

Poetry.

PROGRESS OF THE CHURCH.
 (From the poem of the Rev. S. Hanson Cox, before the Ec-
 clesiastical Society of Geneva College.)

Here in pastures ever green,
 Shepherds and their flocks are seen;
 Chief Shepherd true appear;
 As breaks the hollow day,
 The air, from Maine to Mexico doth ring
 With clime of bells loud summoning to pray;
 Anon Jehovah sees,
 The Church upon her knees;
 The sacrifice of stillness first ascends,
 Acceptable to God;
 Anon the peal of organ blends,
 With choral praise, which heaven's high arches rends;
 Blessed is the sound—the light,
 And our blue waters roll in light.
 Yet are there who oppose,
 The Churchman crieth, "Spare!"
 Dissembler crieth "Fear!"
 When before wise Solomon,
 Claiming mothers' staid,
 The Mother yearn'd to 'tend' the child,
 The false carol not for blood;
 Sight of sword the spirit tried,
 All the Mother wept—true nature cried,
 "Hear not the vestments of our blessed Lord,"
 "Not the sacred robe,"
 So rescues the Churchman's heart,
 He grieveth when is cried,
 The sound "Divide! Divide!"
 "That they all may be one,"
 Father they will do;
 That all may well agree,
 In love—in unity,
 That saints on earth, and angels may behold,
 One Shepherd, and one fold,
 Lamps with oil the foolish virgins bore;
 Oil without lamps is equal in vain;
 But join in one the twin,
 Then flames the taper bright,
 And all is joy—for all is light.
 A voice upon the waters! from the isles,
 It soundeth—there the garden smiles;
 Soon the isles illumined o'er,
 Shall wait as satellites upon the shore;
 The music of their heart be bent,
 Sounding praise from the Continent,
 And the spirit of the Lord shall hover,
 The trumpet waters o'er,
 Lo where New Zealand lies,
 The Messenger hath gone,
 And all his armor on;
 There the winds of God doth dwell,
 Flaps in the breeze the tent of Israel,
 And from many a soul long dumb,
 Ascendeth fervent prayer, "Thy Kingdom come,"
 Brothers in remotest isles,
 Brothers of the heart, in faith,
 Freed by Christ from error's chains,
 The blessed kingdom of the Lord,
 Omnipresent at his word,
 Bindeth all hearts together;
 "All join in Christ, the vital head,
 But one Communion make,
 Angels, and living saints and dead."
 Thus onward moves the Church of God,
 'Tis wondrous in our eyes;
 It flourisheth though stout opposed,
 As palm-trees press'd do resist;
 Ye young Cedars culled for the cross,
 Upon whose brow is set the crown,
 In the strength of God, arise;
 Bear ye the fruits of Academic lore,
 Hasten with them your Lord to greet,
 O throw your laurels at the Saviour's feet,
 He is the Elect of God;
 And we are marching now the desert through,
 Fair Canaan's fields in view,
 As Israel of yore,
 Our Joshua before,
 Strong heroes lead the van;
 But true each heart each man,
 O as ye move along,
 For Christ and for his holy Church,
 Let your young nerves be strong;
 Let the red-cross banner wave,
 Underneath its folds be brave;
 Through might of Him the great "I AM"
 Onward and wear the palm.
 —Gospel Messenger.

KING CHARLES THE MARTYR.

(From a Sermon by Bishop Sherlock.)
 No government was ever so perfectly formed as
 first, as to answer all occasions; the wisdom of man
 not reaching far enough to view all the possible variety
 of circumstances, that may require the mitigating, or
 increasing the severity of old laws; or the making new.
 Therefore it is necessary for the public good, that
 there should be a power lodged somewhere, to adapt
 old laws to the present circumstances, or those which
 may hereafter arise. Thus to change, is an act of
 lawful power; and therefore falls not within the charge
 of the text, *Not to meddle with them that are given to
 change.*
 But then the most beneficial and necessary changes
 must be begun, promoted, and perfected by lawful
 authority; or else they lose their good quality, and
 like wholesome remedies unduly applied, prey upon
 the vitals of the government. For no change can be
 so beneficial in its consequence, as usurping upon
 lawful authority is destructive; and therefore it
 becomes a good subject to bear any inconvenience
 arising from the present constitution, rather than, by
 too precipitately throwing it off, to prevent the regulat-
 ed methods of alteration. To pretend public good,
 is common to all factions and parties; and therefore
 can excuse none; and where the pretence is real; yet
 to seek public good, in opposition to public authority,
 is like curing distempers by destroying the patient.
 To view with pleasure the factions and disturban-
 ces of a kingdom; and like the lame and impotent at
 the pool of Bethesda, to long for the troubling of the
 waters, that we may first step in, and make some private
 advantage of the public calamities, is neither the
 part of a good man, or a good Christian.
 To encourage the seditious principles and practices
 of others; though cunning men may do it without
 danger, yet they can never do it without guilt.
 These practices need not be brought near, to be
 compared with the duty of obedience. They appear
 at first sight to have nothing less than honour and
 reverence, or obedience to the prince.
 The authority of the prince is as much concerned
 in maintaining the honour and order of God's service,
 as of his own; and the noblest character that belongs
 to princes, is that of nursing fathers and mothers to
 the Church of Christ; the peace and order of which
 is at once the splendour and security of a government;
 and therefore the advice of the text, *Not to meddle
 with them who are given to change*, must be extended
 to the government of the Church, as well as of the
 State. And the occasion of this solemnity gives but
 too much reason for this application; the alterations
 intended and practised upon the Church, influencing
 not a little in the barbarous reason which we this day
 lament.
 There must in the Church, as in the State, be a
 power to change whatever, through use and experience,
 appears unfit for the end it was designed. To propose
 and procure amendments to the laws of the Church,
 when there is occasion for it, is their duty in whose
 hands the power is lodged; and changes so effected,
 can never be to the blemish or dishonour of the
 Church. But when men dislike without reason, and
 obstinately condemn whatever has been settled by
 authority; when they disclaim the power and all the
 acts of the Church; either their ignorance must be
 invincible, or their guilt unpardonable.
 The reason of all changes ought to be very plain and
 apparent; lest lightness and wantonness, in altering
 old laws, bring power and authority into contempt.—
 To change is the effect, and the sign of weakness; and
 therefore it is the character of the most perfect Being,

that in him is no variableness, or shadow of turning.—
 Often to change, will always breed contempt; and
 therefore, in private life, wise men choose rather to
 bear some inconveniences arising from one course to
 be settled in, than, by shifting from one course to
 another, to gain little but the character of unsteadiness,
 and want of resolution. Much less should public
 bodies hazard their credit by unnecessary changes;
 and, for the sake of removing one unpolished stone,
 endanger the whole building; which how it will settle
 on a new foundation, the wisdom of man cannot fore-
 see. Some inconveniences in the establishment of
 public societies, like some distempers in the body, are
 borne with less danger than they are cured.
 To plead for alterations of seemingly greater purity
 and perfection, carries with it such an appearance
 of goodness and concern for the service of God, as will
 never fail to engage the favour of the multitude, who
 always make up in zeal what they want in knowledge;
 which is, and will be a temptation to men, who are
 incapable of a better, to take this way to raise them-
 selves in the esteem of the people.
 To press for alterations when most things in the
 present establishment are owned to be good, and all
 tolerable, is not the effect of much judgment. If
 want of perfection be a reason to change, it will be a
 reason for ever; for since all the laws of the Church
 are not of divine institution, they have too great a
 mixture of weakness in their original, ever to be per-
 fect in themselves. And should all the changes
 desired be granted, let not men imagine that the next
 age will be so unlike this, as not to find fault with the
 orders of their superiors.
 It is unaccountable in reason, that in matters of
 religious government, every man thinks himself judge
 of what is decent and convenient, and what fit to be
 obeyed; whereas in matters of civil government, what-
 ever they act, they dare not pretend to the same dis-
 cretionary power: as if the case were not the same in
 both; and obedience in all things lawful and honest,
 (farther than which, no man's private judgment
 extends), in both of like necessity.
 How the common people are led into the esteem of
 men thus acting, is not hard to say. To suffer for
 one's opinion, right or wrong, is in the eyes of the
 vulgar meritorious; and since some outward advan-
 tages are forfeited, by not complying with the present
 establishment; should men, even for worldly interest,
 and want of merit sufficient to rise in the lawful and
 regular way, strike out new paths for themselves; yet
 they shall be sure, among their followers, to have the
 character of honest men, men suffering for conscience
 sake. And though there be no suffering in the case;
 no punishment attending upon such practices; yet
 whilst rewards are open to the obedience of others,
 the partiality of men will make them after to repine
 at the distinction, that to be thankful for the impunity.
 As long as men are weak enough to be misled; and
 the errors of some are profitable to others; there will
 be no end of dissensions; and should the restlessness
 and impertinence of men once break in upon the con-
 stitution, the event could only show where it would
 end.
 To what extremes the humour of men once set
 changing will run, the mournful occasion of this day's
 meeting is too sensible a proof. The actors in the
 late troubles thought of nothing less, when they began,
 than the event that succeeded. The good of the
 public, and of the King, was the pretence; and they
 never left seeking it, till they had ruined the public,
 and laid his royal head low. With the same good
 success, the purity of the Church was promoted;
 which ended in utter subversion, and the blood of a
 great prelate.
 Great indeed in many respects; but he sunk under
 the iniquity of the times, by endeavouring to give life
 to the long-forgotten and neglected discipline of the
 Church; when the liberty and licentiousness of the
 age could bear nothing less. The Reformation had
 given such a turn to weak heads, that had not weight
 enough to poise themselves between the extremes of
 popery and fanaticism; that every thing older than
 yesterday was looked upon to be popish and anti-
 christian; the meanest of the people aspired to the
 priesthood; and were readier to frame new laws for
 the Church, than obey the old. This led him to some
 acts of great severity, that he might create an author-
 ity and reverence for the laws, when it should appear
 they had not quite lost their edge. Thus he became
 too generally hated, and fall he must; for his faults
 were great, and, as the times were, unpardonable; he
 loved the Church and the King.
 His case might deserve more to be lamented, did
 not that which followed bury all private injuries and
 resentments; in respect of which, the former *cruelties
 were tender mercies.* The thirst of blood was too
 great to be satisfied with the fall of private men; nor
 could the new schemes of confusion take place, till
 the fountain of lawful power and authority was dried
 up. Every man had a project of his own for a new
 government; and rather than be disappointed, they
 resolved to lay the foundation in royal blood.
 Could all the obligations of nature and religion
 have prevailed, the King might have lived to make his
 people happy; but the misfortune was, that he had
 injured him too much to trust him even with his own
 life; nor could their consciences give them security
 for the mischief already done, but in going on still to
 add murder and perdition, and in destroying the power
 they had too much reason to fear. A barbarous
 cruelty! of which it is hard to say, whether the malice
 and wickedness, with which it was acted, were greater;
 or the patience and magnanimity with which it was
 borne. As if the contest had been, whether human
 nature were capable of greater degrees of virtue, or
 vice.
 View the King from the throne to the scaffold; and
 he was in his life the pattern of a good prince; in his
 death, of a good Christian. He was a prince, who
 from the sweetness of his temper, the integrity of his
 intentions, and a kind and tender concern for the
 meanest of his subjects, might well have expected to
 make his name dear to his nation, and his memory
 glorious, upon a better account than the history of
 this day affords. He was formed by nature and grace
 to be an ornament of better times; and wanted nothing
 to make him great in the worst, those he lived in; but
 just resentment of the indignities he suffered. The
 only prerogative his enemies had left him, was to for-
 give the injuries they did him; which he exercised to
 the last; and, in the heat of a merciful rebellion,
 could never forget his enemies were his subjects, when
 they had long since forgot him to be their King;
 which was too great a bias upon the minds of indiffer-
 ent men, when they saw the only way to escape
 being punished, was to take the course that deserved
 it.

The case is hard, if princes have no right to the
 allowances made to all besides; harder, because, by
 their high station, they are more exposed to the view
 of the world; and few there are so modest, as not to
 think themselves well enough to judge of their actions.
 Private persons have their inclinations free from all
 checks and restraints, more than innocence and self-
 will will preserve them. But men of character have
 this further care, that their good be not evil spoken of;
 a lesson of honor it is to please men than God.—
 To seek the good opinion of the people, is prudence
 in men of public characters; but in there a greater
 slavery under the sun, than to be obliged to live by
 the opinion of those, who are neither wise enough to
 judge, nor to let it alone?
 The privilege that extends to the meanest cottage,
 to choose their own friends and companions, is not
 without murmuring allowed to kings; nor will it be
 permitted to the dignity of some characters, and
 majesty of others, to stoop even to the innocent and
 harmless enjoyments of life: as if princes and great
 ministers had no private cares; but were capable of
 the constant thoughts of public business and religion.
 Every step men take, by which they rise into the
 view of the world, is an abridgement of their innocent
 liberty, and binds them to a stricter and severer self-
 denial. For there is a natural enmity in men, which
 loves to see the honour and dignity of great places
 qualified with trouble and anxiety.
 But men who are distinguished by the advantages
 of birth and education, should be above the common
 prejudices and sordid passions of the vulgar; and
 think themselves obliged, in honour as well as duty,
 to pay a steady and regular obedience to the govern-
 ment. It is some excuse for the dishonour of the
 nation, in the late rebellion, that we can show so brave
 a list of nobility and gentry, who fell in defence of
 their King; and left the honour of their death, a
 nobler inheritance to their families than their lands
 and estates. The imitation of their virtue and obe-
 dience need not to be pressed in this audience; where
 the rules of duty and honour are better practised, than
 they can be taught. The noble families have examples
 of their own, to instruct them how they should behave
 themselves to their prince and their country: and in
 the history of their ancestors, may learn, that *loyalty
 to the crown* is the first and the noblest title of honour.
 And surely this much good we may expect from the
 evil of the late times; that men would learn at length
 to love the blessing of a good prince.
 It is the goodness of God to us, that, after so many
 convulsions, we still enjoy our ancient government;
 that there is still life and vigour in the religion and
 liberty of England; a goodness that on our part
 requires the utmost returns of gratitude; which can
 no way be so acceptably shewn, as in the worthy use
 of the blessings we enjoy. We shall but ill perform
 the duty of this day, unless we amend in ourselves the
 errors we reproduce in others. The crown and the
 virtues of the royal Martyr are once more joined
 together; let not then our reproach be renewed by
 the repeated want of obedience and affection. If
 whilst our governors watch with care and solicitude,
 to make us easy and happy in ourselves; strong and
 secure against our enemies abroad; we labour to dis-
 turb the methods of our government at home; we
 must thank ourselves for the evils, which will always
 follow from the turbulent humours and distracted
 counsels of a nation. We have an enemy strong and
 cunning to deal with; an ancient rival of the power
 and honour of England; an enemy to the religion of
 Protestants, and the liberty of mankind; and if nothing
 else will, yet interest would prevail with us to unite
 for our mutual safety; and whilst our brave countrymen
 expose their lives to the hazard and fortune of war
 abroad, in defence of their prince and their country;
 methinks the least that can be expected of us, is to
 be quiet and peaceable at home. To save the sinking
 liberties of Europe is worthy a Queen of England;
 and if the spirit of our fathers be not degenerate in
 us, it will, it must rise to check the progress of an
 ambitious monarch; and it will ever be the choice
 of an Englishman, rather to die by his sword, than live
 by his law: but our lives and fortunes are safe in the
 conduct and prudence of our governors; we need only
 sacrifice our ill humours to the peace and security of
 our country, and be content to stand still, and see the
salvation of the Lord. Let us at least be willing to be
 saved; and, for the sake and defence of our religion,
 submit to live by the rules of it. We have been long
 fighting and contending for our religion; it is now
 high time to practise it; and a better foundation we
 cannot lay than in the duties of the text, *To fear the
 Lord, and the king, and not to meddle with them that are
 given to change.*

ANTIQUITY OF THE BRITISH AND IRISH CHURCHES.

(From the *Achill Missionary Herald.*)
 In both England and Ireland Churches had long
 existed, which were then entirely independent of the
 See of Rome, and as wholly unconnected with it; and
 several of whose ecclesiastical customs, with all their
 traditions and records, proved them not to have been
 of Roman but Oriental origin. For these statements,
 and a knowledge of all facts necessary to illustrate
 and prove them, we need no testimony beyond that
 of a writer whose faithfulness, as a historian, devoted to
 the interest and claims of the Church of Rome, the
 members of that communion have always themselves
 been free to acknowledge—the Venerable Bede. His
 accuracy, too, is to be the more relied upon, as in his
 accounts of the opposition given to the progress of
 the Pope's supremacy in both the British and Irish
 Churches, he records a state of things which had not
 ceased to exist in his own days, before he had only com-
 menced about 130 years before the time with which
 his history terminates, and of the existence of which
 he was himself, in England, a contemporary and local
 witness. The first who aimed at destroying the indepen-
 dence of the British Church was Augustine, whom
 Gregory had sent over for the laudable work of con-
 verting the Anglo-Saxons, national jealousies and
 national fears having kept the conquered Britons from
 engaging in that work themselves. Augustine's duty
 on this mission would have been to recognise and sub-
 mit to the authority of those whom he found in posses-
 sion of the episcopacy of that country before him,
 but that would not suit the policy of the aspiring and
 encroaching church from which he came. What,
 then, does he do? After much success amongst the
 first objects of his missionary zeal, he is consecrated a
 Bishop in the Gallican Church, and by the Roman
 pontiff (Gregory) constituted prelate of the newly-
 raised up Anglo-Saxon Church, a situation in which
 he leaves no effort untrod to subject the old and indepen-
 dent Church of the Britons to the usurping juris-
 diction of the See of Rome. Well would it be if the
 two Churches had only amalgamated in one great
 national institution, exhibiting together the indepen-
 dence and integrity of the first. But Rome could not
 brook equality, or be party to a connexion where she
 was not allowed to have the ascendancy. The latter,
 therefore, she must have, and in her efforts to obtain it
 did at length succeed, though not fully, till after the
 lapse of three centuries, in the course of which she
 was often able to enlist on the side of her own strat-
 agems and exactions the strong arm of secular power.

It was very natural that in proportion to the pro-
 gress of her success in Britain, her attention and sanguine
 expectations should be turned towards another
 ancient and independent Church—that of our beloved
 IRLAND. The energetic and efficient help which the
 Irish Bishops had given their brethren of the British
 Church in resisting her encroachments in that coun-
 try, was sufficient to apprise her what a formidable
 antagonist she had here to contend with, but Rome,
 not readily intimidated or easily disheartened, had
 fixed a longing eye upon the Irish Church, determined
 never to forego her pretensions or abandon her expec-
 tations until she should accomplish its entire subjugation.
 Part of a letter preserved by Bede, in the 4th
 chapter of the 2d book of his Ecclesiastical History,
 presents us with a fair specimen of the sort of feelings
 with which our Bishops regarded the Pontiff's claims
 to a universal headship. It was written by Laurentius,
 Augustine's successor in the See of Canterbury,
 complaining that his commission from what he calls
 the Apostolic See, was treated with such contempt by
 the Irish, as well as the British, that Bishop Dagan
 going over from Ireland "not only refused to eat with
 him, but even to take his repast in the same house in
 which he was entertained." If we were now thus to
 treat the Pope's more modern representations to
 his country, he he priest or bishop, what a cry of
 woe would be raised against us, though in so doing
 we should be only following the example of one of the
 god Bishops of our Church at a time when our mod-
 ern Romish adversaries would have the world believe
 that she was subject to the jurisdiction of said Pontiff.
 How little notion had those who did act so of their
 Church having ever been in any such subjection, or of
 her having ever derived her origin from that intruding
 Church to which they, by such demonstrations, man-
 ifested a resolution never to submit. It is true, that
 though not amongst the *original planters*, yet amongst
 the *early and most successful cultivators* of their national
 vinery, they numbered a PATRICK, now by too many
 vainly imagined to have had his mission from the Bis-
 hop of Rome; but the fact of even the very name of
 the saint being entirely passed over by Bede, is a
 strong corroboration of other more direct testimonies
 that he had not received his mission from that quarter.
 Cf. *Polladius*, who, a few years before Patrick, was
 set by the very pontiff (Celestine) from whom the
 later also is asserted to have come, Bede does make
 mention though his mission was wholly unsuccessful
 of Patrick, with all his acknowledged success, he
 says nothing, an omission of which so devoted a serv-
 ant of the See of Rome would, most certainly, not
 have been guilty had he regarded Ireland's saint as a
 missionary from that See. If Patrick had come to our
 island in that character, what appeals, also, to his au-
 thority and practice should we find abundantly in the
 arguments, made use of by the Romish Bishops of the
 English Church in their controversies with the Irish
 Bishops, as recorded by the same historian!

PUBLIC WORSHIP.

(From a Charge by the Ven. R. J. Wilberforce, M.A.,
Archdeacon of the East Riding.)
 What is public worship? The very name of our
 formularies teaches—we call them the Liturgy. Now
 Liturgy means, in its original intention, *Service*, and
 is applied especially to those prayers and actions by
 which we participate in the Holy Communion of our
 Lord's body and blood, and in a wider sense, to that
 whole range of public address which the people, and
 the priest on their behalf, offer up to God. The Lit-
 urgy then is as plainly a sacrifice, as any portion of
 the ancient ritual. It is as such a tribute rendered
 to the Lord of Hosts, as the bulls and goats of Jewish
 worship; it is the collective offering of the Christian
 Israel, the earthly declaration of man's allegiance,
 the Church's public act and natural occupation. Its
 use is founded on the precedents of the ancient tem-
 ple; and on the practice and precepts of the Apostles.
 The Jewish Liturgy indeed was presented in the visible
 form of a carnal offering, but its meaning was ex-
 pounded by David—"Let my prayers be set forth as
 the incense, and let the lifting up of my hands be
 an evening sacrifice." Its Christian meaning was pre-
 dicted by Malachi, in words the former part whereof
 refer to our whole Liturgy, even if we confine the
 closing expression to the more distinctive service of the
 Holy Communion. "My name shall be great among
 the Gentiles, and in every place incense shall be offered
 unto my name and a pure offering." (Malachi, i. 2.)
 And this incense which was to supply the place of
 that which was offered morning and evening in the
 ancient temple, is by St. John (Rev. v. 8, viii. 3) ex-
 plained to mean the prayers of all saints. You will
 not suppose that I can detract from the necessity of
 private supplication; but since no prayer can be effectual,
 save that of Christians, and it is by participating
 in the public character of the Christian Church that
 we are entitled to its blessings, what significance has
 private prayer, excepting it be relative to public worship?

Time only prevents me from dwelling further on the
 meaning and purpose which the very name of our Lit-
 urgy implies. I cannot omit, however, to observe,
 that since the object of man's creation is God's glory,
 and this glory is especially set forth in His Church,
 therefore when we offer up this our sacrifice of praise
 and thanksgiving, we are in truth discharging the high-
 est function for which man was made, and rendering
 to Almighty God that homage for which he spares
 the whole world of rebellious creatures. And em-
 belling as is such an office to sinful man, it is even more
 so when we consider the companions of our exalted
 service. Do men leave us to minister with careless
 and infrequent comrades, yet do the holy angels in
 whose presence we stand, afford the noblest of all
 companies of fellow worshippers, while with the self-
 same order, and often, as we are assured by Him for
 whom heaven's door stood open, in the self-same
 words, they ascribe blessing, and honour, and thank-
 giving, and praise, saying, Holy, holy, holy Lord God
 of Hosts, heaven and earth are full of thy glory.—
 (Revelations, iv. 8.)
 Now the conduct appropriate to public worship,
 must obviously be regulated by its nature. Its prin-
 ciple is, that each member of the Church should have
 somewhat to offer, yet that the collective prayers of
 all should be presented as one single tribute to the
 Minister of God. For this is what preserves to the
 Church the real attribute of an individual nature,
 while it maintains the sacred doctrine of the inward
 life of each man's spirit. We mean by a *Being*, that
 which has a separate nature and peculiar identity, a
 life, consciousness, and energy of its own; something
 which is not merely the creature of our imagination,
 formed by abstraction out of various elements, as ready
 to resolve themselves into any other shape—but which
 in itself exists, irrespective of our conceptions, and by
 its works and doings asserts its place in the actual
 world. Since the Church therefore is declared in
 Scripture to have an individual being and personal
 existence to be Christ's body, his mystic Bride; since
 it is declared to be erected for the setting forth of
 God's glory, so that its very life must be in prayer and
 praise, therefore those who compose it are not merely
 a congress of unconnected essences, brought by acci-
 dental juxtaposition within a common precinct, but by
 a divine order and mystical harmony, are in truth
 built up into a living body and consubstantial whole. As
 the public voice of this collective being, does the min-
 ister, by God's ordinance, stand forth, and presents
 the commingled adoration of many hearts, blended
 together into the awful solemnity of one Christian
 sacrifice. For no less a thing is it than this to offer
 public service. To its sacredness the Apostle of the
 Gentiles bears witness, when he calls himself the "Lit-
 urgist of Christ towards the Gentiles, exercising a
 Priest's office in the Gospel of God, that the offering
 up of the Gentiles might be acceptable, being sancti-
 fied by the Holy Ghost." Nor is the people's share
 in this service less momentous. For does not another
 Apostle assure them that they are hereby "built up
 into a spiritual house, a holy priesthood, to offer up spiri-
 tual sacrifices, acceptable to God, by Jesus Christ?"
 While the Minister then kneels before them, to offer
 and direct their prayers, their office is suggested by
 the words of Holy David: "O, come, let us worship
 and fall down, and kneel before the Lord our Maker."
 And accordingly the Church orders them all to take
 part in her every supplication. "All manner of persons
 then present," says the eighteenth Canon, "shall
 reverently kneel upon their knees, when the general
 confession, Litany, and other prayers are used; saying
 in their due places, audibly, with the Minister, the
 confession, the Lord's Prayer, and the Creed, and
 making such other answers to the public prayers as
 are appointed." For since this service answers to
 that of the ancient covenant, must not every man
 bring his victim? Must not his individual gift be
 melted into the mighty tide of supplication? Is not
 prayer, the life of the Church, consecutive, though
 distinct, from the life of all its members? And does
 not St. Paul teach to supply in this manner the place
 of the ancient ritual, when he bids us "offer the sacri-
 fice of praise to God continually, that is the fruit of
 our lips, giving thanks to His name!"

Such then is the worship required of us, and such
 the principles out of which it has been developed.
 And now turn to the contrast which experience too
 often presents. Of those who enter God's temple,
 how many drop in needlessly upon the commenced
 service, thereby losing that opportunity of confession,
 and that declaration of God's forgiveness, which our
 Church has substituted in place of the Priests private
 dealing with each single penitent. Why is this but
 because men forget that Divine service is an organized
 whole, that it expresses the Church's personal life and
 federal duty, that it is a single act, which is mutilated
 by the exclusion of one constituent member, and not a
 mere compound of isolated supplications. But suppose
 men present. What is their behaviour? Can these
 be Christian worshippers—who sit silent and unmoved
 amidst every alteration of the sacred office? We take
 up our parable, saying, Praise ye the Lord. But
 what voices answer, "The Lord's name be praised?"
 Again does the minister exclaim in the words of the
 Psalmist, "O, come, let us sing unto the Lord, let us
 heartily rejoice in the strength of our salvation." But
 no consentient burst of praise gives response to his
 exhortation. I speak not of all, nor of every place,
 but your own experience witnesses how prevalent is
 the defect. Yet can this be public worship? Is this
 to have communion with all saints? Is it to be fellow
 Liturgists with the Holy Angels, and to participate in
 the adoration of the universal Church—this dull, care-
 less, unthankful observation of the prayers of others?
 For this is not to partake, but to be spectators of public
 worship. How can we suppose that those who take
 part in prayer who give no symptoms of co-operation?
 True, the lips may utter more than the heart witnesses,
 but when even this easier service is wanting, what
 ground have we to expect that which is more difficult,
 or that the heart is given to prayer in which the very
 lips refuse to participate.

Yet would it be uncharitable to doubt that many
 fall into this error without observing its full effect.
 Men cannot really believe, as their conduct seems to
 indicate, that the Priest and clerk are the only wor-
 shippers. They do not mean that the setting forth
 of God's glory is to be confined to the Minister and
 his hired assistant. They know well enough that we
 have all mercies for which we thank God, and petitions
 to address to him. They acknowledge that all
 have immortal souls, which must be saved or lost.
 The evil is the result of a bad habit, which long use
 has rendered inveterate. Men have grown accustomed
 to the notion that in public worship they have but to
 sit and listen. They have forgotten that all Chris-
 tians are members of the Church. They have come
 to look upon the clerk and Minister as a species of
 performers to whose doings they are to be attentive.
 And this has been both cause and consequence of the
 comparatively undue estimate attached to the ordi-
 nance of preaching—an ordinance which, however
 important and indispensable, yet ought not to be ex-
 alted at the expense of other portions of Divine ser-
 vice. Abstractedly indeed it may surprise us that the
 sermon, which is the word of man, should be so much
 more esteemed than the lessons, which are the word
 of God. The reason appears to be that men judge of
 public worship not as a duty paid to God, nor yet by
 its ultimate effect upon their own lives, but by the
 test of present feeling. Now to enter with present
 interest into the prayers, demands of course a renewed
 taste and spiritual discernment, whereas the novelty
 and excitement of an eloquent discourse addresses
 itself to that intellectual faculty which is in a measure
 possessed by all. And the cure, therefore, must be
 sought, not in any ungrounded depreciation of the
 value of preaching, but in bringing men to a more spiri-
 tual mind, and in such augmentation of their faith as
 may open to them the real nature of that public tribute
 which the Church renders to Almighty God. It is
 possible indeed that our excellent translation of the
 Holy Scriptures may in this particular have given some
 opening to misconception. To preach the Gospel was
 no doubt the main function of the Apostles, but then
 the meaning of that phrase was to make known the
 Gospel to the untaught, as is done among us by cate-
 chising; whereas the addressing sermons to those who
 are already Christians, was rendered in the original
 Greek by a different word, and was not the chief office
 of the earliest Evangelists. But though the error in
 question may be countenanced by this ambiguity, yet
 its root is not a mistake in words, but a mistake in
 conduct. It is based upon the modern habit of judg-
 ing every thing by immediate effect, aided perhaps by
 the natural reaction against Romish spread. Nor can
 there be better proof of its wide-spread influence than
 the following complaint of a pious and learned Lu-
 theran, Professor Olshausen. "Although the Gospel,"
 he says, "teaches us to worship God in the spirit, it
 yet requires an external form of worship. For the
 Redeemer came to found a visible Church, with which
 a visible worship is essentially connected. Thence-
 forth worship existed in the Christian Church, not
 merely for the sake of the weak, but also for the sake
 of the spiritual. The worship of the Church is an
 ever-during sacrifice of thanks, which for His ever-
 during sacrifice of atonement is offered to our Lord.
 To this element of prayer the Romish Church had
 unduly given an exclusive preponderance; the Lu-
 theran Church as unduly, has made it subordinate to the
 personal acts of the preacher, and to his sermon.—
 Whereas the Minister ought not to be considered
 merely as a preacher, but also as a real Liturgist, i.e.
 as the organ through which the devotion of the con-
 gregation is conveyed. Public worship accordingly
 consists of two quite different parts, the preaching of
 the Gospel, whether to convert the unbeliever, or in-
 struct the Christian, and the service of supplication,
 the crowning act whereof is the holy Eucharist, the
 Church's great thanks-offering, in which Christ's sac-
 rifice of mediation is symbolically shown forth."

Happily this censure of the Lutheran worship ap-
 plies not to the principles of our Church, however it
 may not to the practice of our people. But it shows the
 complaint not to be suggested by any private or local
 view of things, to which some might otherwise attrib-
 ute it. With you, indeed, my Reverend Brethren,
 who, like myself, know no authority but Holy Scrip-
 ture and the standard of our Church, who neither
 give nor admit party names, who repudiate all sec-
 tional attachments, I have no fear of such imputations.
 You will not suppose that the ordination of preaching
 is undervalued, because a due place is challenged for
 the other portions of public worship. But it is need-
 ful to use more caution respecting others, whose very
 language shows their ignorance in this department of
 Gospel truth. For does not men's ordinary language
 testify to their thoughts? How common is it to hear
 those places where Almighty God is to be solemnly
 worshipped, described only by the name of the man
 whose wisdom or eloquence renders them notorious.
 This may be flattering, perhaps to human conceit, and
 the pride of earthly reason may be gratified. But is
 it not to exalt earthly things above heavenly? Did
 not our Lord declare that His house should be called
 of all nations the house of prayer, and shall we know
 it only as the house of preaching?

ON THE IMPORTANCE OF EXECUTING WILLS IN THE SEASON OF HEALTH.

(By A. R. Sanderson, M.D.)</

to undergo the same trials when heart and flesh are both failing? Then this, surely no fact can be conceived offering a more powerful argument in favour of performing this duty whilst in a state of health and vigour, when the task will have a better chance of being judiciously executed, and without any risk of ill consequences either to the mind or body.

There are those who can clearly see the necessity and importance of making their wills, and can even themselves advise others to attend to this duty, and also portray the whole train of unhappy effects consequent on its being left to be completed in a dying hour, and yet themselves be found, like Felix when persuaded of the necessity of repentance, to neglect it from day to day as a matter to be attended to at some future opportunity, which was by him designated "a more convenient season." So that they actually die, or are brought to their dying hour, without acting upon the very testamentary counsels which they have so urgently pressing upon others. Alas, does not this indeed show the exceeding frailty and perversity of human character? Does not this strange, procrastinating tendency of our nature loudly proclaim and re-echo the warning monition of the poet?

"Be wise to-day, 'tis madness to defer."

"An eminent statesman once heard some remarks from the pulpit on the subject of testamentary arrangements. He was so deeply impressed with their importance, that he called on his ministerial friends, and urged them to impress the subject occasionally on their hearers: and yet he neglected this duty himself, for, though he lived a considerable period after this, he died without a will. This omission caused much subsequent loss and anxiety to his friends."

THE CHURCH.

COBOURG, FRIDAY, FEBRUARY 9, 1844.

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We have been reminded by a zealous and valued correspondent, that our recent remarks on the subject of the postage upon letters transmitted to this office, might require some explanation as respects the case of such of the Clergy and Laity as kindly undertake on our behalf the office of Agents. Of course it was never meant by us that they who, by their services in this respect, lay us under so many obligations, should be expected to defray the charge of postage upon monies transmitted to us, whether for arrears or otherwise. We merely stated a general rule, applicable to subscribers at large, as one which we thought equitable in itself, and which the parties concerned might themselves conceive it no more than an act of justice to be guided by; and while we simply offered the suggestion, without the expectation that, in the case of remittances, it would or could be universally adhered to, we never contemplated such an act of injustice or impropriety as to intimate that our Agents were, in any instance, expected to be burdened with that expense. We shall be glad to receive either arrears or advance payments, through their kind instrumentality,—and that, too, as early as possible,—whether the letters conveying them shall be prepaid, or not. If prepaid by those in arrears, we shall consider it no more than just; if not, we shall ascribe it to the hardness of the times, and be content.

We are requested to state that the Lord Bishop of Montreal, on the 3rd of February, instant, proceeded upon a tour for the inspection of the Missions and the holding of Confirmations, in the tract of country directly south of Quebec, and that his Lordship expects to return to that city on the day before the commencement of Lent.

It is gratifying to observe the general, though quiet, flow of popular feeling in favour of His Excellency the Governor General. From every part of this Province, and a similar movement is being made in Canada East, addresses continue to pour in,—all approving, in warm terms, of the constitutional stand which has been taken by His Excellency, and evincing a determination, as sincere as it is resolute, to stand by the monarchy and British connexion to the last. The certain perpetuation of this connexion, is the only guarantee of our prosperity, civil or religious.

Amongst the addresses presented to His Excellency, we have been particularly struck with the one published in our columns last week, from the Mohawk Indians of the Bay of Quinte. These brave and loyal warriors have shewn themselves to be very acute reasoners; and many of the sentiments which they have expressed in this address, whether we regard their spirit or their philosophy, evince in a most satisfactory degree the benefits of the moral and religious culture which, under the fostering care of the Queen's Government, they have been permitted to enjoy. It is a great encouragement, all must admit, to proceed with vigour in that good work; and most sincerely do we hope that the appeal now circulating in England for the means of more widely diffusing amongst them the benefits of a Christian education, will be—as all such appeals usually are—extensively and generously answered. Very sure we are that the Address just spoken of will tend much to increase the interest and ardour which must be felt for them there. We can hardly conceive any thing more beautiful and touching, as well as more shrewd, than the following paragraph in reference to the contemplated removal of the Seat of Government:—"One of the subjects which has lately disturbed the Province, has been the removal of the Great Council Fire from Catarague to some hundred miles nearer the sun's rising. We would not wish to interfere in any arrangement that is thought good for the country, but, Father, it makes us sad to see you removing from the heart of the country to the sea-shore, lest it should happen as it did in former times,—wearied with the troubles of the country, you should haul down the Queen's flag, and sail away from us altogether."

If we have been gratified by the Addresses presented to the Governor General in the present crisis of our Colonial affairs, we must confess ourselves, if possible, still more delighted with his Excellency's Replies. As mere pieces of composition, they possess merit of a very high order; for it is easy to understand how difficult it is, in replying to two or three hundred addresses, to present something new in every instance. But this has been done in a remarkable degree; and the arguments employed in some instances, and the spirit and language of all,—limited as such a sphere for their exercise might appear,—evince, much more than might at first be thought of, the powers of the mind which conceived them. There is developed throughout these replies, short as they are, an acquaintance with human nature which argues, in their writer, a large experience and acute perceptions; and while we perceive these indications of a shrewd observer of the component parts of society, in all its varieties, we discover under all a current of human kindness which marks indeed all the practical conduct of our excellent Governor General.

The affairs of these Provinces have exhibited during the last ten years a remarkable fluctuation; and if it has proved a painful period of our history, it has also been an instructive one. If the mode of policy which, in that interval, has been pursued by many in authority,—whether as respects the neglect of the loyal or the fostering of the disaffected,—cannot be approved of by any who look at such matters merely in a moral point of view, none can fail to have observed, during that period, a very striking interposition of the Divine Providence in relation to our public

affairs. Without an exception, every Governor or Lieutenant Governor who, in that interval, stood on the side of constitutional principle,—resisting the encroachments of democracy and maintaining the rights of the Crown,—fostering too the spirit of loyalty, and denying to the disaffected that prominence in the conduct of our affairs for which their avowed principles obviously rendered them unfit,—all these have lived to be honoured and rewarded by a grateful Sovereign, and an admiring people. How different, alas, has been the reverse of the picture! The first who unfortunately pandered to the popular caprice, and who laid, by an injudicious and unjust Report, the great foundation of our political woes, "Responsible Government," was Lord DURHAM. His career here was a brief and unsatisfactory one: he returned unhonoured to his native shores; and after a few short months of chagrin, he died, it is to be feared, a martyr to his wounded and disappointed feelings.

The next was Lord SYDENHAM, who carried out his plans of a woe-fraught policy with a siren's artfulness and a despot's vigour; weaving for himself, had he lived, toils inextricable; and for his successor a very labyrinth of political difficulties. He, when the charm of his measures had begun to lose their gloss, and the full-wound mechanism was ready for recoil, experienced a melancholy accident, and his life was the forfeit.

Following him was Sir Charles BAGOT, whose name, but with pity and condolence. Wholly unequal to the task of such a government,—one whose administration required a master-mind,—he withstood not the storm when it came, but yielded himself helplessly and hopelessly to its violence. A sensitive mind and an honourable heart like his, necessarily felt the wound of being forced to surrender the Queen's prerogative into the hands of those who, many of them at least, in the hour of trial, had proved themselves her foes: it was a wound which reached, and rankled amidst the life-springs, and a short and turbulent administration of fifteen months,—during which loyalty was well blighted, and disaffection was paramount,—is all that will be remembered here of the unfortunate Sir Charles Bagot.

This contrasted history is an instructive one,—three Governors in succession meeting with an unkind and unhappy end, who had shewn themselves the friends of a principle which goes to subvert the throne, and lay the altars in the dust, and the opponents (with sorrow be it spoken) of those who, with loyal devotion, clung always to their allegiance and their faith; while the three who immediately preceded them, are living still in peace and honour,—revered by their country and rewarded by their Queen, and enjoying, as they must do, the comfort and satisfaction of having done what from every Briton, yes and from every Christian is expected,—their duty.

Amongst these last, who are permitted to close their earthly career in peace and honour, may Sir Charles METCALLE be permitted, by God's good Providence, to be numbered! May his adherence to the great foundation of order, law, and religion, secure for him the approbation and the rewards of his earthly Sovereign, and above all the favour and blessing of the King of kings,—that, dying in a good and calm old age, he may, through the merits of the only Saviour, be worthy of an imperishable crown in an imperishable world!

It was asserted by one of the ancient Fathers, that for the Gospel to have been propagated without the intervention of miracles, were in itself a greater miracle than any which its history records: we may take upon the same sentiment, and say, that for the system of Episcopacy to have appeared at a confessedly early age throughout all Christendom, and that without any opposition that we can hear of, and to have continued for several centuries in distant and distinct communities of Christians, who had not the means of intercourse with each other, far less the opportunity of joining in any collusion to impose a fraud upon the world,—we repeat, that for the system of Episcopacy to have thus become established and propagated universally, if not planted and settled by Apostolic hands, would be a deeper mystery to understand, a greater difficulty to solve, than any which theologian or schoolman has ever yet proposed for the entanglement and confusion of mankind.

It is needless to reiterate to our readers the arguments in favour of the principle of Church Government, as maintained by the Church of England, which flow from the considerations just placed before them.—What, too,—it should be remembered,—was an universally recognized and established thing about the middle of the second century, is a system only in keeping and continuity with what is found in the Scriptures of the New Testament, and this obviously based upon what was antecedently established under the Mosaic dispensation. The foundation is clearly discoverable there, upon which in after ages the superstructure is so visibly and palpably built up. So far from any contrary existing between them, they are in perfect keeping and correspondence: the organization of the Church in the days of Ireneus, Tertullian, and Cyprian, and by carrying out of the model revealed with sufficient distinctness in the narrative of the Acts, and the Epistles of St. Paul and St. John. If writers intervening between the Apostles' days and the time of Ireneus, have said little, with distinctness or directness, of the form or manner of Church Government, it was because the tenor of the Church, or the circumstances which gave rise to their epistles or apologies, did not specially call for such explicit statements. They gave prominence to themes which the exigencies of the times compelled them to dilate upon, and enlarged upon points which pagan adversaries had controverted, or factious converts appeared to set at naught. This we discover in the writings of Clement of Rome, and of Justin Martyr; though in each of these, as has been shewn, indications are revealed of the existing polity,—sufficiently intelligible when we assume as the basis of that Church polity the form and manner of it which previously and, without a question, sequentially prevailed.

Why Ignatius,—whose testimony to the existence of the three orders, as they have ever since been maintained in the Church, is so marked, decisive and clear,—should have expressed himself with an explicitness upon this point which we do not discover in contemporary, or nearly contemporary, Fathers, there are many reasons for understanding. Presiding over the Church at Antioch, the rich and magnificent capital of the East,—and holding a sort of metropolitan authority over all the Churches of that region, for in one of his letters he is designated "Bishop of Syria,"—we can easily understand him to have imbibed those ideas of oriental pomp and grandeur, which would tincture his writings and even give a bias to his conduct.—They were, in those regions, not only devoted to all the rules which marked the relative positions of superiors and dependents, but accustomed to the pre-eminence and sway of despotic power. The legitimate station and rule of a Christian prelate may, in the minds of men, have taken some of its colouring from the customs of the country, and the language which it was common to employ; and therefore, when the duties of subordination and obedience to those in authority were to be pressed upon individual churches, it is not unreasonable to expect that the appeal should be clothed in the Antiochian style of oriental imagery.

And the more so, when we reflect that Ignatius, in his progress towards martyrdom, was accompanied by bishops and presbyters of several churches, who pressed around him to hear his counsels and strengthen him by his trials. How natural that, in the gratitude he felt for these manifestations of their Christian affection, he should, in commending their prelates and other ministers to the continued care and love of particular Churches, speak of them in the highest terms of regard and reverence which his oriental education would supply; and dignify them with all those epithets, and honour them with all those comparisons, which the

customs of his country and of the times would permit him lawfully to use?

The very composition of the epistles of Ignatius, as the reader of the Fathers will at once observe, is unlike any thing which appeared at the time, or in succeeding ages. The style is that of an oriental writer expressing himself in Greek,—exhibiting solacisms and barbarisms, which no forger would have hit upon, or attempted; and the allegation that these epistles are the work of a later day is sufficiently disproved by the fact, that they are, in spirit, style, and phraseology, wholly different from any writing of the period in which they are alleged to have been composed.

Very different were the circumstances under which the only surviving epistle of POLYCARP was written.—He addresses a short letter to the Philippians,—under what particular circumstances, or for what particular causes, we are not informed,—but he dwells almost exclusively upon matters of faith and practical duties. It would be by no means unreasonable to suppose that, at that particular moment, the Philipian Church might have been without its proper head,—a victim, perhaps, to the persecutor's cruelty, or gone, it may be, to some distant region; a supposition much more reasonable than that Philippi should have been without that organization of ecclesiastical polity which Synnry so obviously possessed. Many considerations, in short, in an epistle confessedly brief, may have caused a comparative silence, on the part of Polycarp, upon the question of Church Government; certainly, we are bound to admit the validity of any plea for this silence rather than conclude with Mr. Richy, in his pamphlet which we have been noticing, that "Polycarp evinces an utter unconsciousness of more than two orders of Ministers in the Church, [even two orders would be fatal to the scheme which Mr. Richy advocates]; and by exhorting the Philippians, chap. v. to be subject to their Presbyters and Deacons, as to God and Christ, he indisputably precludes the idea of any higher functionary to whom they owed ecclesiastical submission." Not, certainly, if that higher functionary happened to be removed from them by death or exile; and if his removal may actually have caused the present pastoral exhortation of Polycarp, himself a Bishop!

But let us see whether this epistle, with an it acknowledged brevity, may not contain something favourable to the system which we are maintaining.—These are its opening words: "Polycarp, and the Presbyters which are with him, unto the Church of God which is at Philippi." Here then is a striking testimony in favour of our argument in the very outset of this short letter of the venerable Polycarp. It is addressing a Christian Church precisely in the manner in which St. Paul the Apostle was in the habit of doing in his day; and evincing by the very similarity of the language employed, that his position in the Church was precisely similar to that which was held by that distinguished Apostle. Moreover, if his manner of address is a clear intimation from the writer, of his own superiority in rank over the persons whom he mentions as being "with him." For, suppose him but of equal rank with the presbyters here mentioned, such a form of expression as is here employed would, to say the least, savour of presumption. Not evidently he places himself at the head of the Church in the place in which he resided; and in correspondence with this, we find that in the succeeding historic records which refer to that period, all mention of the Presbyters is omitted, and the succession of Church officers is deduced from Polycarp alone. Moreover, this distinguished Bishop and martyr, in the epistle to which we are now alluding, refers to the writings of his illustrious contemporary, Ignatius, in the following terms of high commendation:—"We transmit to you, according to your desire, the epistle of Ignatius, which he addressed to us, and such others also of his writing, as have come into our possession. They are submitted to this epistle, and by them ye may be greatly profited; for they are expressive of faith, of patience, and of all things that pertain to edification in the Lord Jesus." Now, in this Missionary, he exhorts the Church at Smyrna to submit to their Bishop, with their Presbyters, and Deacons.

The fact thus incidentally adduced, is asserted in a detailed and circumstantial form, by Ireneus—"Polycarp," he says, "was not only the pupil of the Apostles, and lived with many who had seen our Lord, but also was by the Apostles constituted Bishop of the Church of Smyrna, which is in Asia, whom we ourselves saw when we were young;" and again he adds, "all the Churches which are in Asia bear witness to these things, and those who succeeded Polycarp until this time." What the character of this succession was, according to a single prelate or of a body of presbyters, need not be explained,—because the very manner of expression renders it self-evident, and the catalogue of successive Bishops introduced in other places by Ireneus make it sufficiently manifest.

We are directed by the Lord Bishop of Toronto to request that those Clergymen who have not already sent forward the signatures to the Clergy Reserve Petition, would be kind enough to do so with as little delay as possible.

Ecclesiastical Intelligence.

CANADA.

PRINCETON, BROOK DISTRICT.

It has afforded us much gratification to be informed that the Church people of Princeton and its neighbourhood, in Bleinheim, have recorded their appreciation of the ministrations of their holy religion, by their having purchased a handsome house and an improved lot of ground for the Rev. John Hickie, Stewart Travelling Missionary, who has occasionally laboured amongst them for the last year. The spiritually desirable condition of our brethren in this Mission reached the eye, when we learned that the said Missionary had been established in the north of it, before this Missionary reached it, may be imagined from the fact that within the last twelve months Mr. Hickie has baptized two hundred and thirty, including fourteen adults; and the people who are in this place generally seem to be in easy circumstances, have evincing their gratitude by their purchases, and by a deed of this free-will offering,—in consideration, (as the subscription-list declared) "of his services and their personal respect for him."

OAKVILLE.—The Rev. G. W. Warrack acknowledges the receipt of Five Pounds from the Rev. W. Macaulay Herchmer, M.A., being the amount of his liberal subscription in aid of a fund for the purchasing of the Church at Oakville.

MONTREAL.—The Bazaar in aid of the funds of St. George's Chapel, closed on Thursday evening with a Concert, which was numerously and fashionably attended. We are truly happy to be able to state that the Bazaar has been quite as successful as was anticipated by its warm supporters; the sum cleared, after all expenses, being, as we understand, about £400.—*Courier.*

NEW BRUNSWICK.

(From the St. John Courier.)

We have been favoured with the following list of subscriptions made in this city, and its vicinity towards the fund for endowing a Bishopric in this Province. We believe that subscriptions have also been made towards the same object in Fredericton, Kingston, Norton, and perhaps in other parts of the Province, which we shall be glad to publish if furnished with them.

- Ward Chipman, Five Hundred Pounds, (or lands that yield a present income of £30 per annum)... £500
- Mrs. Chipman, Five Hundred Pounds, (or lands)... 500
- W. Botsford, Five Hundred Pounds, (or lands)... 500
- Mrs. Botsford, Five Hundred Pounds, (or lands)... 500
- Robert Parker, £12 per annum, secured on land yielding that income, or Two Hundred Pounds in good securities or money... 200
- Charles Simonds, Five Hundred Pounds, or Fifty Pounds per annum, to be secured on Real Estate... 500
- William Scoville, One Hundred Pounds, or the interest of One Hundred Pounds per annum... 100
- W. H. Street, Fifty Pounds, or the interest annually of that sum, to be secured on Real Estate... 50
- S. Hallett, Twenty-five Pounds, or the interest on that sum annually... 25
- K. H. Devereux, Fifty Pounds, or the interest of that sum annually... 50
- George Wheeler, Fifty Pounds, or the interest annually of that sum, to be secured on land... 50
- Joseph Fairweather, the interest of Fifty Pounds per annum, to be secured on real estate... 50

- William Wright, the interest of Fifty Pounds per annum, to be secured on real estate... 50
- Alfred L. Street, the interest of Twenty-five Pounds per annum, to be satisfactorily secured... 25
- George Sears, the interest of Twenty-five Pounds per annum, to be secured on real estate... 25
- Edward Neaves, the interest of Twenty-five Pounds per annum, to be secured on real estate... 25
- Charles Johnston, the annual interest of Twenty-five Pounds, currency... 25
- J. H. Gray, annual interest of Twenty-five Pounds, currency... 25
- Robert F. Hazen, the interest of Fifty Pounds per annum, secured on real estate, or that sum in good securities or money... 50
- Henry Chubb... 10
- John V. Thurgar... 10
- William Henry Scoville... 20
- Mrs. Sarah Hatheway, the interest of Fifty Pounds, secured by mortgage on land... 50
- T. C. Bishop of Nova-Scotia, Two Hundred Pounds, (payable in four instalments)... 200
- David Gabel... 5
- James Peters, Junior, the interest of Fifty Pounds per annum, secured on real estate, or amount paid... 50
- B. Rolph, the interest of Fifty Pounds per annum, secured on real estate, or amount paid... 50
- Church, Saint John, One Hundred and Fifty Pounds... 150
- R. L. Hazen... 25
- Edwin Fairweather, Twenty-five Pounds, with interest, payable in four years... 25
- Thomas Fairweather, Twenty-five Pounds, with interest, payable in four years... 25
- Samuel Scoville, (Queen's County), Five Hundred Pounds, in money, or in good real or personal securities... 500

FROM OUR ENGLISH FILES.

THE NATIONAL SOCIETY.—THE QUEEN'S LETTER.

"Most Rev. Father in God, our right trusty and right entirely beloved counsellor, we greet you well.—Whereas the incorporated National Society for Promoting the Education of the Poor in the Principles of the Established Church through England and Wales has, by their petition, humbly represented unto us, that the periodical reports of the Society have now during a period of 32 years zealously and perseveringly laboured to carry into effect the great work for which they were incorporated, and have expended, to the amount of upwards of £500,000, the whole of the resources intrusted to their disposal, either by the munificence of the Sovereign or the liberality of the public;

That the produce of the collections made under authority of the Royal Letters which have for some time past been renewed and granted to the said Society, has been exclusively employed in promoting the erection of school-rooms, procuring and equipping the same, and in the maintenance of the same for the education of the children of the poor, while the other resources of the Society have been chiefly appropriated to maintain its model schools and training institutions;

That the general principles upon which the Society has conducted its operations have now received the sanction of the Legislature, as well as the approbation of our subjects at large; That the plan upon which the Society has always acted of promoting local contributions, by granting moderate sums of money to aid in the erection of school-rooms, has been adopted by your Government, and grants voted by Parliament in furtherance of national education; and that, with respect to the approval and co-operation of the people in general, it will be sufficient to observe, that the number of children attending schools in immediate connection and correspondence with the National Society, in the year 1837, when the last return was made, to 597,911, and is now estimated at 700,000; the whole number of children in attendance at church schools being considerably above a million;

That the Parliamentary grants before adverted to, so far from superseding, or even lessening the necessity for a renewed appeal on Water side of the liberality of the nation, have, on the contrary, augmented to a great extent the demands for assistance from its funds; that applications for grants of money, towards enabling parties to fulfil the conditions required by the Committee of Council on Education have gradually increased, and that the Parliamentary bounty could not continue to produce the same benefits which it has hitherto done, unless an institution such as the National Society existed with the power of securing the most desirable places, and thereby qualifying them to claim the encouragement offered by the Legislature for the most meritorious and successful schools;

That the great progress which has been made in extending education among the poor, renders more desirable than ever the adoption of effective measures for its improvement; that for this purpose the Society will continue to maintain its central schools for boys, for girls, and for infants, will contribute towards the support of young men bound apprentices to their masters; will support its establishments for instructing and training young persons of either sex, as well as adults to be teachers; and give aid towards the expense of organizing, and conducting, in parochial and voluntary schools, such that the most improved methods of teaching may be speedily and effectually spread throughout the country;

That the model schools and training establishments of the Society will be maintained out of its ordinary resources; but that to promote the larger funds required for building schools, and other purposes of the same nature, above adverted to, great additional resources are indispensable.—The President and Governors of the Society, therefore, earnestly pray that we will be graciously pleased, by issuing our royal letters directing collections to be made throughout England and Wales, to be directed to the treasurer for the time being of the said Society, to be accounted for by him to the said Society, and applied to the furtherance of the above-mentioned good designs, and so we bid you heartily farewell.

Given at our Court of St. James's, the 9th day of August, 1843, in the 7th year of His Majesty's command. J. R. G. GRAHAM, Secretary.

"To the Most Rev. Father in God, our Right Trusty and Right Entirely Beloved Counsellor, the Archbishop of Canterbury, Primate of All England and Metropolitan."

A case was tried the other day in the Court of Common Pleas the merits of which forcibly illustrate the fraudulent duplicity of modern associations. Our readers will remember the circumstances which attended the birth of the "British Association," a society for the promotion of the arts, sciences, and manufactures, which was organized in the year 1834. The events of its brief career have not been unworthy of its early promise. As it began, so has it ended—in scandalous delusion.

It appears that a meeting of this society was held in April, 1837, at which the Duke of Argyll and a train of Scotch baronets attended. A consulting council was appointed, together with sundry vice-presidents, all of high-sounding names. Everything looked fair. A prospectus was issued, garnished with titles fit to catch the eye and excite the curiosity of the masses. The names were subscribed for shares, and before the map could be furnished, the Association was set up—the colonization scheme abandoned,—and Mr. Woods left without payment.

To whom could he apply in this emergency? To whom would he transfer property than to the "consulting council" of lords and baronets, whose great names had been at once the ornament and stay of the association? To them, therefore, he did apply, but in vain. True, they had given their names to the prospectus, but—as it was argued in their behalf—only as Royal and noble persons have been said to lend their names to the prospectus of a sort of bank to popular speculation. It was a name which they had not intended to give. Understanding this sort of nominal participation, brought his action against the Duke of Argyll and Sir J. Cockburn, both members of the Council. On the trial it turns out that it was stated in the prospectus of the society, that the "President and Consulting Council had resolved to do with the concerns" beyond "protecting the interests of the shareholders and the emigrants," and that its general management was to be intrusted to six commissioners, who were to give all necessary orders through their secretary. On these grounds the verdict was given for the defendants, and Mr. Woods leaves the court not only with a blank for his map, but also with the expenses of the suit.

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have nothing whatever to do with the general management of the proposed scheme, for the purpose of alluring shareholders, is just as honest, and no more honest, than it is for a beggar to go about from house to house with a forged list of benevolent and affluent subscribers. In one case the unfortunate Mr. Woods is deceived by the forgery is punished for getting money under false pretences. Why should there not be some penalty on great people for subscribing their names, or suffering them to be subscribed, in large and glaring capitals to the prospectuses of societies with the general direction of which they disclaim any connection in the various minutes footed? There is a false pretence as much in one case as in the other. In both instances the object is to swell the list of contributions.

MUTUAL DEFENCE OF ENGLAND AND IRELAND.

(From the Liverpool Times.)

Even if there were no insupportable objections to the repeal of the Trade and Navigation Acts, the proposal of Mr. O'Connell to give to his new Irish Parliament the power of imposing whatever taxes it might think fit, on imports from this and from other countries, and of thus revolutionizing at its pleasure the commercial relations between England and Ireland, would be a sufficient reason why that proposal should be rejected by every friend of the two countries. At present the commercial intercourse between Ireland and England is, as nearly as possible, on the same footing as that between Yorkshire and Lancashire, or any other two English counties; and so it will continue to be, so long as the Union is maintained. We are not aware that any person has yet proposed things so much more advantageous to both the countries than any other that could be devised, and that it is especially calculated to develop the great national resources of Ireland in the manner most likely to increase the wealth of that country, and the amount of employment amongst its population. As the physical weaknesses of the people, arising from want of employment, is the greatest of all the evils of Ireland, the one most difficult to grapple with, and that the continuance of it will render the best political institutions that ever were devised by the wisdom of man unavailing to secure either peace or happiness in Ireland, it would be the height of folly to neglect the continuance of those intimate and unrestricted terms of intercourse for any merely political object, even if there were reasonable grounds to believe that Mr. O'Connell's projects could be carried peaceably, or that his proposed Parliament would work in any other respects—either of which is as all his supporters have admitted. In the English markets, the linens of Belfast, the poplins of Dublin, the copper ores of Wexford, and the grain, the cattle, and the other agricultural produce, which form the great staples of the wealth of Ireland, are introduced and sold on the same terms as the products of England and Scotland. It is an advantage to the full extent of which is not felt, because it has been enjoyed without restriction since the union of the two countries; but if there are to be separate legislatures, and separate exchequers, and if the example which Mr. O'Connell sets of consuming more than Irish manufactures is followed, and the physical weaknesses of the people, arising from want of employment, are realized, it is quite possible that the farmers, the land-owners, and the manufacturers of Ireland, may find that others can play at the game of exclusion as well as themselves. In this case, however, the public would be injured to England, but altogether destructive to Ireland.

DEATH OF LORD LYNECROFT.

(From the St. James's Chronicle.)

Sir Thomas Graham, Lord Lynedoch, has paid the debt of nature. The men who held the rank of general at the battle of Waterloo is a class sadly diminished in number since the day when the great duke gave his first anniversary dinner at Apsley-house; and if, on the 18th of June, he said, "Allypore Hill, we have lost him," he was not far wrong. He will be missed, and he will be mourned for. He was born in 1751, and thus it will go on from year to year. But though the ephemeral portion of these great leaders must perish and disappear, the fame of their heroic deeds will be preserved and transmitted to the admiration of a remote posterity. Amongst the great military and naval and scientific soldiers who led the conquering armies of England from the Tagus to the Seine, was the venerable man whose death it is now our duty to record. His lordship expired on Monday night, a few minutes before eleven o'clock, at his town residence, Stratton-street, having served the British troops at Talavera, and at the battle of the Nile. The early life of this eminent man was that of a private country gentleman, but one whose mind had been cultivated in no ordinary degree. The judicious and careful education which he received produced in him an extraordinary aptitude for study, and in his mind facilities early developed.

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In 1794, however, his domestic happiness was brought to a termination by the death of his wife, to whom he was most tenderly attached. Their union had not been blessed by any children, but their mutual affection appeared to be too strong to need that sufficient aid to assuage the mind of Mr. Graham, and his case adds one to the instances that might be adduced, in which domestic calamities have procured for the state services of the highest order in the field and the cabinet. It may be said, that this change in his condition and prospects imparted almost a romantic ardour to his temper, to the loss of which he was so deep and lasting a grief, and which he was determined to relieve, and to which he was recommended to travel, with a view of alleviating the pain and restoring the order by change of scene and variety of objects. At Gibraltar he fell into military society, and there he first conceived the possibility of obtaining some respite from his sorrows by devoting himself to the profession of arms.

Lord Hood was then about to sail for the South of France, and Mr. Graham had recently been a traveller in that country. He therefore gladly seized his proposition to accompany him as a volunteer. We accordingly find him, in 1794, landing with the British troops at Toulon, and serving as a volunteer in the enjoyment of great domestic felicity, surrounded by many estimable and attached friends, for a period of nearly 20 years. He had by this time attained the mature age of two-and-fifty, and to all external seeming was one of the last men in the world likely to enter upon a military life. In 1794, however, his domestic happiness was brought to a termination by the death of his wife, to whom he was most tenderly attached. Their union had not been blessed by any children, but their mutual affection appeared to be too strong to need that sufficient aid to assuage the mind of Mr. Graham, and his case adds one to the instances that might be adduced, in which domestic calamities have procured for the state services of the highest order in the field and the cabinet. It may be said, that this change in his condition and prospects imparted almost a romantic ardour to his temper, to the loss of which he was so deep and lasting a grief, and which he was determined to relieve, and to which he was recommended to travel, with a view of alleviating the pain and restoring the order by change of scene and variety of objects. At Gibraltar he fell into military society, and there he first conceived the possibility of obtaining some respite from his sorrows by devoting himself to the profession of arms.

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PUBLIC COMPANIES.

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the British army at the ever-memorable battle of Vittoria.—Mr. Abbott, then Speaker of the House of Commons, and afterwards Lord Colchester, in alluding to General Graham's distinguished career at this period, stated that he was "a name known to be mentioned in our military annals without the strongest expression of respect and admiration." Mr. Sheridan, speaking of the various excellencies, personal and professional, which adorned his character, said,—"I have known him in private life; and never was seated a loftier spirit in a heavier heart." Alluding to his services in the retreat of the British army to Corunna—in which Sir John Moore, the General in command, was killed—he continued,—"In the hour of peril, Graham was their best adviser; in the hour of disaster, Graham was their surest consolation."

Very little more remains to be said in concluding our outline of the career of the deceased soldier. He commanded the army employed in the memorable siege of the town and citadel of St. Sebastian. He commanded also the left wing of the British army at the passage of the Bidassoa, and soon after, in consequence of ill-health, he was obliged to resign his command to Sir J. Hope. In 1814, he was appointed to a command in Holland, and

attention due to his constitutional advisers; and consult with a Council of adequate importance; that there should be a cordial co-operation...

As you have considerably tended to me your advice in the support that I stood in need of...

You desire to perpetuate your Union with the British Empire. Do not imagine that this purpose can be promoted by authority...

The title of loyal Addresses to His Excellency the Governor General has not yet exhausted itself...

To the Inhabitants of the Village of Kempenfelt. Accept Gentlemen my grateful thanks for your loyal and affectionate Address...

It is most gratifying to me to receive this testimony of your approval and confidence; and such a manifestation of your devotion to the happy connection...

It is also highly satisfactory to me to observe that you concur in the opinion which I have expressed...

Like British subjects who have never been allowed to defend their rights and liberties, and who would never bow to despotism, you are equally ready to sustain the prerogative of the Crown...

STATE OF ST. CHARLES METCALFE.—The London Times says that Mr. Bailey, the Royal Academician, has just completed a model for a statue of Sir Charles Metcalfe...

THE HONORABLE MR. VIGER.—We are indebted to the Montreal Gazette for the following extract from the introduction to a pamphlet by Mr. Viger...

From the above statements it will be perceived, that during the three years previous to the Union of the Provinces...

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that an appointment made, will be made directly from this Country.

It is further to be understood that in determining the propriety of appointments from this Country or from the Colonies...

8. In the distribution of the patronage of the Government in the Colonies, great weight must always be attached to local services and experience.

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THE REV. H. H. BURGES, MERCHANT TAILORS, (LATE G. HILTON), No. 128, KING STREET, TORONTO.

THE REV. H. H. BURGES'S LECTURES. The History of our Lord and Saviour Jesus Christ, 3 vols. 22 0 19 0

TORONTO HORTICULTURAL SOCIETY.—At a public meeting convened at the Court House, in the City of Toronto...

CELEBRY RESERVES.—Statement showing the number of Acres of Clergy Reserves sold in Upper Canada...

CURING HAMS.—The following is Miss Leslie's receipt for curing hams. The ingredients for curing is the quantity to be cured...

ST. GEORGE'S SOCIETY OF THE NEWCASTLE DISTRICT. At the Annual General Meeting of the St. George's Society...

UPPER CANADA COLLEGE. REGULATIONS RELATIVE TO THE PAYMENT OF THE COLLEGE DUES.

EDUCATION. A LADY intended in Teaching, will give daily instruction to a limited number of Pupils.

PROSPECTUS OF A NEW PERIODICAL, THE BRITISH NORTH AMERICAN MEDICAL & PHILOSOPHICAL QUARTERLY REVIEW.

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EDUCATION. MRS. GILKISON'S ESTABLISHMENT, FOR THE EDUCATION OF YOUNG LADIES.

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EDUCATION. AN ENGLISH LADY, accustomed to Tuition, will be happy to engage in a Family as GOVERNESS.

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PORT HOPE SEMINARY. MRS. & MISS RILEY, BOARD AND LODGING, AT TORONTO.

A MARRIED COUPLE, or a single Gentleman, can be accommodated with the above in a private respectable family...

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MATHEMATICS, &c. A PERSON who is qualified to teach the MATHEMATICS, LAND SURVEYING, and MECHANICAL DRAWING...

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UNIVERSITY OF M'GILL COLLEGE. WANTED, a person qualified to teach the elements of Classics and Mathematics...

UPPER CANADA COLLEGE. THE FOURTH ANNUAL PUBLIC EXAMINATION of the Candidates for the Exhibitions founded by the Council of King's College...

PARKER SOCIETY. THE Members of the Parker Society, and others wishing to become members, are requested to pay the amount of their subscription...

ORDERS FOR ENGLAND. THE Subscribers will, during the Season of Navigation, be constantly issuing Shipment from England...

THE FIRST VOLUME OF THE STATUTES OF UPPER CANADA, TO THE TIME OF THE UNION, CONTAINING THE PUBLIC ACTS, Revised and Published by Authority...

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ARTICLES OF CHURCH DECORATION. THE SUBSCRIBERS have now on sale the following articles of CHURCH DECORATION...

WHITE LINEN COMMUNION CLOTHS, Manufactured of the finest quality of Satin Damask, and with a more full and elaborate pattern...

CLOTHS FOR THE COMMUNION TABLE. Of suitable pattern, manufactured of Ingrain Woolen Damask. The colour is permanent, and it may be washed by the ordinary process...

LETTERS received during the week ending Thursday, Feb. 3: Rev. H. Patton; T. R. Heppel Esq.; J. W. Brent Esq. (2); Ad. sub. and Rev. W. Bucknell Esq.; Rev. J. Heike; P. R. Raines Esq.; Rev. E. Caswell (the mistake rectified); W. R. Raines Esq.; Lord Bishop of Montreal; Rev. P. Shirley; Rev. T. Johnson; Will attend to all your dissertations; T. Chapman Esq. ad. sub. and Rev. H. Rowell Esq.; J. Kent Esq.; J. W. Brent Esq. [papers sent]; W. H. McClenahan Esq.; Rev. G. W. Warr; Rev. Dr. Shelton, rem. in full vol. 7; Lord Bishop of Toronto; F. W. Barron Esq.

GUIDO, THE PERFECT SERVANT.

(From the Englishman's Magazine.)

There was once a great emperor of Rome named Valerius, who would that every man, according to his wishes, should serve him; so he commanded that whoever should strike three times on the gate of his palace, should be admitted to do him service. In the emperor's kingdom was also a poor man named Guido, who, when he heard of his lord's commands, thus spoke with himself: "Now I am a poor man, and lowly born; is it not better to live and serve, than to starve and be free?" So he went to the king's gate, and knocked three knocks; and lo, it was opened to him, according as it had been said; and he was brought before the emperor.

"What seek you, friend?" asked Valerius, as Guido bowed before him.
" To serve my king," was Guido's reply.
" What service can you perform for me," rejoined the emperor.
"Six services can I perform, O king; as your body guard, I can prepare your bed and your food, and attend your chamber. I can sleep when you watch, and watch while others sleep. As your cup-bearer, I can drink good wine, and tell whether it be so or not. I can summon the guests to my master's banquet, or to his great honour and benefit. I can kindle a fire which shall warm all that seek it, and yet not smoke. And I can show the way to the Holy Land, to the health of such as shall go thither."

"By my truth," rejoined the emperor, "these are great things that thou dost promise. See that thou dost them. Each for one year. Serve me first as my body guard."

Guido was content to obey the emperor; and he prepared to perform his duties as his body guard. Every night he made ready the emperor's bed, and prepared his apparel. Every night he lay before the emperor's chamber-door, armed at all points; whilst by his side waited a faithful dog to warn him of the approach of danger. In everything did he minister so faithfully to his lord, that the emperor was well pleased with him, and, after his first year, made him steward of his castle and steward of his household. Then did Guido commence his labours in his second office. During the entire summer he gathered large stores of everything needful into the castle, and collected much provision at little cost, by carefully watching his opportunities. Anon came on the winter, and when those who had slept during the times of plenty began to labour and lay up in their storerooms, Guido remained at ease, and completed his second year's service with credit to himself.

And now the third year of Guido's service came on; and the emperor called for his chief butler, and said, "Mix in a cup of good wine, must and vinegar, and give it to Guido to drink; that we may know if he doth taste good drink, and what he knoweth of his qualities."

So the butler did as he was ordered, and gave the cup to Guido, who, when he had tasted it said, "Of a truth it was good, it is good, and it will be good." And when the emperor asked him how these things could be, he said, "The vinegar was good, the old wine is good, and the must will be good when it is older." So the emperor saw that he had answered rightly and discreetly of the mixture, which he knew not before. "Go therefore," said Valerius, "through my country, and invite my friends to a banquet at the festival of Christmas next at hand;" and Guido bowed assent, and departed on his way.

But Guido did not execute his lord's commands, — going not unto his friends, but unto his enemies. — So that when the emperor descended into his banquet hall, his heart was troubled; for his enemies sat round his table, and there was not a friend among them. So he called Guido, and spoke angrily to him.
" How, sir! didst thou not tell me that thou knewest whom to invite to my banquet?"
And Guido said, "Of a surety, my lord."

"Did not I bid thee invite my friends? and how, then, hast thou summoned all mine enemies?"
And Guido said, "May thy servant speak?"
So the emperor said, "Speak on."

And the servant said, "My lord, there is no season or time that thy friends may not visit thee; and be received with pleasure and honour; but it is not so with thine enemies. Then I said to myself, 'Conciliation and kindness would go far to convert enemies into friends.'"
Now it turned out as Guido hoped; for ere the feast was ended, the king and his enemies were reconciled to each other, and became friends even unto the end of their days. So the emperor called Guido, and said, "With God's blessing thy design has prospered. Come now, make for my reconciled enemies and me a fire that shall burn without smoke."

first service is, to serve his God, and to prepare the heart for virtue. His second duty is to watch "for he knoweth not the day nor the hour when the Son of man cometh." His third task is, to taste of repentance, which was good to the saints which are departed, is good to such of us as it brings to salvation, and will be good to all in the last day. The fourth duty is, to invite Christ's enemies to be his friends, and to come to the banquet of His love; for He came to call the righteous, but sinners to repentance." The fire that burnt without smoke, is the fire of charity, which burneth free of all ill will and bad feeling. The way to the Holy Land, is our course heavenward. We are to sail over our sea, the world; in the midst of which standeth our rock, even our heart, on which the Holy Spirit resteth. The seven eggs are the gifts of the spirit. When the spirit leaves us, the devil hasteth to defile our hearts; but the blood of the Lamb which was slain for us, even our Saviour, will ward off the attack of our enemy, so long as we are sprinkled therewith."

BERNARD GILPIN & NEAL THE ROMANIST.

(From Gilpin's Lives of Reformers.)

While Mr. Gilpin staid at Paris, he lodged with Vascosan, an eminent printer, to whom he had been recommended by his friends in the Netherlands. This learned man showed him great regard, did him many friendly offices, and introduced him to the most considerable men in that city. Here popery became quite his aversion: he saw more of its superstition and craft than he had yet seen; the former among the people, the latter among the priests, who scrupled not to avow, how little truth was their concern. He would frequently ask "Whether such and such bad consequences might not arise from such and such doctrines?" But he was always answered, "That was not to be regarded" — the church could not subsist without them — and little inconveniences must be borne with."

At Paris he found his old acquaintance Mr. Neal, of New-college; who always favoured popery, and was now become a bigot to it. Mr. Gilpin often expressed to him the concern he had on this account; and approved his friendship, by the earnest desire he shewed to make him see his errors: but Neal was not of a temper to be wrought on. As an instance of popish sophistry and prejudice Mr. Gilpin would sometimes relate a conversation about image-worship, which he once had with this person at Paris. He was observing to him the great absurdity of the Romanists, in condemning idolatry, and yet countenancing such a use of images, as must necessarily draw the people into it. For his part, he said, he knew not how a christian could allow himself in kneeling to an image; and asked Neal, whether, in his conscience, he did not think it the idolatry forbidden in the second commandment? Neal was for distinguishing between an idol and an image; the images of saints, he said, were not idols; and therefore the reverence paid to them could not be idolatry. Mr. Gilpin observed, that in the second commandment there was no mention made of an idol; the prohibition was, "Bow not down to the likeness of any created thing." And what is it, he said, that makes an idol? The workman makes the resemblance of a human creature; the image thus made is an idol; it is worship that makes it one. Hence the apostle says, "an idol is nothing" — a mere creature of the imagination. The distinction therefore between Latria and Doulia is no purpose; it is made void by the express words, "Thou shalt not bow down unto them."

The very posture of adoration, he observed, was forbidden; and that at least the Romanists every where practised. To all this Neal had only one general answer: "You may say what you please; but these things are established by the church, and cannot be altered."

This Neal was the man, who, being afterwards chaplain to bishop Bonner, distinguished himself by being the sole voucher of the very improbable and silly story of the nag's head conversion.

ANECDOTE OF BISHOP MORTON.

Going to London with about sixty pounds, which it seems was then his all, he was overtaken on the road by Sir Christopher Yelverton, who being known to the Bishop, though the Bishop was unknown to him, and in discourse asking the old gentleman, "what he was?" The good Bishop replied, "I am that old man the Bishop of Durham, notwithstanding all your votes;" for Sir Christopher was not free from the stain of the times. Whereupon Sir Christopher demanded whether he was going. "To London," replied the old gentleman, "to live a little while, and then die." On this Sir Christopher entered into further discourse with him, took him home with him to Northamptonshire; where he became Tutor to that son of his, which was afterwards the incomparably learned Sir Henry Yelverton, and prefaced his most excellent Bishop's little piece of Episcopacy. After some time Sir Christopher died, and then Sir Henry whom the good old Bishop had made a true son of the Church of England, and endeared to himself with the affection of a most tender child, gracefully continued to support him till God was pleased to call him to a greater reward. — Walker's Sufferings of the Clergy.

BISHOP ONDERDONK.

(From The Spirit of Missions.)

Benjamin Tredwell Onderdonk was born in the city of New York, July 15, 1791. His father, Dr. John Onderdonk, was, for nearly fifty years, a distinguished physician, and, at his death, the oldest practitioner in the city. Baptized in early infancy, he was confirmed by Bishop Moore, in St. George's chapel, (now St. George's church,) in the spring of 1805, and became a communicant in the same chapel in 1806. For several years he was under the tuition of the Rev. Edmund D. Barry, (now the Rev. Dr. Barry,) and from his school entered Columbia college in the fall of 1805, whence he was graduated in 1809, and received his Master's degree in 1816. He was ordained deacon by Bishop Hobart, in Grace Church, New York, August 2, 1812; and priest, by the same, in Trinity church, Newark, N. J., July 26, 1815, in company with the Rev. Lewis P. Bayard, then the minister of the parish; the diocese of New Jersey being at the time without a Bishop. From his entrance upon the work of the ministry, Mr. Onderdonk was engaged in the parish of Trinity Church, of which, in a short time, he became an assistant minister, which office he continued to hold until 1837, a period of twenty-five years. In 1826, his Alma Mater conferred upon him the degree of doctor in divinity. In 1816, he was chosen secretary of the Diocesan Convention, which office he held until the Convention of 1830, when he was elected Bishop of the Diocese, to succeed Bishop Hobart. His consecration took place in St. John's Chapel, New York, November 26, 1830, the Rt. Rev. Bishop White officiating, assisted by Bishops Brownell and H. U. Onderdonk. Since 1837, at which time the Episcopal fund became adequate to the support of the Bishop, he has been without a parochial charge.

On the removal of the General Theological Seminary to New York, in 1822, he was elected Professor of the Nature, Ministry, and Polity of the Church, and has continued so until the present time, having been, since his elevation to the Episcopate, the president of the Faculty.

In the year 1838, the diocese was divided, the new diocese of Western New York being created. Three members of the present house of Bishops (Bishops Onderdonk, Doane, and Kemper,) were pupils of this excellent man, who is still with us, honoured and beloved by all who know him.

English Ecclesiastical Intelligence.

GOVERNMENT EDUCATION.—The Privy Council have ordered the plans of the first Industrial School under the new system of education to be published in their forthcoming report. This is to be erected at Kirkdale, near Liverpool, and is for the support and education of the children of the poor, divided into three classes—infants, boys, and girls. The plans are remarkable for simplicity of arrangement and capabilities for the master's and matron's supervision of the charges to be entrusted to them. At the school of Gloucester, to their respected Diocesan and his lady, at the Tolsey, as an offering of their grateful sense of the Bishop's and Mrs. Monk's uniform hospitality and obliging attentions to all the families of the extensive circle of their acquaintance. This splendid and unique present consisted of seven several large squares, of pure and white ground already, on which was worked some device of flowers, fruits or birds (except the centre piece, which contained the armorial bearings) each painted by a different lady, according to her taste; and although the several squares were worked at home, when put together, a not another, about twenty-four feet in length, and sixteen in breadth, of the most harmonious colours and designs. — Some men excavating for new sewers in the parish of St. Anne, Blackfriars, found themselves within the precincts of the old convent, and were digging up the bones of the ancient dead. The body of Barbara, Queen of Scotland, and those of many of the illustrious of her day were buried here, beneath the foundations of existing gin-shops and workshops.

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HAS been pleased to inform his customers and the Public in general, that his stock of Fall and Winter Goods, now come to hand, consisting of the best West of England cloth, in Black, Blue, Indigo Green, Albert and Moss Olfive. His stock of WESTINGHOUSE consists of the best articles in Velvet, Satin, Valenines, Marcellines and London Quiltings, and various other articles suitable to the season. In fact his present stock comprises almost every article to be met with in the best London Goods.

THE TAILORING DEPARTMENT, it will only be necessary to say that the execution will be of the highest quality, and the price of the goods will be as low as is consistent with the continuation of the distinguished patronage with which he has hitherto been favoured.

MESSRS. T. & M. BURGESS, RESPECTFULLY inform their friends, and the public in general, that they have taken the Establishment lately conducted by Mr. G. B. GIBSON, Merchant Tailor, No. 125, King Street, Toronto, where they purpose carrying on the above business in all its various branches, and will be happy to receive the commands of Mr. Bilton's numerous customers, as well as those of the public in general. They hope by punctual attention to business, and keeping a superior stock of the

BEST WEST OF ENGLAND CLOTHS, CASSIMERE, VESTINGS, &c. &c. and conducting the business on the same liberal terms as their predecessors, to merit a bare of public support. Messrs. T. & M. Burgess having purchased for cash, the whole of their present Stock, consisting of Cloths, Cassimere, and Vestings, (of superior quality) are enabled to serve their customers on very favourable conditions. They have also had long experience in the CUTTING DEPARTMENT, in London, and likewise the management of one of the most fashionable Establishments in England, and since he has been in Canada, was for a length of time Foreman to Mr. T. J. PATERSON, and since then to Mr. G. B. GIBSON, he flatters himself, from his general knowledge of the business in all its branches, that he will be able to please any of the most fashionable who will favour him with a trial. Ladies' Riding Habits, Clergymen's Gowns and Cassimere, Barristers' Robes, Naval and Military Uniforms, Servants' Livery, &c. &c. all got up in the nearest manner. Toronto, July 12, 1843. 317-1f

JOHN BROOKS, BOOT AND SHOE MAKER, FROM LONDON, THANKFUL to his friends and the public in general for the very liberal support received since he commenced business in this city, begs leave to intimate that he has REMOVED to No. 4, VICTORIA ROW. (his former Shop having been partially destroyed by the late fire in King Street,) where he hopes, by close diligence and punctuality in business, to merit a continuance of the favours hitherto extended to him. Toronto, September 26, 1843. 326-1f

JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER, (LATE OF THE TEMPLE OF BART & MARSH.) RESPECTFULLY returns thanks for the kind support he has received while in partnership, and desires to acquaint his friends and the public that he has removed to the house lately occupied by Mr. POPPLEWELL, — No. 233, King Street, two doors east of Mr. Rowley's, where he intends carrying on the above business, and trusts, by strict attention and liberal terms, to still merit a continuance of public patronage. Toronto, 26th May, 1842. 47-1f

WILLIAM STENNETT, MANUFACTURING SILVER-SMITH, Jewels and Watchmaker, STORE STREET, KINGSTON, AND KING STREET, TORONTO.

DEALER in Silver and Plated Ware, Gold and Silver Watches, Clocks, and Jewellery, where he hopes, by close diligence and punctuality in business, to merit a continuance of the favours hitherto extended to him. Toronto, September 1842. 326-1f

RIBOUT BROTHERS & CO. IMPORTERS OF BRITISH HARDWARE, BIRMINGHAM, SHEFFIELD, & WOLVERHAMPTON. WAREHOUSE, CORNER OF KING YONGE STREETS, TORONTO.

IRON, STEEL, AND SHEET HARDWARE GOODS, DIRECT from the Manufacturers in England, which, with their Stock previously on hand, will comprise an assortment including every article usually forming a part of the Ironmongery business, and which they offer to Country Dealers at their old credit terms of six months, for approved paper, or in Retail at their customary prices. Toronto, September, 1842. 270-1f

SANFORD & LYNES, WHOLESALE AND RETAIL GROCERS, CORNER KING AND YONGE STREETS, BEG to announce to the Public that they have leased those Premises lately occupied by Messrs. ROSS & CO., and have laid in a well-selected and choice Stock of TEAS, WINES & SPIRITS, with a general assortment of articles in the line, which they offer for cash or approved credit. Toronto, February 23, 1843. 24-1f

MARBLE GRAVE STONE FACTORY, No. 2, Richmond Place, Yonge Street, NORTH DOOR TO MR. J. C. BETTBIDGE'S. JAMES MORRIS has always on hand Tombs, Monuments, Pedestals, and Grave Stones; and Marble Work of every description, promptly executed, and at the lowest prices. Toronto, January 5, 1843. 288-1f

DR. HAMILTON, (LATE OF QUEENSTON.) Bay Street, between Newgate & King Streets. TORONTO. 326-6m

DR. HODDER, (LATE OF NIAGARA.) York Street, Two Doors North of King Street, Dr. Hodder may be consulted at his residence from Eight until Eleven, A.M. 326-6m

DR. PRINHOSE, (Late of Newmarket.) OPPOSITE LADY CAMPBELL'S, DUKE STREET. Toronto, 7th August, 1841. 7-1f

SMITH & MACDONELL, WHOLESALE AND RETAIL FINE WINES, LIQUORS AND GROCERIES, West End of Victoria Row, Toronto, May 25, 1843.

TO BE SOLD OR RENTED, THAT delightfully situated COTTAGE residence, on Division Street, one mile from the Church and Post Office, now occupied by Mr. Noville. The house contains Dining and Drawing Rooms, five good Beds Rooms, China Closet, large Kitchen, Wash House, a Bath Water Cistern under, which holds a six months' supply, with Pump and a very extensive garden, with a large well, and a House, a capital Well of Water, Cellar under, greater part of the house—Also a large Barn and three Stall Stables, Cow House, &c. &c. all of which are in excellent order. The House commands a beautiful view of the Lake and Harbour. A Farm of 66 Acres of Land adjoining to be sold or rented. For further particulars apply to D'ARCY E. BOULTON, Esq., or J. C. BOWELL, Esq., Cobourg, M. F. Whitehead, Esq., Port Hope; Job Veruet, Esq., Post Office, Montreal; Messrs. Howitt, Toronto; or the occupant on the premises. Cobourg, April 26, 1843. 303-1f

FOR SALE, IN the village of Grafton, a Village Lot, containing One-fourth of an Acre, with a Cottage erected thereon, nearly opposite the Store of John Taylor Esq. Apply to Wm. BOSWELL, Solicitor, Cobourg. 313

BUILDING LOTS, ELEVEN splendid Building Lots for sale,