soul of armies, will be preserved in all its vigour, and that all classical states of the soul of armies, will be preserved in all its vigour, and that all classical states of the soul of ses will watchfully attend to the discharge of their respective duties, in order that we may never be obliged to make a rigorous application of military laws to punish the violation of those salutary

"Such are the wishes of your General,

"ESPARTERO.

TAKING OF SIDON.—Correspondence of the Malta Times.—"OFF ALEXANDRIA, OCT. 5.—The smartest affair is yet to be told you. Charles Napier, on Friday, the 25th, talking with the Admiral, remarked that Sidon was not in our possession, and said to him, 'If you like I will go down and take it, and be back again, in 48 hours.' He started, and was as good as his word. He had the Thunderer, Wasp, Cyclops, Gorgon, and Hydra, with 800 Turks and 500 marines; on their way he fell in with the Stromboli, from England, with a detachment of 200 marines; these Strombol, from England, with a detachment of 200 marines; these he took with him, and after firing shot and shell at the town for a couple of hours, he made a breach, and landed at the head of his men. It was a sharp struggle: but, after destroying a great number of the enemy, who neither gave nor would receive quarter, they at last killed the Egyptian commander, who died game. With two marines' bayonets at his breast he refused quarter, and resisted; as they fixed and he of resisted; so they fired, and he of course died, when his troops threw down their arms to the amount of five hundred; 1500 were afterwards taken; and the whole 2000 have been brought round to the fleet at Juni; I believe they will be sent to Cyprus. Napier was most daring; on the tops of the houses he made his way, waving his hat on the point of his sword, and cheering the men on. Our loss amounted to 15 marines killed and wounded, two mates badly wounded, Motley and Shears of the Wasp; and a mate of the Revenge, with five seamen, one since dead, and one of the Thunderers' launchers killed. A marine officer, who had only that last year he has treated and afforded relief to 7000 sick. morning arrived in the Stromboli, was killed in the breach; his name is Hocking; he has been serving on the coast of Spain; and I hear another was wounded. The Egyptians have retired from Tripoli, and we hold every place from there to Acre, except Beyrout, the fortifications of which were destroyed by the fire of the line of battle ships. The Castor and Pique took Tyre. The Benbow, Carysforte, and Zebra, are on the North Coast. The Admiral, Powerful, Revenge, Bellerophon, and Pique are near Juni; Thunderer, Castor, Wasp, near Sidon; steamers here, there, and every where: Edinburgh and Hastings at Beyrout."

LATER FROM CHINA.

From the New York Commercial Advertiser.

The Globe Indiaman, Captain Christopher, arrived yesterday from Canton, bringing Macao papers to the 4th July.

Admiral Elliott, commander-in-chief of the Chinese expedition, arrived on the 28th of June. The force in the Chinese seas, on arrived on the 28th of June. Incitorce in the Chinese seas, on the 4th of July, consisted of the following vessels:—The Wellesley and Melville 74, Druid 44, Blonde 42, Volage, Alligator and Conway 28, Larne 20, Hyacinth, Algerine and Pylades 18, Cruiser 16, the schooper Rattlesnake, war-steam ships Atalanta, Enterprise, Queen and Madagascar, and 25 transports. All had proceeded Northward except the Druid, Volage, Hyacinth, Larne, David Madagascar, which remained to enforce the blockade Pylades and Madagascar, which remained to enforce the blockade

of Canton.

This blockade, although notified to commence on the 28th of June, did not commence until the 3d of July, on which day the Volage, Hyacinth and Madagascar moved up to the Bocca Tigris, and began operations by seizing a junk laden with salt. It was considered very doubtful whether the blockade could be rendered of this there being so many passages by which access can be had onsidered very

Nothing farther was known as to the ultimate intentions of the

dmiral.

Two American vessels entered after the 28th of June, and it was believed that all the American vessels in the river would be llowed to take in cargo and depart.

PROCLAMATION OF CAPTAIN ELLIOTT.

MACAO, 25th June.—The high officers Lin and Tang having isited the English superintendent and people of Canton with certifions violence, in contemptuous disregard of the Imperial comnand that they should be treated with justice and moderation, the most of the Canton with false reports, it and that they should decrived the Emperor with false reports, it ad having shametury acceived the Emperor with tause reports, it as been determined by the gracious Sovereign of England to send oyally appointed officers to the coast of China, to the end that he truth may be made manifest to His Imperial Majesty, and sting peace and honorable trade firmly established.

asting peace and honorable trade firmly established.

This notice is to declare that the Queen of England, venerating as Emperor and tenderly cherishing the good and peaceful inhabitants of the land, has strictly commanded that their persons and ints of the land have been commanded that their persons and roperty should be rigidly respected whilst they are opposing no esistance to Her Majesty's arms.

resistance to Her Majesty's arms.

Let them, therefore, bring their supplies and commodities to the several stations of the British forces without fear, in the certainty that they will receive kind protection and just payment.

The high officers Lin and Tang having, by false representations, drawn from the Emperor orders for the discontinuance of honorable British trade, [to the deep injury of tens of thousands of just men, native as well as foreign,] the commander in chief of the English sea forces has now to declare, by the command of the Queen of England, that no native vessel will be allowed to pass in or out of said port and others hereafter to be named, till the British trade England, that no native vessel will be allowed to pass in or out of said port and others hereafter to be named, till the British trade shall proceed without obstruction at points to be indicated by the commander in chief, and until further notice under his seal of

But fishing craft will be allowed to pass in and out of the port But fishing craft will be allowed to pass in and out of the port of Canton, without obstruction, in the hours of day-light, and the this native trading vessels of the outside cities and villages are permitted to pass to and fro, and to resort, for purposes of mutual exchange, to the station of the British shipping.

[Signed] CHARLES ELLIOT.

True Copy: EDWARD ELMSLIE,

movements of the English, and as to the measures the Chinese authorities may take.—By some of the Chinese it was thought that in case of the English approaching Canton, the whole popu-lation of the suburbs would be made to retire within the city walls, and apprehending this, many of the wealthier people have removed into the country with bag and baggage. Apprehensions of insurrections of the people, now thrown out of employment by the cessation of the foreign trade, were also entertained, and it was thought they might possibly break out immediately after all the foreigners had left Canton. The fury of the populace would in that case probably be first directed to the hongs and warehouses of the hong merchants. Most of the foreigners by the last advices from Canton either had left or were about to leave, so that within the next week we suppose there will be none remaining. Numerous are the garrisons now within the provincial city, but whether they be intended to act against an invading enemy or the refractory people, it is difficult to say. No less than seventeen culprits were executed in Canton about a fortnight since, for having provided the English at Cap-sing-moon with provisions. Governor Lin, it is said, does not manifest any uneasiness at the expedition; some say he is grievously ill, and that he spit blood not many days given by the blood por many days. loying the best possible health, that we know not whether this

The following is said to be a translation of a Chinese proclamation, but it does not bear the usual marks of authenticity. PROCLAMATION.

Rate of Rewards for destroying the English. An offer of rewards, which will truly be awarded to any person destroying the English:

Whether civil or military officers, soldiers or people, who ever shall be able to take an English man of war carrying eighty great guns, delivering the same to the mandarins, shall receive the eward of 20,000 dollars. For a smaller vessel, carrying fewer guns, less will be given. For every great gun less, the reward will be diminished 100 dolls. Whatever the great vessel contains besides the great guns, weapons of war and opium, which must be given up to the mandarins,—all these in addition shall be awarded to the takers of the vessel. Again, to any one who shall destroy a great man of war of said foreigners, not leaving even a single plank—substantial evidence being produced of the same,—shall be given the reward of 10,000 dollars. For a smaller one, less in

2d. Whosoever takes an English merchant vessel shall have as a reward whatsoever the vessel contains—excepting the vessel, great guns, implements of war, and opium, which must be given up to the mandarins; such as goods and money. In addition to which, for a large vessel with three masts, the takers shall receive the reward of 10,000 dollars; two and a half masts, 5,000; two masts, 3,000. For taking an English large sampan, or passage

boat, 300; a small one, 100.

Whether large or small, for the destroying each English vessel -substantial evidence being produced of the same—the proportion of one-third of the foregoing rewards shall be awarded.

3d. For taking alive a foreign mandarin, or officer, on inquiry should it be ascertained that he is the said man-of-war's chief officer, the reward shall be five thousand dollars; for any other officer, more or less, according to his rank and office—the rule of lessening-for every degree lower the reward shall be diminished 500

4th. For killing foreign mandarins or officers-substantial evidence being produced of the same, one-third of the proportional reward for taking such alive shall be awarded.

5th. For seizing alive Englishmen or Parsees, whether soldiers or merchants, for each one a reward shall be given of 100 dollars; or merchants, for each one a reward shall be given of 100 dollars; for each one killed, evidence being produced of the same, 20 dols. As for taking the black devils, it ought to be decided, whether they are soldiers or slaves, and the reward granted accordingly.

6th. For taking Han rascals—Chinese—who supply the barbarians, or deal in opium, the same on trial being condemned, descripted, and their heads averaged for each one of such 100

decapitated, and their heads exposed; for each one of such 100 dollars reward; besides these, for those of less crime, a less reward will be given.

Translated by I. J. R. will be given. June 24th. 1840

MACAO, July 4th.—By the Niantic, the Rev. Peter Parket is, we learn, about to take his passage for New York, to revisit, for a short time, his native country—his private affairs rendering this visit necessary. Every one here acquainted with the Doctor benevolence, and the extent to which it was exercised in his pro fession, will, we are sure, wish him a prosperous voyage and speedy return. Dr. Parker came to China about 5 years since, and, in November, 1835, opened the Opthalmic Ho treatment, as its name denotes, of diseases of the eye. Here the number of Chinese applicants for medical and surgical relief soon became very great, and in fact, Dr. Parker devoted all his time to this establishment, relieving thousands of Chinese with great skill and kindness

The cases which he treated were by no means confined to discases of the eye, very frequent among the Chinese, but comprised some of the most difficult surgical operations, in most of which he has been perfectly successful, and such was the confidence reposed in him by the Chinese on account of his surgical skill and kind and conciliating manners, that at the end of two years after the open than the confidence reposed in him by the Chinese on account of his surgical skill and kind and conciliating manners. ing of the hospital, no less than 4575 patients had been treated by nim, and such was the number of applications for relief that it became necessary to refuse many admittance on the sick list. This institution, incorporated with the Medical Missionary Society continued to prosper until March last year, when with the impris-onment of foreigners in Canton, it was ordered to be closed by the Chinese authorities, nor has it since been re-opened; but Doctor Parker continued to receive patients at his own house in Canton,

From the Singapore Free Press, 11th June.

Stam.—The Fairy has brought us letters during the week from Bankok to the 1st ult. from which it appears that the rumors of our preparations against the Chinese had created some sensation there, mingled with no small share of vague apprehension on the part of the Court—a feeling which it was endeavored to veil over or disguise by an affected ridicule of the insignificance of the force we were about to employ against the countless hosts of the Celeswe were about to employ against the countless hosts of the Celestials. We may be allowed to suppose, however, that his Siamese Majesty entertains a profound feeling of anxiety as to what may befal his imperial brother at the hands of these terrible Ingresis, when he reflects how a few years ago they humbled, with such inferior numbers, his own formidable and dreaded foes, the Burmans, whom even his numerous and invincible armies had so often fled from—and before he despatches another "golden flower" to the foot of the Dragon throne, he may chance to hear that the English are thundering at the very gates of Pekin, or the British standard actually floating over its walls.

English are thundering at the very gates of Pekin, or the British standard actually floating over its walls.

As regards the Chinese in Bankok, they it seems, like their countrymen in Singapore, really laugh in all sincerity at what they consider the absurd idea of our hoping to effect anything against the central land with such a mere handful; apparently entertaining the full conviction that we shall find it necessary to put every man in China to death before the Emperor can be reduced to any real extremity. They say that if every individual of the English nation were to go to China in their youth, and to commence cutting off the heads of unresisting Chinese as fast as they were able, they would find themselves greyheaded old men before they had got through one-fourth of its enormous popula-tion! So much for the confidence of the Chinese in their numbers —in the meanwhile the King of Siam has ordered all his junks engaged in the Chinese trade into the dock; not at all liking the prospect of their being, peradventure, captured on the Chinese coast, in spite of the Emperor and his myriads—while the Bankok Chinamen are loading vessels with tea, rice, and salted eggs in thousands, for the supply of the expedition.

UNITED STATES.

PRESIDENTIAL ELECTION. From the N. Y. Commercial Advertiser.

Perhaps nothing could show more plainly the great change which has taken place in public opinion since 1836, than the following table, embracing all the official returns which we have thus far received of the presidential election, and contrasting them with the votes of the same states in 1836. It will be seen that the same states which in 1836 gave a Van Buren majority of 21,867, now give a Whig majority of 114,475.

Harrison.	Van Buren.	Whig.	V. B.		
Maryland 33,529	28,754	25,852	22,268		
Pennsylvania144,006	143,705	87,111	91,475		
Rhode Island 5,213	3,263	2,710			
New Hampshire 26,434	32,670		2,964		
Connecticut 31,598	25,282	6,228	20,697		
Obio148,157		18,749	19,291		
Vermont 32,440	121,782	105,405	96,948		
	18,018	20,996	14,039		
Massachusetts 72,913	52,368	42,247	34,474		
New York225,812	212,519	138,543	166,815		
Georgia 40,349	31,989	24.876	22,104		
Maine 46,612	46,202	15,239	22,990		
Delaware 5,963	4,872	4,733	4,153		
Kentucky 58,489	32,616	36,687	33,025		
the state of the state of		-			
871,515	757,040	529,376	551,243		
757,040	J 1900 Late	Collecter	529,376		
			,010		
Whig maj114,475	V. B. maj. 1836 21,867				
	200		,001		

Noble Conduct.—It will be recollected that, some months ago, during a heavy gale, the British Queen saved the lives of several persons who had been upset in a small boat when off the Hook. We had again on Saturday to record a like noble act, performed by Captain Roberts, on his last trip to this port—the saving from destruction of a portion of the crew of the brig Margate, which he fell in with at sea. From the Canton (Macao) Press.

From Canton we have not lately heard any news of much interest, except that censiderable excitement prevails as to the

When Captain Roberts first saw the wreck it was blowing a hard gale. He immediately changed his course, and stood for the brig. On approaching the wreck he discovered five men lashed to

the windlass, the sea making a complete breach over them: Licutenant Stewart, the second officer, with five of the crew, was sent off. On boarding, the officer learned that the poor fellows had been in that dreadful condition for fifty-two hours, and

in a short time must inevitably have perished.

Licut. Stewart was the fortunate officer selected on the former occasion; and again, at the imminent risk of his own life and of the brave fellows who accompanied him, he has been the honored instrument of saving five of his fellow creatures from destruction.

TO INN-KEEPERS AND OTHERS.

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

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

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

Office.
As difficulties are sometimes thrown in the way of parties' obtaining Licence, in consequence of the non-attendance of the Magistrates from the Township where the parties reside, the Clerk of the Peace has been directed, particularly to draw the attention of the Justices to this fact, in order that there may be as full an attendance on that day as possible. GEO. GURNETT, C. P.

Clerk of the Peace Office, Toronto, 30th Nov., 1840.

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

THE Annual Public Examination will be held on Monday, Tuesday, Wednesday and Thursday, the 14th, 15th, 16th, and 17th December, terminating on Friday the 18th, with the recitations and distribution of

the Prizes. U. C. College, Dec. 7th, 1840. A LADY but recently arrived from England (and who has received her Education from the first masters in London and Paris,) is anxious to meet with a few Pupils, to whom she would have great pleasure in imparting her knowledge of Music or Singing. For further particulars apply to Mr. Henry Rowsell, Stationer, King Street, Toronto. December 8th, 1840.

WELLINGTON DISTRICT GRAMMAR SCHOOL.

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

Guelph, November 5th, 1840.

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

ersons who may have any or its little delay as possible.
King Street, Nov. 28, 1840. To the Electors of St. Lawrence Ward. To the Electors of St. Lawrence ward.

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

I am, Gentlemen,
Your obedient servant,

ALEXANDER DIXON.

Toronto, Nov. 26, 1840.

ANNUALS FOR 1841. ANNUAL'S FOR 1841.

A FEW OF THE ENGLISH ANNUALS FOR 1841, and other Illustrated Works; also, a great variety of Books, suitable for School Prizes, &c., London Almanacks on Sheets or in Pocket Books; Canadian and American Almanacks, &c. &c.

Also just received from London, a large assortment of VOCAL AND INSTRUMENTAL MUSIC.

HENRY ROWSELL,

Bookseller and Stationer.

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

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

Canadian Kerseys,
Canadian Kerseys,
Threads, Braces, Paddings, Flannels, Britannias,
And a variety of other articles, too numerous to mention.
The whole
of which will be disposed of on the most favourable terms,
FRANCIS LEWIS,

Toronto, 19th November, 1840.

HAT, CAP, AND FUR MART.

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

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

General Billion, Woollen Draper and Tailor, 128, King-street.—Always meres, Tweeds, &c. &c. Clergymen's and Barristers' Robes made on the shortest notice. Macintosh Waterproof Coats made up in the neatest view. Naval and Military uniforms.

Toronto, Nov. 13, 1840. WATERLOO HOUSE.

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

W. M. WESTMACOTT. Nov. 1, 1840.

Earthen, China, and Glassware Establishment,

No. 10, New City Buildings,
No. 10, New City Buildings,
NEARLY OPPOSITE THE ENGLISH CHURCH,
KING STREET.

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

Toronto, October 30, 1840. NOTICE is hereby given, that the Partnership heretofore existing between the undersigned is this day dissolved by mutual consent. All persons indebted to the firm are requested to pay the amount of their accounts forthwith to W. M. Westmacott, by whom the business will be continued, and who is duly authorised to receive and discharge the same. And all persons to whom the said firm are indebted, will please present their accounts for payment to the said W. M. Westmacott, at Waterloo House, King Street.

(Signed) W. M. WESTMACOTT. (Signed) FRANCIS LEWIS. Toronto, Upper Canada, 30th September, 1840.

EASTERN CLERICAL ASSOCIATION. Dear Brethren,-You are hereby notified, that the next meeting of the E. C. Association will be held (D. V.) at Carleton

respectfully and fraternally yours,

Henry Patton, Secretary.

Rectory, Kemptville, Dec. 4th, 1840.

At Spring Vale, near Cobourg, on the 27th ult. Mrs. Angus Crawford, of a daughter. MARRIED.

By the Rev. H. Patton, on the 9th inst., Aaron Mirrick Esq. of the village of Merrickville, to Mary P. second daughter of Mr. Edmund Burritt, of the township of Wolford.

On the 4th ultimo, in Christ Church Montreal, by the Rev. Joseph Brown, the Rev. William Anderson, Rector of William Henry, to Anne, youngest daughter of the late John W. Henshaw Esq., formerly of Montreal.

DIED. On the 4th November, Nancy, wife of Dr. Edward Dancey, of the township of Malahide, London District.

LETTERS received during the week ending Friday, Dec. 11:-Rev. A. N. Bethune (2); Rev. W. Anderson, rem.; Rev. Job Deacon, £3 9s. 6d.; H. C. Barwick, Esq. (2); G. Petric, Esq. add. sub.; Dr. Alling; Dr. Dancey; Rev. H. Patton; Rev. C. Wade; J. Kent, Esq. (Nov. 2).

The following have been received by the Editor: Lord Bishop of Toronto; Rev. S. Armour; Rev. E. J. Boswell, rem.; Mrs. Scott; Rev. R. Athill (Nov. 1); Dr. J. Campbell; Rev. T. Fidler; H. Pryor, Esq. add. sub.; Rev. Dr. Bethuue.

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THE SCEPTICAL YOUNG OFFICER. By the late Rev. Dr. J. M. Mason, of New York.

Every one has remarked the mixed, and often ill-assorted company which meets in a public packet or stage-The conversation, with all its variety, is commonly insipid, frequently disgusting, and sometimes insufferable. There are exceptions. An opportunity now and then occurs of spending an hour in a manner not unworthy of rational beings; and the incidents of a stage-coach produce or promote salutary impressions,

A few years ago, one of the stages which ply between our two principal cities, was filled with a group which could never have been drawn together by mutual choice. In the company was a young man of social temper, affable manners, and considerable information. His accent was barely sufficient to show that the English was not his native tongue, and a very slight peculiarity in the pronunciation of the th ascertained him to be a Hollander. He had early entered into military life: had borne both a Dutch and French commission; had seen real service, had travelled, was master of the English language; and evinced, by his deportment, that he was no stranger to the society of gentlemen. He had, however, in a very high degree, a fault too common among military men, and too absurd to find an advocate among men of sense; he swore profanely and incessantly.

While the horses were changing, a gentleman who sat on the same seat with him took him by the arm, and requested the favour of his company in a short walk. When they were so far retired as not to be overheard, the former observed, "Although I have not the honour of your acquaintance, I perceive, Sir, that your habits and feelings are those of a gentleman, and that nothing can be more repugnant to your wishes than giving unnecesary pain to any of your company." He started, and replied, "Most certainly, Sir! I hope I have committed no offence of that sort."

"You will pardon me," replied the other, "for pointing out an instance in which you have not altogether avoided it."

"Sir," said he, "I shall be much your debtor for so friendly an act; for upon my honour, I cannot conjecture in what I have transgressed."

"If you, sir," continued the former, "had a very dear friend to whom you were under unspeakable obligation, should you not be deeply wounded by any disrespect to him, or even by hearing his name introduced and used with a frequency of repetition and a levity of air incompatible with a regard due to his character?"

"Undoubtedly, and I should not permit it! but I know not that I am chargeable with indecorum to any of your friends."

"Sir, my God is my best friend, to whom I am under infinite obligations. I think you must recollect that you have very frequently, since we commenced our journey, taken his name in vain. This has given to me and to others of the company excruciating pain."

"Sir," answered he, with very ingenuous emphasis, "I have done wrong. I confess the impropriety. I am ashamed of a practice which I am sensible has no excuse; but I have imperceptibly fallen into it, and I really swear without being conscious that I do so. I will endeavour to abstain from it in future; and as you are next me in the seat, I shall thank you to touch my elbow as often as I trespass." This was agreed upon; the horn sounded, and the travellers resumed their places.

In the space of four or five miles the officer's elbow was jogged every few seconds. He always colored, but bowed, and received the hint without the least symptoms of displeasure; and in a few miles more, so mastered his propensity to swearing, that not an oath was heard from his lips for the rest, which was the greatest part of the journey.

He was evidently more grave: and having ruminated some time, after surveying first one and then another of the company, turned to his admonisher and addressed

"You are a clergyman, I presume, sir." "I am considered as such." He paused; and then, with a smile, indicated his disbelief in Divine revelation,

in a way which invited conversation on that subject. "I have never been able to convince myself of the

truth of revelation." "Possibly not. But what is your difficulty?"

"I dislike the nature of its proofs. They are subtle; so distant; so wrapt in mystery; so metaphysical, that I get lost, and can arrive at no certain conclusion.'

'I cannot admit the fact to be as you represent it. My impressions are altogether different. Nothing seems to me more plain and popular; more level to every understanding, more remote from all cloudy speculation, or teazing subtleties, than some of the principal proofs of Divine revelation. They are drawn from great and incontestible facts; they are accumulating every hour. They have grown into such a mass of evidence that the supposition of its falsehood is infinitely more incredible than any one mystery in the volume of revelation, or even than all their mysteries put together. Your inquiries, Sir, appear to have been unhappily directed—but what sort of proof do you desire, and what would satisfy you!"

"Such proofs as accompany physical science. This I have always loved; for I never find it deceive me. I rest upon it with entire conviction. There is no mistake, and there can be no dispute in mathematics. And if a revelation comes from God, why have we not such evidence for it as mathematical demonstration?

"Sir, you are too good a philosopher not to know that the nature of evidence must be adapted to the nature of its object; that if you break in upon this adaptation, you will have no evidence at all; seeing that evidence is no more interchangeable than objects. If you ask for mathematical evidence, you must confine yourself to mathematical disquisitions. Your subject must be quantity. If you wish to pursue a moral investigation, you must quit your mathematics, and confine yourself to moral evidence. Your subject must be the relations which subsist between intelligent beings. It would be quite as wise to apply a rule in ethics to the calculation of an eclipse, as to call for Euclid when we want to know our duty, or to submit the question, "whether God has are objections to mathematical evidence more puzzling spoken," to the test of a problem in the conic sections. and unanswerable, take the two following instances: How would you prove mathematically that bread nourishes men, and that fevers kill them? Yet you and I finitely divisible: that is, has an infinite number of both are as firmly convinced of the truth of these propositions, as of any mathematical demonstrations whatever; and should I call them in question, my neighbours would this? Try the difficulty another way. It requires either pity me as an idiot, or shut me up as a madman. some portion of time to pass any portion of space. Then It is, therefore, a great mistake to suppose, that there as your half inch has an infinite number of parts, it reis no satisfactory nor certain evidence but what is reducible to mathematics."

though staggered, he made an effort to maintain his move half an inch. ground, and lamented that the "objections to other modes of reasoning are numerous and perplexing, while the mathematical conclusion puts all scepticism at de- finitely divisible."

thing fairly proved are of no weight. The proof rests infinitely absurd. upon our knowledge, and the objections upon our ignorance. It is true that moral demonstrations and religious doctrines may be attacked in a very ingenious and plaus- may eternally approach the curve of the hyperbola, and light and glory.—Bishop Hopkins. our ignorance is greater than our knowledge; or, in other built upon axioms, an axiom must always be plainer words, our certainty is uncertainty. In mathematical than a demonstration; and to my judgment it is as reasoning our knowledge is greater than our ignorance. plain, that if two lines continually approach, they shall such as were sufficient to reconcile all the world to God. And to

doubt; because there are no materials for ignorance to directly in the teeth of an axiom, and am equally incapawork up into phantoms; but your knowledge is really ble of denying either side of the contradiction." no more certain than your knowledge on any other subject.

complained of is supposed to exist in the nature of the proof; whereas it exists, for the most part, in the mind of the inquirer. It is impossible to tell how far the influence of human depravity obscures the light of human reason."

"At the mention of "depravity," the officer smiled, and seemed inclined to jest: probably suspecting, as is you have not yet studied." common with men of that class, that his antagonist was going to retreat into his creed, and intrench himself beand a technical term, instead of an argument. The triumph was premature.

discourse to the officer, "you do not imagine that a man who has been long addicted to stealing, feels the force of reasoning against theft as strongly as a man of tried hon-If you hesitate, proceed a step further. You do not imagine that an habitual thief feels as much abhor-

rence of his own trade and character, as a man who never committed an act of theft in his whole life. And you will not deny that the practice of any crime gradually weakens, and frequently destroys, the sense of its turpitude. This is a strong fact, which, as a philosopher, you are bound to explain. To me it is clear as the day, that his vice has debauched his intellect: for it is indisputable, that the considerations which once filled him with horror, produce now no more impression upon him than they would produce upon a horse .--- Why? Has the vice changed? No. The vice is as pernicious, and the considerations are as strong as ever. But his power of perceiving truth is diminished; and diminished by his own vice; for, had he not fallen into it, the considerations would have remained; and (should he be reflect how hard it is to persuade men of the virtues of others against whom they are prejudiced? You shall bring no proof of the virtues which the prejudice shall not resist or evade. Remove the prejudice, and the proof appears invincible. Why? Have the virtues changed? has the proof been strengthened? No. But the power of perceiving truth is increased; or, which is the same thing, the impediment to perceiving it is taken away. If, then, there are bad passions among men; and if the object of Divine revelation is to control and rectify them; it follows, that a man to whom the revelation is proposed, will be blind to its evidence, in exact proportion to the perverting influence of those passions. And were the nman mind free from corruption, there is no reason whatever to think that a moral argument would not be as conclusive as a mathematical argument is now; and that the principles of moral and religious science would not command an assent as instantaneous and peremptory as that which is commanded by mathematical axioms.'

After a short pause, in which no reply was made by the officer, and the looks of the company revealed their sentiments, the clergyman proceeded.

"But what would you say, sir, should I endeavour to turn the tables upon you, by showing that the evidence life of this great man, which strongly marks his genius of your physical science is not without its difficulties; and that objections can be raised against mathematical employed his time during his imprisonment. Other objections against moral evidence?"

"Let us try," said the other. tem of the world is so perfectly settled that no scholar in the church, and in families. When he was carried presumes to question it. Go, then, to a peasant who to Louvenstein, he resumed his law studies, which other never heard of Newton, or Copernicus, or the solar employments had interrupted. He gave a portion of his system, and tell him that the earth moves round its axis, time to moral philosophy, which engaged him to transand round the sun. He will stare at you to see whether late the maxims of the ancient poets, collected by Stoyou be not jeering him, and when he sees you are in bous, and the fragments of Menander and Philemon .earnest he will laugh at you for a fool. Ply him, now, Every Sunday was devoted to the Scriptures, and to his than your learning; and his eyesight tells him the sun health, he composed his treatise in Dutch verse, on the moves round the earth. And as for the earth turning truth of the Christian religion. Sacred and profane round upon her axis, he will say that he has often hung authors occupied him alternately. His only mode of the earth moved round, the kettle would have turned Tragedies of Seneca. He wrote several other works; over, and the mash spilled on the floor. You are amused particularly a little Catechism, in verse, for his daughwith the peasant's simplicity, but you cannot convince ter Cornelia; and collected materials to form his Apolhim. His objection is, in his own eyes, insurmountable; he will tell the affair to his neighbours as a good story, and they will agree that he fairly shut the philosopher's mouth. You may reply, that the peasant was introduced into the middle of a matured science, and that, not for every classical author of antiquity, whenever they having learned its elements, he was unsupplied with the principles of correct judgment. True: but your solution has overthrown yourself. A free-thinker, when he hears some great doctrine of Christianity, lets off a small obection and runs away laughing at the folly, or railing at the imposture of all who venture to defend a Divine revelation; he gathers his brother unbelievers, and they unite with him in wondering at the weakness, or the impudence of the Christians. He is in the very situation of the peasant. He bolts into the heart of a grand religious system; he has never adverted to its first principles, and then he complains that the evidence is bad. But the fault in neither case lies in the evidence: it lies in the ignorance or obstinacy of the objector. The peasant's ground is as firm as the infidel's. The proof of the Newtonian system is to the former as distant, subtleand cloudy, as the proof of revelation can be to the latter; and the objection of the one is as good as the objection of the other. If the depravity of men had as much interest in persuading them that the earth is not globular, and does not move round the sun, as it has in persuading them that the Bible is not true, a mathematical demonstration would fail of converting them, although the demonstrator were an angel of God!

"But with respect to the other point, viz. that there

"It is mathematically demonstrated that space is inparts; a line, then, of half an inch long, has an infinite number of parts. Who does not see the absurdity of quires, an infinite number of portions of time for a mov-This train of reflection appeared new to him. Yet, sequently it requires an eternity, or something like it, to

"But, sir," interposed the officer, "you do not deny the accuracy of the demonstration that space is in-

"Not in the least, sir; I perceive no flaw in the chain "Sir," rejoined the clergyman, "objections against a of demonstration, and yet I perceive the result to be

straight line, called the asymptote of the hyperbola, subsist, if God should let upon us the full beams of his excessive "Again; it is mathematically demonstrated that a ible manner, because they involve questions on which yet can never meet it. Now, as all demonstrations are

When you have proved that the three angles of every tri- meet, as that of the whole is greater than its part. consider that thou hast, for thine own particular, made all this in angle are equal to two right angles, there is an end of all Here, therefore, I am fixed. I have a demonstration vain and ineffective; that Christ thy Lord and Judge should be

"There is also a deception in this matter. The defect gether, "I own I am beat, completely beat. I have no- him that fainted and died for love of thee, and thou didst scorn his thing more to say."

A silence of some minutes succeeded; when the "I have studied all religions, and have not been able to the beholding that face consists much of the glorics of eternity. satisfy myself."

"what is that?"

"The religion," replied the other, "of 'salvation through the Redemption of the Son of God;' the relijoy to your heart; which will bear you up under the pressure of evils here, and shed the light of immortality you have yet to study."

The officer put his hands upon his face; than languidly clasping them, let them fall down; forced a smile, felicity.—Bishop Jeremy Taylor. and said, with a sigh, "We must all follow what we think best." His behaviour afterward was perfectly decorous. Nothing further is known of him.

Reader, have you "studied the religion of salvation through the redemption of the Son of God?" If so, you must have been deeply convinced of the necessity of salvation-of the utter impossibility of obtaining it by your own exertions, or by those of any other creature-of its being only to be found through faith in Him whom God has exalted to be a Prince and a Saviour-and of its being not only fully adequate to the wants of the most needy of the human family, but also perfectly free to the most vile and worthless. Have you saved from it,) they would resume their original force obtained an interest in this precious salvation? You are upon the mind .--- Permit yourself, for one moment, to a debtor to sovereign grace. Flesh and blood have not imparted it to you, but the life-giving Spirit of God. Hold fast-grow in grace-endure to the end; for in due time you shall reap if you faint not.

But are you ignorant of this great salvation? do you neglect it? do you despise it? it is made known with great plainness in the Scriptures-be assured that its importance shall one day be FELT, and that those who despise it shall be lightly esteemed-if uninterested therein, you perish eternally.

### GROTIUS.

From D'Israeli's Curiosities of Literature.

The Life of Grotius shows the singular felicity of a man of letters and a statesman; and how a student can pass his hours in the closest imprisonment. The gate of the prison has sometimes been the porch of fame.

Grotius, studious from his infancy, had also received from nature the faculty of genius, and was so fortunate as to find in his father a tutor who had formed his early taste and his moral feelings. The younger Grotius, in imitation of Horace, has celebrated his gratitude in verse.—One of the most interesting circumstances in the and fortitude, is displayed in the manner in which he demonstration more puzzling and unanswerable than any men condemned to exile and captivity, if they survive, despair; the man of letters may reckon those days as "I shall yield the cause; but I am sure the condition | the sweetest of his life.

When a prisoner at the Hague, he laboured on a Latin essay on the means of terminating religious dis-"I begin with a common case. The Newtonian sys- putes, which occasion so many infelicities in the state, with your mathematical and astronomical reasoning. He commentaries on the New Testament. In the course of will answer you that he believes in his own eyesight more the work he fell ill; but as soon as he recovered his heart, as well as in the brain; and a kind of ignorance arising a kettle over the kitchen fire at night, and when he came refreshing his mind was to pass from one work to anback in the morning, it was hanging there still, but had other. He sent to Vossius his observations on the ogy. Add to these various labours an extensive correspondence he held with the learned; and his letters were often so many treatises: there is a printed collection amounting to two thousand. Grotius had notes ready prepared a new edition; an account of his plans and his performances might furnish a volume of themselves; yet he never published in haste, and was fond of revising them. We must recollect, notwithstanding such uninterrupted literary avocations, his hours were frequently devoted to the public functions of an ambassador:-"I only reserve for my studies the time which other ministers give to their pleasures, to conversations often useless, and to visits sometimes unnecessary;" such is the language of this great man! Although he produced any troubles that befal us. We are not moved at the breaking thus abundantly, his confinement was not more than two years. We may well exclaim here, that the mind of Grotius had never been imprisoned.

# The Garner.

MAN'S IMPERFECT KNOWLEDGE OF GOD.

When we have improved our understandings to the highest

advantage, and stretched them to the largest and most comprehensive size, yet still we shall be left in the dark, and it will be utterly impossible to know God as he is in himself: he dwelleth in that light to which no mortal eye can approach: he hides and veils nimself with light and glory: it is his alone privilege and prerogative, as to love, so to know himself, for nothing better can be loved, nothing greater can be known. God is incomprehensible to all his creatures, but is comprehended by himself, and that ever blessed essence which is infinite to all others, is yet finite to its own view and measure. All the discoveries we receive of God, are not so much to satisfy our inquisitive curiosity, as to excite pious affections and devotion. For reason, which is the eye of the intellectual soul, glimmers and is dazzled when it attempts to look steadfastly on him who is the Father of light, and its weakness is such, that that light which makes it see, doth also strike it blind. Yea, our faith, which is a stronger eye than that of reason, and given us that we might see him who is invisible, yet here in this through the glass of the Scriptures, so allayed and attempered, that though they are not most expressive of his glory, yet they are fittest for our capacity. The full manifestation of his bright-

THE SINNER'S WARNING.

It was for thy sake that the Judge did suffer unspeakable pains

ness is reserved for heaven: this beatifical vision is the happiness and perfection of saints and angels, on whom the Godhead displays itself in its clearest rays. There we shall see him as he is, and know him as we are known by him. Here we could not per pound, by

> CITY OF TORONTO DIRECTORY. Wm. Boswell, Esq. J. White, Esq. P. M. H. C. Barwick, Esq.
> Toronto, Nov. 5, 1840.

tormented for nothing; that thou wouldest not accept felicity and pardon, when he purchased them at so dear a price; it must needs "Sir," exclaimed the officer, clapping his hands tomiraculous mercies? How shalt thou dare to behold that holy face which brought salvation to thee, and thou didst turn away, young military traveller said to his theological friend, and fall in love with death, and deformity, and sin? And yet in Surely all the pains and the passions, the sorrows and the groans, "No, sir," answered he, "there is one religion which the humility and poverty, the labours and the watchings, the prayers and the sermons, the miracles and the prophecies, the whip "Pray, sir," cried the officer, roused and eager, and the nails, the death and the burial, the shame and the smart, the cross and the grave of Jesus, shall be laid upon thy score, if thou hast refused the mercies and design of all their holy ends and purposes. And if thou rememberest what a calamity that was, "You do not imagine, sir," said he, continuing his gion which will sweeten your pleasure, and soften your which broke the Jewish nation in pieces, when Christ came to sorrows, which will give peace to your conscience, and judge them for their murdering him, who was their king, and the prince of life, and considerest, that this was but a dark image of the terrors of the Day of Judgment, thou mayest then apprehend, on the gloom of the grave. This religion, I believe, sir, that there is some strange unspeakable evil in store for one who refuses the salvation of Jesus, and rather chooses that Satan should rejoice in his destruction, than that Jesus should triumph in his

RELIGION THE SALT OF THE EARTH.

Take a man as a piece of mankind, as a citizen of the world, or of any particular state, religion is, indeed, then the salt of the earth: for it makes every man to be to all the rest of the world, whatsoever any one can, with reason, wish or desire him to be .-He is true, just, honest, and faithful, in the whole commerce of life; doing to all others, that which he would have others do to him. He is a lover of mankind, and of his country. He may and ought to love some, more than others; but he has an extent of love to all, of pity and compassion, not only to the poorest, but to the worst; for the worse any are, they are the more to be pitied. He has a complacency, and delight, in all that are truly, though but defectively, good; and a respect, and veneration, for all that are eminently so. He mourns for the sins, and rejoices in the virtues, of all that are round about him. In every relation of life, religion makes him answer all his obligations: it will make princes just and good, faithful to their promises, and lovers of their people: it will inspire subjects with respect, submission, obedience, and zeal for their princes: it will sanctify wedlock, to be a state of Christian friendship, and mutual assistance: it will give parents the truest love to their children, with a proper care of their education: it will command the returns of gratitude and obedience from children: it will teach masters to be gentle and careful of their servants; and servants to be faithful, zealous, and diligent in their masters' concerns: it will make friend: tender and true to one another; it will make them generous, faithful, and disinterested; it will make them live in their aeighbourhood, as nembers of one common body, promoting, first, a general good of the whole, and then, the good of every particular, as far as a man's sphere can go: it will make judges, and magistrates, just and patient; hating covetousness, and maintaining peace and order, without respect of persons: it will make people live in so inoffensive a manner, that it will be easy to maintain justice, whilst men are not disposed to give disturbance to those about them. This will make bishops and pastors, faithful to their trust, tender to their people, and watchful over them; and it will beget in the people, an esteem for their persons, and their functions .- Bishop

SOUND CHRISTIAN KNOWLEDGE.

There is an experimental knowledge to be looked after, beside the mental: and so is there a practical knowledge likewise, as well as an intellectual. When Christ is said to have "known no sin," we cannot understand this of intellectual knowledge (for had he not thus known sin, he could not have reproved it as he did) but of practical. So that "he knew no sin," in St. Paul, 2 Cor. v. 21, must be conceived to be the very same with "he did no sin," in St. Peter, 1 Pet. ii, 22. In the First to the Romans, they that "knew God," because they "glorified him not as God," are therefore said "not to have God in their knowledge." God made his ways and his laws known to the children of Israel in the desert, and yet he said of them, "It is a people that do err in their heart, Epistle to the Hebrews, all sins are termed "ignorances," and sinners "ignorant and erring" persons: because however in the particular actions come to be resolved upon, men's perverse wills and inordinate affections cloud their minds, and lead them out of the way. That therefore is to be accounted sound knowledge, which sinketh from the brain into the heart, and from thence breaketh forth into action (setting head, heart, hand, and all awork): and so much only must thou reckon thyself to know in Christianity, as thou art able to make use of in practice. For, as St. James saith of faith, "Show me thy faith by thy works," so doth he in like manner of knowledge; "who is a wise man and endued with knowledge amongst you? let him show out of a good conversation his works with meekness of wisdom:" and St. John much to the same purpose, "Hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."-Archoisnop Ossner.

HUMILITY LIGHTENS AFFLICTION.

The less we value ourselves, the better able shall we be to digest of an earthen, or wooden vessel; but, if a diamond or rich jewel be defaced, it doth greatly affect us: the more vile we are in our own eyes, the more unmoved we shall be, when any bruise or breach is made upon us. Who am I that I should fret against God or cavil at the ways of his Providence? that I should think myself wise enough to teach, or great enough to swell against the will of my Master? why should the servant esteem his back too delicate to bear the burden or his hands too tender to do the work which his Master was pleased to bear and to do before him? Did Christ bear a cross to save me? and shall not I do the same to serve him? Did he bear His, the heaviest that ever lay on the shoulders of a man, and shall not I bear mine, which he, by his, hath made so light and easy? Surely if we can have spiritual apprehensions of things as they are in the eyes of God, angels, and good men, shame would he esteem a matter of honour and glorying, when it is for Christ. The apostles went away from the presence of the council, rejoicing (Acts, v. 41.) that they were honoured with dishonour, or had the dignity conferred upon them to suffer shame for the name of Christ .- Bishop Reynolds.

# Advertisements.

HENRY ROWSELL, STATIONER AND BOOKSELLER,

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

Toronto, Nov. 19, 1840.

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

Stationer and Bookseller, King Street, Toronto.

AMERICA AND THE AMERICAN CHURCH, BY the Rev. Henry Caswall, price 12s. 6d. for Sale at Henry Rowsell's, King Street, Toronto.

JUST PUBLISHED,

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

Toronto, August 27, 1840.

TO SUNDAY SCHOOLS, &c.

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

NOTES OF MR. BUCKINGHAM'S LECTURES. EMBRACING Sketches of the Geography, Antiquities, and present condition of EGYPT and PALESTINE.

A few copies of the above work for sale, price 3s. 9d. each.

HENRY ROWSELL.

BOOKSELLER AND STATIONER, King Street, Toronto.

### JOHNSTONE DISTRICT SCHOOL

AND BROCKVILLE ACADEMY.

THE SUMMER VACATION of this Institution will terminate as

follows:— Male Department—Tuesday, August 18th.
Female Department—Saturday, August 22d.
Apply to the Rev. II. Caswall, Brockville.
August 1, 1740.

NOTICE. THE STEAMBOAT ST. GEORGE,

WILL leave this Port, during the remainder of the season—Mondays at 9 o'clock, A. M. for Kingston, touching at Port Hope, Cobourg, and Oswego.

She will leave Kingston, at 10 o'clock, A. M. on Wednesday, for Niagara, touching at Oswego, Cobourg, Port Hope, Toronto, and Hamilton.

Toronto, Sept. 29, 1840.

AXES! AXES! AXES!!

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

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

SAMUEL SHAW, 120, King-Street.

Toronto, 10th October, 1840.

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

Hospital Street, 22d July, 1840.

TORONTO AXE FACTORY.

JOHN C. CHAMPION, CHAMPION'S CAST STEEL

WARRANTED AXES,

Hospital Street, Toronto. EVERY DESCRIPTION OF EDGE TOOLS MADE AND REPAIRED, AND ORDERS
PROMPTLY ATTENDED TO. 8-4
Toronto, August 29, 1840.

#### A CARD.

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

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

To Wigs, Scalps, and Frizettes, always on hand, or made to order on a short notice.

Toronto, September 17, 1840.

CHINA, CUT GLASS, AND EARTHENWARE. THE Subscribers are receiving, direct from the first manufactories in England, a very extensive assortment of CHINA, CUT GLASS, AND EARTHENWARE.

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

BANK OF BRITISH NORTH AMERICA. THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will become payable on the shares registered in the Colonies, on and after the Third day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties.

The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the third day of August, to be then fixed by the Local Boards.

The Books will close, preparatory to the Dividend, on the Nineteenth The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no trans-The Books will also the Books of the Books of July, between which time and the large fers of Shares can take place.

(Signed) G. DE BOSCO ATTWOOD.

Secretar,
21

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

Cobourg, June 19th, 1840.

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

CHAMPION, BROTHERS & Co.

MPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND

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

Toronto, December, 1839.

VANNORMAN'S STOVES.

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

110, King Street, Toronto.

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

SADDLER AND HARNESS MANUFACTURER, REPROTPULLY informs the gentry and public of Upper Canada and fashionable assortment of

SADDLERY GOODS,

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

Ladies' Saddles, improved, pattern.

Ladies' Fancy Bridles of every description.

Hunting Saddles, improved.

Saddle-trees, with Spring Bars, &c.

Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety.

Silver-plated, Brass, and Japanned Single and Double Harness

Furniture, latest patterns.

Horse and Carriage Brushes.

Needham's Silver-plated, Brass and Japanned Spurs,
Horse Clothing and Blankets, of the first quality.

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

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

Toronto, August 29, 1839. OWEN, MILLER & MILLS, Coach Builders, (from London), King Street, City of Toronto. All Carriages built to order warranted twelve months. Old Carriages taken in exchange. N.B.—Sleighs of every description built to order.

The Church

The Church

Toronto, every Saturday.

TERMS:—FIFTEEN SHILLINGS per annum, when sent by mail of delivered in town. To Post Masters, Ten Shillings per annum. Payment to be made yearly, or, at least, half yearly, in advance.

No subscription received for less than six months; nor the paper discontinued to any subscriber until arrears are paid, unless at the option of the Publisher.

AGENTS. THE CLERGY OF THE CHURCH OF ENGLAND IN BOTH PROVINCES. Belleville and Seymour-Brantford. Bytown. Clarke. Cobourg. Colborne.

A. Menzies, Esq.
Angus Bethune, Esq.
G. W. Baker, Esq.
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