

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

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Poetry.

A WIFE'S APPEAL TO HER HUSBAND.

From the Cabinet of Sacred and other Poetry.

You took me, Henry, when a girl, into your home and heart,
To bear, in all your after fate, a fond and faithful part;
And, tell me, have I ever thought that duty to forego,
Or pined there was not joy for me, when you were sunk in woe?

No; I would rather share your grief, than any other's gloom:
For though you're nothing to the world, you're all the world to me;
You make a palace of my shed—this rough-hewn bench a throne:
There's sunshine for me in your smile, and music in your tone.

Look upon you when you sleep—my eyes with tears grow dim:
I cry, "Oh, Parent of the poor, look down from heaven on him!
Behold him toil from day to day, exhausting strength and soul!
Look down in mercy, Lord, on him, for thou can't make him whole!"

And though, at times, relieving sleep has on my eyelids smiled,
How oft are they forbid to close in slumber by my child!
I take the little murmur that spoils my span of rest,
And, feeling it a part of thee, I hallow it to me.

There's only one return I crave—I may not need it long,
And it may soothe thee when I'm where the wretched feel no wrong:
I ask not for a kinder tone—for thou art ever kind;
I ask not for more dainty fare—my fare I do not mind;

I ask not for more gay attire—if such as I have got
Suffice to make me fair to thee, for more I murmur not:
But I would ask some share of hours that you to "clubs" bestow;
Of knowledge that you prize so much, may I not something know?

Subtract from meetings among men, each eve, an hour for me;
Make me companion of your mind, as I may surely be!
If you will read, I'll sit and work, and think, when you're away,
How happy I shall find the time, dear Henry, of your stay.

A meet companion soon I'll be, for your studious hours;
And gently teach our little ones, you call our cottage flowers;
And if we are not rich of great, we may be wise and bold,
And as my heart can warm your heart, so shall your mind my mind.

THE LIFE OF HANNAH MORE.

[Concluded from our last.]

The irreligion which prevailed in the higher classes of society had long afflicted the mind of Hannah More; and she steadily cherished her purpose of invading with the battery of religious argument this great and growing evil. She published accordingly in 1790, anonymously, "An Estimate of the Religion of the Fashionable World, by one of the Laity." Though not the avowed, she was the well-known author of this work, which was bought up and read as eagerly as had been "Thoughts on the Manners of the Great." In this work, she showed how much society had degenerated from the principles of pure religion, and traced it to the absence of express religious training from the systems of instruction that were then prevalent. "The Spectator," says Mr. Roberts, "had the address, beyond all the works that went before it, to gain an audience for religion in the societies of the vain, the unthinking, and the unstable; but then it was religion in a compromising form, modified, at least, if not unchristianised, to please the trifling and conciliate the unbumbled; but the challenges of Hannah More penetrated the proudest and gayest resorts, and surprised and shamed the votaries of fashion in their full career, without giving to truth either dress or disguise to conceal its awful realities. Hers was the solitary case, in the whole history of man and his anomalies, in which severe and noble truth was enabled to make its way through all the obstacles of habit, interest, and prejudice, without art, stratagem, or machinery. She went forth with her sling, and her pebbles from the pure brook, and fought and triumphed. Her clear understanding had no other ally than the sanctity of her cause; and by her honest and vigorous efforts, the whole reading world, and a large part of the idle world, were constrained to listen and confess while she told them in fearless language the truth, the whole truth, and nothing but the truth. The manner in which one half of the Sunday was spent, even by many who made a conscience of going to church on the other, was an evil which she saw increasing, and which, from the example of the great, had more and more infected the lower orders. Within two years from its publication, the 'Estimate' had reached a fifth edition.

In the course of the year 1792, when the evil spirit seemed to have been let loose in the spread of French revolutionary principles, and when "violence and rapine under the names of liberty and equality, and atheism and blasphemy, called, by a like perversion, philosophy and reason, were preached and published among the peasantry of England through the agency of clubs and emissaries," letters reached Mrs. More from numberless persons of eminence, calling upon her to produce some plain little work which might tend to stop the progress of these mischievous notions. She looked upon the evil as so gigantic, that she decided that no powers of hers were equal to combat it; and accordingly she publicly declined the proposals. However, she resolved to make a secret effort, which shortly appeared in the form of a dialogue; its title being, "Village Politics, by Will Chip, a Country Carpenter." Its success was incredible; it reached every part of the kingdom: the government sent great numbers to Scotland and Ireland; and many persons of the soundest judgment went so far as to affirm that it had essentially contributed, under Providence, to prevent a revolution. In 1793 she was again made the instrument of much public benefit. Early in this year appeared the famous atheistical speech of M. Jacob Dupont to the National Convention, the object of which was to recommend the exclusion of religion from the national systems for the education of youth. This blasphemous proposition having found its admirers even in this country, Mrs. More resolved to wield her pen in its exposure of it. She was additionally impelled to this effort by a wish to aid the cause of the French emigrant clergy; and accordingly the whole profits of the publication, amounting to about £240, were appropriated to the fund raised for their relief. For this, thanks were noted to her by the committee of management, "at a meeting of the united committees of subscribers for the relief of the suffering clergy of France, refugees in the British dominions, held at Freemasons' Tavern, April 5, 1793."

The institution of Sunday-schools, which originated with the excellent Robert Raikes of Gloucester, had enabled multitudes to read; but this was an engine for evil as well as for good. Mischievous tracts as well as useful ones were circulated; and the friends of insubordination and of vice were so determined in their diabolical purpose of diffusing religious and moral poison, that denunciations laden with their abominable tracts were driven about the country, and their fiendish pamphlets were dropped not only in cottages and highways, but into mines and coal-pits. To stem this evil, she undertook to produce every month three tracts, consisting of tales, ballads, and Sunday-reading, written in a lively and popular manner. These came out under the title of the "Cheap Repository;" the idea of which, it is thought, was first suggested by Bishop Porteus, taken probably by him from Mrs. Trimmer's "Family Magazine." Of this excellent work, two millions were sold in the first year; a result which rewarded and animated the writer, though there can be doubt that the task of producing three tracts a month for three years (though she had some help) greatly undermined her health. The keeping up of this work must be regarded as nobly disinterested in Mrs. More, since she might have employed her pen in a way that would have swelled her income, which had been largely drawn upon by the expenses of her schools.

The "Cheap Repository" was closed in 1798, the labour of it being under any circumstances excessive, and proving quite incompatible with an attention to those other duties in which she had for several years been engaged. Besides parochial and Sunday-schools, she had for a long time been preparing "Strictures on Female Education," a work which she had begun early in the French Revolution, to meet the serpent brood of infidel principles which that unhappy era had hatched into being, and whose most fatal, darksome feature was the avowed abandonment of religion from the training of the minds of youth. This great work appeared in 1799, and was met by the congratulations of all the great and good in the nation. Thirteen editions appeared of this work, seven of which were printed in the year of its publication. It received the very singular honour of being recommended by Bishop Porteus in a charge to his clergy. He says of it—"It presents to the reader such a fund of good sense, of wholesome counsel, of sagacious observation, of a knowledge of the world and of the female heart, of high-toned morality and genuine Christian piety,—and all this enlivened with such brilliancy of wit, such richness of imagery, such variety and felicity of allusion, such neatness and elegance of diction, as are not, I conceive, easily to be found combined and blended together in any other work in the English language."

When the school system had been now for several years beneficially working, the curate of Bladon, the parish in which Cowslip Green was situated, waited on the sisters, and requested they would open one of their schools in his parish. The want of health, time, and funds led them to decline; but the solicitation was pressed, and they yielded. The school was established; nearly two hundred children were introduced into it; and in the course of two or three years, it appeared from a letter written to Mrs. More by the wife of the clergyman of Bladon, Mrs. Bere, that "the two sessions and the two assizes were passed, and a third was approaching; and neither as prosecutor nor prisoner, plaintiff nor defendant, had any of that parish (once so notorious for crimes and litigations) appeared. Warrants for woodland-stealing and other pillerings were becoming quite out of fashion."

Her residence at Cowslip Green, though very pretty, was in many respects inconvenient; and she purchased a piece of ground, about half a mile from the village of Wrington, whereon she built the residence known by the name of Barley Wood. Here the sisters took up their abode, parting with their house in Bath. Her mind was now directed, by the advice of friends, among whom was Dr. Gray, then Prebendary of Durham, and afterwards bishop of Bristol, to the execution of a work which should comprise the outline of a complete education for an heir presumptive to the British throne; the Princess Charlotte of Wales, though then an infant, being before the minds of the English people as their future sovereign. This work came out in the spring of 1805, under the title of "Hints towards forming the Character of a young Princess." When she had nearly finished the work, finding that Dr. Fisher, bishop of Exeter (afterwards bishop of Salisbury), had been appointed preceptor to the princess, she resolved for a time to desist from the work; but deriving confidence from the mildness of the bishop's character, she consented to publish it anonymously, dedicating it to the bishop. This work is perhaps less known than any other of Mrs. More's, although it passed through six editions of 1,000 copies each, and was, when first published, highly popular.

The next production of Mrs. More's fertile mind was "Cæcilia in Search of a Wife." It appeared in December 1808, and excited a degree of public notice altogether unprecedented. The first edition was sold in less than a fortnight, and in twelve months, twelve editions were printed; it has since gone through five more, comprising in the whole 21,000 copies. In America thirty editions of 1,000 copies each were printed during the lifetime of Mrs. More. It was rapidly translated into the continental languages; and from Switzerland Mrs. More received a painting of considerable merit, representing one of the most interesting scenes in the narrative,—"a subject not unworthy of Raphael." Not long after this, she received from her intimate friend Bishop Porteus a letter soliciting her prayers for him in "a situation of great difficulty." In a few days after, she received another note, informing her that the difficulty was past. The whole was a mystery to her until, in about ten days, she was apprised of the death of the bishop, and learned that he had been much distressed in mind, in the midst of his bodily weakness, at discovering that a Sunday club was about to be set up under the patronage of a very exalted personage. He knew that he ought to remonstrate; but his infirm health would not allow him to gather resolution to do so in person. He, however, summoned resolution; and in a dying state was supported to the presence of royalty, and gained his object, the club-day being at his instance changed to Saturday. No incident in the life of Mrs. More can show more vividly how singular was the position in which she stood in her day and generation, than this fact, that the holy Porteus, holding the high station of bishop of London, and surrounded therein by "righteous men," whose prayers he might well hope would "avail much," yet selected this female, as the individual whose intercessions he valued above those of all others in an hour of critical trial. Mrs. More erected a monument to the bishop in the grounds at Barley Wood, with this inscription:—

"TO BELBY PORTEUS,
Late Lord Bishop of London,
In grateful memory
Of long and faithful friendship.—H. M."

In 1811 she produced a work of two volumes entitled "Practical Piety," the results of the publication of which were most gratifying to her mind. The great demand for it showed that it had been made, in the hands of God, the instrument of touching and awakening many hearts. After the lapse of another year she began a kind of sequel to the above, which she entitled "Christian Morals," a work which "may be styled the completion of Mrs. More's code of practical and devotional Christianity,"

though it was not the last of her performances. In the summer of 1813 she visited her friend Lady Olivia Sparrow at her seat in Huntingdonshire, though ever since her severe illness she had not ventured upon any great exertion. Thence she was proceeding on her way to Barham Court in Kent, to visit Lord Barham, when the news of his death put an end to this plan. She spent a few days with Mr. Wilberforce, but did not venture to London.

At the end of two years from the publication of her preceding work, she descended upon the lustre of the actions and writings of the great apostle of the Gentiles, in a work called an "Essay on the Character and Writings of St. Paul," in two volumes. This was scarcely completed, when her life was threatened by the circumstance of her shawl catching fire while she was in the act of reaching across the fireplace to a bookshelf in her apartment. She was in a moment enveloped in flames; but owing to her self-command, and with the aid of servants, whom her cries had brought to the spot, she was extricated without material injury. Her mind was deeply impressed with the mercy of this deliverance; she was frequently heard to repeat the words of the prophet, "When thou walkest through the fire, thou shalt not be burned, neither shall the flame be kindled upon thee."

An alarming increase of illness in 1824 led her physician and friends to fear that her valuable life was near its termination. She believed herself to be dying; but even in this situation she was bent on again speaking the words of important truth. In her eightieth year she wrote the "Spirit of Prayer," with this affecting preface: "From a sick, and in all human probability, a dying bed, the writer of these pages feels an earnest desire to be enabled, with the blessing of God, to execute a little plan which has at different times crossed her mind, but which she never found leisure to accomplish till the present season of incapacity." This work has gone through eleven editions; and 17,500 copies have been printed; it was immediately translated into French, and was widely circulated in Paris.

The latter days of this admirable woman were rendered sadly unquiet by the misconduct of her servants. Though she had shewn to them every species of kindness, yet they required it by a system of disgraceful fraud, robbery and revelling marked the proceedings of the domestics for the last three years of Mrs. More's residence at Barley Wood. These iniquities being at last discovered, she yielded to the advice of her friends to dissolve her establishment, and retire to Clifton. From this time, the spring of 1828, her health was never otherwise than in a very precarious state; and for the five years and a half that she lived at Clifton she was subjected at various times to violent inflammatory seizures; and on the 7th of Sept., 1833, she delivered up her spirit to that God who gave it to be the active instrument of more important religious benefit to the age in which she lived than ever fell to the lot of any one of her sex, and probably of her species.

"Such," says Mr. Thompson, "was Hannah More. Few words will suffice to point the moral of" so eloquent a life.

"These pages will not have been written in vain, should they engage one heart to remember solemnly that 'the things which are seen are temporal, but the things which are not seen are eternal.' Do agreeable society, worldly celebrity, the homage of the distinguished and the gay, compose a scene of such enchantment and attraction that the soul would almost hesitate to exchange it for a crown which must be cast before the throne, and would actually revolt from the steep and narrow path of self-denial and diligence, by which alone it can climb to the eternal prize? Does death, which must prostrate all earthly pleasures, seem distant, and time enough in hand for the enjoyment of this world and the procurement of the next? Be it remembered that the life of Hannah More was prolonged far beyond the ordinary date of human existence; yet she never regretted that she withdrew so early from worldly pleasures to active and useful exertions, or lamented that she had not given more time to fashionable society, before she became seriously convinced that the life of a candidate for heaven must be a life of energy and beneficence. When the hour shall come which shall lay the reader's dust with Hannah More's, which course would he prefer to have run?"

THE TESTIMONY OF PAGANISM TO THE TRUTH OF REVELATION.

NO II. THE DELUGE.

If the last subject we examined, the Divine Hero, or saint God, afforded us a wide field of research and observation, what shall we say of the present? It is indeed almost overwhelming, for there is scarcely any nation without a deluge, either historic or mythological; and, if we are to receive all their traditions exactly in the letter of them, we shall find ourselves called upon to believe in as many different deluges as there are countries to be inundated, and as many Noahs as there are nations on the earth; for every people has appropriated to itself the great flood, or at any rate, its commencement and its hero.

From the ancient Egyptian down to the modern Chippewa Indian, and from China all round the world to the South Sea Islands, we find, among all nations, clear and striking narratives of a great deluge; with various differing details, as to its circumstances, according to the situations, pursuits, and customs of each country.

Among the old Egyptians we find a deluge commonly believed; and disputes arising as to whether some persons had escaped from the waters, or whether all had been created anew.

But we have a much clearer and very circumstantial account of a flood, in the Chaldean Annals of Berosus, which profess to be more ancient than any other book extant, save the Pentateuch. We have here the history of Noah, under the name of Xisuthrus; his warning from God of the coming judgment,—the command to build an ark, with its execution,—the preservation of himself, his family, and various animals,—the sending out of birds, which returned twice with mud on their feet, but the third time did not return at all,—the resting of the ark on a mountain,—and the final egress of those preserved within it. The only differences are that Berosus saves his hero's friends, as well as his family, and that he sends out several birds together, instead of a dove, which return with muddy feet, instead of an olive leaf. This, as it is the oldest, is also the purest and least embarrassed account of any that we can find. The Hindoo tradition which we may suppose to be of equal antiquity, is embellished with a good deal of extraneous matter. The warning of Vishnou to Menu or Satyawata, is given in the form of a fish; and although the warning itself, the building of a large vessel, and the sheltering of Menu in it, with seven saints, who subsequently landed on a

mountain, are very accurately recorded, yet the ark is made fast by a cable to the peak of Nan Bandia, and according to the Buddhists, it floats many years on the water, the seven saints are all men, and the time for preparation is only seven days.

The ancient Persians, with the Syrians, had also preserved traditions of this event in their mythology; and the Phœnician Dragon had some reference to it, being made in the form of a fish with human hands and head. The Assyrian Venus was of the same figure, at least she was half human and half fish-shaped.

Neither were the Scandinavians without their deluge. This savagely wild form of tradition represents it as a deluge of blood, flowing from the wounds of the giant Hymer, when slain by the gods; in this all the other giants perished, save one, who escaped, with his family, in a boat. They also speak of the wise Bergelmer, or "the old man of the mountain;" who was embarked by the gods in a ship, and safely preserved. This strangely agrees with a story of the Jewish writers, that Noah and his family lived a holy and separate life, on a mountain, before the flood.

The earliest Greek tradition of the flood is the deluge of Agæes, the most ancient of all the kings who governed Greece. Some writers consider this to have been a partial inundation, from a river of Attica; but Varro expressly says that it was from the sea, and Mr. Fabes seems to prove, from various authorities, (Disert. l. p. 180.) that this is no other than the great deluge.

The flood of Deucalion has also been considered partial by some authors; but we find Lucian expressly stating that it extended over the whole earth. It is singular that, in the Hindoo records, the Greeks (or Ionians), are called the subjects of Deucal-Yun, which is evidently Deucalion spelled in the Eastern fashion. This flood is represented by the Greeks, as sent from heaven to punish the sins of mankind; and Deucalion and Pyrrha only are saved, in an ark, with two of every animal; through some writers say that a few persons escaped on the tops of mountains. Pindar and Ovid assert that Deucalion was thus preserved, and omit the *larvaka* or ark entirely. A dove here figures prominently, being sent out as a spy, and returning to the ark again. Deucalion also lands upon a mountain, but that mountain is Parnassus.

Xenophon enumerates five deluges in all; but Plato evidently believed only one, and that one universal. Pliny also records a general deluge, and he is not the only Latin writer who so mentions it; Melas and others describe it as an "inundation of the world." The Koran is so much like a parody on the Old Testament, that we need not be surprised to find in it many details of Noah's history; but a great deal of absurd matter is, as usual, added to the truth, such as the wickedness of his son and of his infidel wife. I know not whether the old Popish Christmas plays were hence derived, which represented Noah's wife as "drinking with her gossips," and jesting upon her husband's call to enter the ark.

Among modern Pagans, we find varied legends of the same stupendous destruction, but we can always trace the national peculiarities interfering to alter the circumstances. Thus in Mexico, the preserved pair are painted as floating in the hallowed trunk of an *Ahaluete* tree; in Cuba and other places, they escape in a canoe; in Japan, a large island sinks to the bottom of the sea, with all the infidel inhabitants, and "a large quantity of porcelain ware": the king and his family only escaping, divinely warned, in a boat.

The North American Indians have many traditions of the flood, but have diversified the legend with beavers, musk-rats, Indian corn, rats, and others; while the South Sea Islanders have used dogs, canoes, pigs and fowls for the same purpose. In Mr. Sharon Turner's valuable Sacred History, (vol. ii. let. 15 to 18.) whence I have abridged some of the foregoing notices, my readers will find detailed and highly curious accounts of the Duvian traditions preserved by the various classical writers; of those prevalent among the ancient Egyptians, Babylonians, Medes, Syrians, Armenians, Persians and Indians; and of those still current with the Chinese, Parsees, Turks, Darfurians, Araucanians, Cholonians, Chiampanians, the various tribes of Mexico and Brazil, the South American nations, the Chilians, Peruvians, Guanans, the Iroquois, Arawak, Cree, Red River, and other Indians, the Kollouges, Californians, New Caledonians, Kamtschatkans, Otahetians, and the people of Hawaii, Eimeo, and Raiatea.

All these legends, however differing, (and they do differ widely,) as to the place, time and circumstances of the great flood, yet all concur in representing it as universal, and as a penal infliction of the Deity for the sins of mankind. They all save two or more persons from destruction, and most of them have a boat, or ark, a messenger dove, or other animal, and a mountain where the preserved beings land or remain.

This is indeed an invaluable and over-pondering mass of evidence, which the modern sceptic—(although he has declared, in the *Mémoires Géologiques* of Paris, that the idea of an universal deluge is not sustainable, but is totally absurd, and as such is and must be abandoned, even by the clergy,)—will labour in vain to remove or annihilate; and must for ever stand as an unconscionable and involuntary, but irrefragable testimony, borne by many-tongued Paganism, to the truth of the inspired word.

MOUNT LEBANON AND THE CEDARS.

Starting from Deir el Akhmar, at a quarter-past four in the morning, and ascending through woods of prickly oak and valonid, we reached, in three hours, the ruined village Ainnet, from which begin the steep ridges of Lebanon. All the trees ceased now, except a species of dwarf cedar, emitting a delicious fragrance, which replaced them, and continued, though diminishing in number, almost to the summit. The rocky slope of the mountain is covered with yellow, white, red, and pink flowers, affording delicious food to the bees of Lebanon; their honey is excellent. At eight, we came in sight of Lake Leman of the East, or Yemouh, as every one pronounced it, lying to the south, embosomed between the upper and lower ridges. An hour afterwards, we reached an immense wreath of snow, lying on the breast of the mountain, just below the summit; and from that summit, five minutes afterwards, what a prospect opened before us! Two vast ridges of Lebanon, curving westwards from the central spot where we stood, like the horns of a bent bow, or the wings of a theatre, run down towards the sea, breaking in their descent into a hundred minor hills, between which—unseen, unheard—and, though as deep and dark and jagged a chasm as ever yawned, the Kadisha, or Sacred River of Lebanon, rushes down to the Mediterranean,—the blue and boundless Mediterranean, which, far on the western horizon, meets and mingles with the sky.

Our eyes coming home again, after seeing over this noble view, we had leisure to observe a small group of trees, not larger, apparently, than a clump in an English park, at the very foot of the northern wing or horn of this grand natural theatre; these were the far-famed cedars. We were an hour and twenty minutes reaching them, the descent being very precipitous and difficult. As we entered the grove, the air was quite perfumed with their odour, the "swell of Lebanon," so celebrated by the pen of inspiration.

We halted under one of the largest trees, inscribed with De La Borde's name on one side, and De La Martini's on the other. But do not think that we were so sagacious enough to wound these glorious trees; there are few English names comparatively, I am

happy to say: I would as soon cut my name on the wall of a church.

Several generations of cedars, all growing promiscuously together, compose this beautiful grove. The younger are very numerous,—the second-rate would form a noble wood of themselves, were even the patriarchal dynasty quite extinct: one of them, by no means the largest, measured nineteen feet and a quarter in circumference, and, in repeated instances, two, three, and four large trunks spring from a single root; but they have all a fresher appearance than the patriarchs, and straighter stems—straight as young palm trees. Of the giants, there are seven standing very near each other, all on the same hill,—three more, a little farther on, nearly in a line with them,—and, in a second walk of discovery, after my companions had lain down to rest, I had the pleasure of detecting two others low down on the northern edge of the grove;—twelve therefore, in all, of which the ninth from the south is the smallest, but even that bears tokens of antiquity coeval with its brethren.

The stately bearing and graceful repose of the young cedars contrast singularly with the wild aspect and frantic attitude of the old ones, flinging abroad their knotted and muscular limbs like so many Laocœons, while others, broken off, lie rotting at their feet; but life is strong in them all,—they look as if they had been struggling for existence with evil spirits, and God had interposed and forbidden the war, that the trees he had planted might remain living witnesses to faithful men of that ancient "Glory of Lebanon,"—Lebanon, the emblem of the righteous,—which departed from her when Israel rejected Christ; her vines drooping her trees few, that a child may number them, she stands blighted, a type of the unbeliever! And blighted she must remain till her second spring, the day of renovation from the presence of the Lord, when, at the voice of God Israel shall spring anew to life; and the cedars and the vines, the olive of Carmel and the rose of Sharon, emblems of the moral graces of God, reflected in his people, shall revive in the wilderness, to "beautify the place of His sanctuary, to make the place of His feet glorious"—to swell the chorus of Universal Nature to the praise of the living God!

We had intended proceeding that evening for Paherré; but no, we could not resolve to leave those glorious trees, so soon,—the loveliest, the noblest, the holiest in the world. The tent was pitched, and we spent the rest of the day under their "shadowy shroud." Oh! what a church that grove is! Never did I think Solomon's song so beautiful, and that most noble chapter of Ezekiel, the thirty-first. I had read it on the heights of Syene, Egypt on my right hand, and Ethiopia on my left, with many other denunciations, how awfully fulfilled! of desolation against Puthors, and judgments upon No;—but this was the place to enjoy it; lying under one of those vast trees, looking up every now and then into its thick boughs, the little birds warbling, and a perpetual hum of insect life pervading the air with its drowsy melody. Eden is close by,—these are "the trees of Eden," "the choice and best of Lebanon";—these are the trees (there can be none nobler,) which Solomon spoke of, "from the cedar of Lebanon to the hyssop on the wall," the object of repeated allusion and comparison throughout the Bible,—the emblem of the righteous in David's sabbath hymn,—and, honour above honour,—the likeness of the countenance of the Son of God in the inspired Canticles of Solomon.—From "Letters on Egypt, Edom, and the Holy Land," by Lord Lindsay.

THE CHURCH IN NEW ZEALAND.

The Liturgy of the Church of England, as translated into the language of New Zealand, has been, next to the preaching of the Gospel and the use of the Holy Scriptures, one of the most efficacious means of Christian instruction.

It is so simple—expresses so well the wants,—both temporal and spiritual—of the people,—and, like the Bible, from whence a large part of it is derived, it so exactly meets every case, that it comes home to the experience, the heart, and the conscience; tends to awaken the unconverted; and is a source of comfort and consolation to the distressed sinner under his convictions, while the more advanced are edified by the spirituality of its petitions. My mind is more than ever convinced, from my ministerial experience in New Zealand, of the essential value of a Liturgical Service, to a people so uneducated, so unused to prayer, as the New Zealanders.

The introduction of this incomparable "form of sound words" among them might be noticed by a great variety of extracts from my journals: I shall content myself with the following, in reference to the administration of the Sacraments, and the solemnizing of marriage.

In the afternoon of September 26, 1830, I baptized Tana and Bangi, Waipua, and Anne, married natives,—and Wakahipi, and Waikari, unmarried. Their departure during the time of administering the ordinance was very solemn and pleasing; and the conduct of all the natives in the chapel was such as we could wish to see. Some of the baptized were affected to tears; and all were evidently under the influence of strong religious feeling.—May God of his infinite mercy grant, that this impression may remain! we look to Him for the blessing, and we feel assured that it will not be withheld.

In our Liturgy, as well as in Scripture, we are led to place our whole dependence upon a reconciled God, through a crucified Redeemer! Christ, and Christ alone, is there made the foundation of our hope of pardon, and of everlasting blessedness: and I believe that the sacred truths found in our Book of Common Prayer, which are constantly sounding in the ears and falling from the lips of the natives, have been one of the grand means of bringing them to their present state of mind.

Translated into the New Zealand language, our Liturgy is most strikingly beautiful. When any strange natives come to the chapel, and hear it, they say, "Ah! those are not native prayers; if we did as those persons pray for us to do, we should be very different from what we are: we should cast away all our sins: we should believe in their God, and be made like them in all their doings."

On the evening of Sunday, 8th June, 1834, I baptized 38 adults, and 16 native infants; the adults have been all of them, for many months, candidates for this Christian ordinance; and as this is the last Sabbath but one, which I shall in all probability spend, for a length of time in this part of the world, ("Bay of Islands,") I appointed this day for its administration.

The greater portion of those admitted this day are chiefs: one named *Atua-haere*, (that is, "the walking God,") is the great man of *Kaikohi*. He, and several of his slaves, from some of whom he first heard of the Gospel, stood side by side, as brethren; and all their distinction of rank was merged at that moment in the name of Christian. Not that his dependents will consent of their duty to their earthly master, in acknowledging a heavenly one; nor that they now think themselves his equals: such is not the design of the Gospel; it will place all ranks of men in their just relation, it will make servants obedient and faithful, and masters kind and tender, thus enabling every one to fulfil his relative duties in that station of life in which it has pleased God to call him. The chapel was crowded to excess: the attention of all was riveted during the whole service, and a solemn awe seemed to pervade every bosom, as though each one was saying to himself, "Surely the Lord is in this place!"

* From a late work on New Zealand, by the Rev. W. Yates, of the Church Missionary Society.

* From the Christian Lady's Magazine.

On the following Lord's day I felt that I could no longer delay admitting the *Kerbari* Christian natives to the Sacrament of the Lord's Supper. They had been candidates for many months, but I had deferred their admission from time to time, that I might be satisfied as to their walking consistently since their baptism. I, as well as their employers, had every reason to be satisfied with their conduct; and every cause to believe that they are Christians in heart and affection, as well as in profession. Previously to admitting them I delivered an address on the subject and nature of the ordinance, to which they all listened with breathless attention.

In the next fact which I shall mention, it will be seen that the celebration of one of our beautiful services was interrupted in a slight degree by the ruder usages of the natives. On the morning of the 19th Oct. 1830, I married my lad *Pahau* to *Rea*, a young female from the Pa of the *Ngai-te-wake*: the wedding was well furnished with guests; upwards of 300 strangers were present, and three or four times that number were outside the chapel, unable to gain admittance: all of them were feasted on the occasion. There was a little opposition to the wedding; but not till it was over, as is always the custom here. The bride's mother came to me, the preceding afternoon, and said she was well pleased in her heart that her daughter was going to be married to *Pahau*; but that she must be angry about it with her mouth in the presence of her tribe, lest the natives should come and take away all her possessions, and destroy her crops. This is customary upon all great occasions: if a chief meets with an accident, he is stripped of a mark of respect; if he marries a wife, he is to lose all his property; and this is done out of respect, not from disrespect, as it was once printed inadvertently in an official publication.

A chief would think himself slighted if his food and garments were not taken away from him upon many occasions. To prevent this, *Mauga*, the old mother, acted with policy. As I was returning therefore from church with the bride and bridegroom, she met the procession, and began to assail us all furiously. She put on a most terrific countenance, threw her garments about, and tore her hair like a fury; and said to me, "Ah! you white missionary, you are worse than the devil; you first make a slave of your son by redeeming him from his master, and then you marry him to my daughter, who is a lady! I will tear your eyes out! I will tear your eyes out!" The old woman, suiting the action to the word, feigned a scratch at my face; at the same time saying to me in an under tone, that it was "all mouth," and that she did not mean what she said. I told her I should stop her mouth with a blanket. "Ha! ha! ha!" she replied, "that is all I wanted. I only wanted to get a blanket, and therefore I made all this noise." The whole affair after this went off remarkably well; all seemed to enjoy themselves, and every one was satisfied.

As illustrative of the influence of our public religious services, I will only add the following account of an occasion which should be remembered by our missionary friends, for the signal instance of the Divine favour in averting the horrors of war:—

On the 8th August 1832, two sermons were preached to the Europeans, and two to the natives; the day having been set apart for the purpose of returning thanks to Almighty God for His great mercy, in bringing back the *Nga-pu-hi* in safety, without permitting them to effect their bloody purposes with respect to *Tauranga*. Many of the people who headed this expedition were present; and after the conclusion of the service, they said that they had all along attributed it to our prayers, and to the interference of our God, that they had not been able to effect any thing! they said, they felt themselves unnerved and unmanned; and their hearts, instead of swelling with bravery, turned round, jumped up, and sank down with fear!

It was a strange sight to behold the very persons who had been disappointed, listening to us, whilst returning thanks to God, in their own language, for having frustrated their purposes!

THE CHURCH.

COBOURG, SATURDAY, MARCH 28, 1840.

In concluding, last week, our report of "Perceval's Apology for the Apostolical Succession," we intended to have offered some accompanying remarks of our own, requesting the attention of our readers to the whole argument as thus ably and briefly set forth. This little work is a tribute, amongst many others which the "signs of the times" have called forth, from an able and devoted son of the Church in support of primitive truth and order, and to aid and direct the spirit of inquiry which, upon the important subject which the work itself embraces, is now abroad. Annexed to the work are several valuable Appendices; some of which we may hereafter transfer to our pages.

It must strike the reflecting Christian as somewhat strange that the principle for the maintenance of authority and the exercise of office within assigned and legitimate bounds, which is so positively recognized and so universally acted upon in the mere business of life, should, in so many cases, be wholly overlooked or utterly set at naught in the instance of the ministry of the Church. In the case of the administration of the civil laws of the country, individuals are not permitted, according to their mere discretion, to exercise the functions which pertain to them; but rules are laid down which must, in all cases, be adhered to, and without an obedience to which, we should, in attempting the discharge of those functions, be liable to pains and penalties. It may happen that the administrators of the laws are, in a given instance, unfaithful or incompetent, and that individuals exist in the community far better qualified, by moral principle and legal attainments, to fulfil their duties,—to redress individual wrongs and promote the general good,—but no person, however philanthropic, is permitted to undertake the discharge of those duties without subjecting himself to the established ordeal, and obtaining his authority from the legitimate and recognized source.

The case of the medical department is similar. An individual may, from taste or benevolence, enter upon the study and acquire a knowledge of medicine or surgery; but to exercise his skill—however pressing may be the need of his gratuitous and irregular services—without the usual authority, so far from procuring for him the gratitude of the community, will expose him to the penalty of the violated laws. If, in that department, he would be useful to his generation, he must receive his license from the quarter which the laws appoint; else, whatever may be his qualifications, he is legally incapacitated from the discharge of its duties.

We shall assume another parallel case. A British subject may be residing amongst a foreign people, and he may by possibility observe the honour of his Sovereign and the welfare of his country compromised by an unfaithful or incompetent ambassador. He may understand the true interests of his native land far better than the individual to whom the protection of those interests has been entrusted; but no act of his, without the formal sanction of his King, without a positive delegation of power, could be valid for the assertion of the violated dignity of his Sovereign or of the outraged honour and advantage of his country. All his loyalty, be it ever so fervent,—all his patriotism, however pure,—will avail not, unattended by a commission to act in his Sovereign's name,—without credentials which all can recognize as valid and undoubted.

It is strange, we repeat, that the principle which is so scrupulously adhered to in the exercise of mere worldly trusts, should be set aside and utterly disregarded in the performance of duties which concern the everlasting interests of men. In the cases we have adduced, restrictions are imposed and regulations for the assumption and discharge of particular duties are laid down, in order to guard against irregularities,—to prevent the intrusion

into such offices of incompetent persons,—to avoid the mischief which to the persons and estates of men would result from an indiscriminate permission to all, to undertake the discharge of those duties. It cannot but be admitted that, as a general rule, the same necessity exists for a settled standard of admission to its offices, in the case of the Christian ministry. For the exclusion of false teachers and the preservation of the truth, a similar rule—on every admitted principle of human prudence and wisdom—should be laid down. There should be an established and recognized depository of the power to convey the ministerial commission,—any assumption of which, unless so derived, should be regarded as irregular, unlawful and sinful.

Carelessly and complacently as many Christians, in the present times, may view these irregularities, we find from an appeal to the Word of God that a rule was laid down for the government of the Church, which would, if faithfully adhered to, entirely prevent an unauthorized and irresponsible assumption of the ministerial commission. The congregation of Israel, for example, were not allowed to frame their own rules in regard to the priesthood; but the manner of appointment and the mode of succession was specially revealed by Almighty God himself. That no intrusion into the office, as settled by the Divine command, was to be allowed, is sufficiently evident from the result of the attempt made by Korah, Dathan, and Abiram to introduce an innovation. The same principle was strictly acted upon, when the Old covenant was superseded by and merged into the New; for to suppose that this principle was set at naught or abrogated by the New dispensation, would be to assert, contrary to our Saviour's express declaration, that the Law had "passed away" and had not been "fulfilled."

But we need not dwell upon the details of an argument which, in a short compass, is so ably sustained in the work to which, in the commencement of this article, we have alluded. It is evident, beyond the power of contradiction, that in the Christian Church a rule was laid down for the appointment and the perpetuation of "ambassadors of Christ" and "stewards of the mysteries of God;" and that, in scarce a solitary instance, do we find that rule departed from for the first 1500 years of its history.

In the question of Episcopacy is necessarily involved the doctrine, against which so many of the wayward, the thoughtless and the ignorant are directing their "railing accusations,"—the doctrine of the "Apostolical Succession." We may be pleased and edified by the contemplation of a Church, built upon the Apostolical model—with its triple priesthood of Bishops, Priests and Deacons,—but if we discover that this Church is defective in the derivation of the authority upon which its Ministry acts, the beauty and the comfort of the picture vanishes at once. We must be sure that the individual, or the individuals, who exercise the office of a Bishop in the Church of God, have derived their authority from those who were duly commissioned to impart it, or their authority goes for naught: it is not apostolically, not divinely conferred; and is, therefore, nothing more or less than an usurpation. And in regarding the derivation of this commission, the doctrine of a "Succession" is, we repeat, necessarily involved: if we abandon that belief, we abandon the only test for ascertaining the validity of the commission. The power of any Bishop who now lays hands upon another, must be falsely derived and improperly exercised, which has not proceeded in a continuous line from the very days of the Apostles. If, in some churches, this continuous line cannot be traced up, link by link, to the Apostles' days, there are multitudes of churches—with the Episcopal government—in which it can be so traced. In almost every diocese in England and Ireland, that chain of succession can be adduced, in a manner as clear and undoubted as the line of descent from any of the Sovereigns of Europe. But supposing that from the loss of records, or other causes, it could not be so traced: the opponents of the principle, in order to destroy its validity and support their own position, would be obliged to point out the time at which such a succession can be demonstrated to have stopped. In no instance, touching the National Church of England or Ireland, can such a break in the line of succession be pointed out; so that, even if no record of its continuity existed, the presumption would be that it never was broken.—Should any body of Christians upon earth, who build their ecclesiastical structure upon the presbyterian model, be able to point to a line of presbyters who exercised the power of ordination since the Apostles' days, or even if it could be so far traced up that it was lost in the uncertainty of distant time, the features of the case, as respects them, would be materially changed. We should be bound to give credit to antecedent probability, where we could advance nothing in positive disproof. But it is not possible to adduce a single instance of that form of government, in which the exercise of the power to confer the ministerial commission will not, when traced up, stop with an individual or individuals who never received the authority to confer that commission, but whose power in the ministry was limited to that of preaching the Word of God and administering the Sacraments. The line of their succession will be found to terminate with those who never received authority to "lay hands" upon others; and consequently their assumption of that authority, in whatsoever instance made, cannot but be deemed irregular, unlawful, and an usurpation.

It were enough, we contend, to assume this position touching the Ministry, simply because we have not in the Word of God the shadow of a justification for departing from the constitution of the Church as originally established, and because the Scriptures are full of warnings against such a departure from specific ordinances and divine appointments. But we have a practical inducement for dwelling upon this feature of the case,—as the question in which is mainly involved the restoration of CHRISTIAN UNITY. The various theories promulgated for the accomplishment of this happy and glorious end, separate from the restoration of one uniform government and discipline, will end in vanity because based in error. There cannot be a union of Churches or of Christians, until the original platform of the Church, as constituted by Christ and his Apostles, be universally restored,—until, as in the primitive days, all "continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." That, it is our humble persuasion, is the only bond of union; and this restored, we should, in looking round upon the churches of Christendom, discern them in general features, in one grand cementing principle the same.

Nec diversa tamen; qualem esse decet sororum,—with the same visible and recognized mark of sisterhood; resting for their spiritual vitality upon the same Lord,—upon Him who of the holy and imperishable fabric is the "chief corner-stone."

We ventured, two or three weeks ago, to express our doubts as to the accuracy of the statements given by the Editor of the *Christian Guardian*, in accounting for the secession from the Methodist ministry of several individuals to whom we then alluded. We hazarded this doubt, as well from the manifestation, on more than one occasion, of very serious inaccuracies of statement on the part of that editor,—cases in which the denial or refutation offered by ourselves was received, as was becoming, with the respect of silence,—as from a belief that

the individuals in question were entitled to quite as much respect, until guilt was proven, as the editor of the *Guardian* himself. And in expressing our doubt of the exact truth of his assertions touching those individuals, we felt very sure that explanations would be offered which would support us in our opinion that the allegations brought forward by the *Guardian* were made rather from a spirit of personal dissatisfaction, than from any sudden concern or anxiety for the purity of the Church into which they have been admitted, or for whose ministry they are preparing. According to this anticipation, we are furnished already with a very satisfactory refutation of those charges in the first and third out of the four instances adduced by him, as well as with a few remarks on another cited case where his editorial honesty and ingenuousness do not stand out in any new or brighter relief. The individual alluded to under the second head, will perhaps not feel it necessary to notice an attack in which no moral delinquency is involved: the fourth person assailed is, we have reason to believe, preparing a full refutation. But that our readers may properly understand the nature of the charges made against those individuals respectively, we shall place before them the exact words of the *Guardian*.—

"1. In the first case, the individual had been a Roman Catholic from his birth up to manhood; he then left the Church of Rome, and joined the 'Canadian Wesleyans,' and became a Preacher amongst them; about four years afterwards, he expressed to the writer of these remarks very conscientious scruples as to the scriptural character of the polity of the body to which he belonged, and made very earnest application to be received into the Conference of the Wesleyan Methodist Church; he was at length received a year on trial, and subsequently admitted; about four years afterwards he became scrupulous as to the polity of the Wesleyan Methodist Church; got his year's salary paid in advance, to meet an asserted exigency, and within a week seceded; leaving the body under such circumstances, in several respects, as to induce the District Meeting, and afterwards the Conference, to which he was a member to record upon their Journals (although we withheld it from the columns of the *Guardian*) that he had withdrawn 'under very dishonourable circumstances.'"

"2. In regard to the second case, the individual, a few months before his secession, addressed a communication to the Editor of the *Guardian* for publication, the object and burden of which was, to prove that the Methodists were as much bound in duty to separate from the Church of England on account of its corruptions, as the Church of England was bound to separate from the Church of Rome at the period of Reformation. His position was so extreme, and his statements and allusions so offensive, that we declined publishing it; in consequence of which a difference took place between the author and us, that resulted in his writing against us, and in favor of the Church of England, and ultimately, after having received disciplinary censure for his conduct, and his seceding from the Methodist Church. His anti-church communication is, however, still in our office. We are happy to be able to add, that the individual here referred to, has, as far as we know, conducted himself in an inoffensive manner since his secession.

"3. In regard to the third case, the individual had contracted debts to various individuals, and at the Methodist Book Room to the amount of more than £60, without paying a farthing; he was at length pressed to make payment; communications had been received from the Superintendent of his circuit in the old country, representing that he had left his native land under complaint in relation to pecuniary transactions; an investigation was ordered by the Conference; during this interval he applied and was admitted as a candidate for orders in the Church of England, and therefore seceded from the Methodist Church.

"4. In regard to the fourth case, a few months before the secession took place, the individual addressed us a communication (which is still in our possession) against the Church of England; so harsh and virulent that we withheld it from our readers; subsequently circumstances transpired relative to a matrimonial engagement which required the prompt and decided interposition of the authorities of the Church. Application and admission as a candidate for orders in the Church of England ensued in a few days."

COMMUNICATIONS.

To the Editor of the Church.

Barton, March 16, 1840.

SIR—This is the first time in which I have had occasion to trespass upon the columns of your paper; and I hope it may be the last upon such subject at least as the present. In the *Christian Guardian* of the 4th inst., under the head of "Secession of Ministers from the Methodist Church to the Church of England," the editor charges me with having "got a year's salary paid in advance to meet an asserted exigency, and within a week seceded;"—evidently with the intention to leave the impression on the public mind that this was the reason for which I left the Methodist body.

I know not how far this statement may have been circulated already to my injury, *secretly*; but I am glad that I have now an opportunity of meeting it *publicly*, and of giving my reasons, in few words, for withdrawing from that Society. In the first place, with respect to my receiving "a year's salary in advance," the editor of the *Guardian* must be aware that such a thing has scarcely, if ever, occurred in the annals of Methodism, that a Preacher should receive his year's salary in advance. In the next place he must also be aware that I remained in Cornwall nearly three quarters of a year, as Missionary in that place, before leaving or "seceding" from the connexion. If I received my year's salary within one week of my "secession," then I must have been more than eight months without enjoying any part of it. This is receiving "a year's salary in advance."

The circumstances of the case are as follows:—At the Conference held in Kingston in June 1838, I was appointed as Missionary to Cornwall. The first money I received was £10, which merely paid my travelling expenses. The Preachers are always allowed these expenses in addition to their salary; and it is generally the first thing paid. Instead of receiving my quarter's salary when due, I did not receive a farthing of it for four months, and then only 45s. Mr. Stinson, from whom I received my stipend (and who was always kind), apologized for not sending it sooner, and the full amount. About six weeks after this, I received a letter from Mr. Stinson, stating that he had paid a person in Toronto, a Mr. P.—, something more than £20 for me, and requested me in the same letter to draw upon him for a further sum of £25, which I did. The next payment I received was in the latter end of January 1839, when Mr. Stinson was at my residence, which left me then something in his debt,—not more, however, than a few pounds; and at all events not sufficient to meet the remainder of my year's salary. A short time after this I took my leave of Methodism.

But the following letters addressed to the same Reverend Joseph Stinson, President of the Conference and Superintendent of Wesleyan Missions in Upper Canada, to which I have never received any reply, will show what were my reasons for leaving that society; and the christian public can judge how far Mr. Ryerson was justifiable in making the assertion that I received "a year's salary in advance, and within a week seceded."

Brockville, March 8th, 1839.
My dear Sir,—I have received yours of the 25th ultimo, forwarded to this place, and I now avail myself of the opportunity to answer it, to state my views more fully on the step I have taken. But before entering upon this point, allow me to say that up to the very night in which I took my departure from the congregation in Cornwall, I have neither said or done any thing prejudicial to the interests of Wesleyan Methodism, as my own conscience (to which you refer) and the congregation there will fully testify; but on the contrary I have tried, to the utmost of my power, to further its interest in every way. Allow me also to say, that there is not an individual in the Conference against whom I have the slightest ill-will, but love them as I always did. I have not, as you are aware, approved of the course the Editor of the *Guardian* has taken,—I mean as to the manner of his conducting the paper.

My mind has undergone no change whatever with respect to the doctrines of the Methodist Society, as I always understood and believed them to be in accordance with those of the Church. I could not of course complain of the manner in which you had paid my salary, as you paid even more than it amounted to.—The question may be asked then, what caused me to take the step I did. It was simply this. Sometime last summer, I heard a sermon delivered by the Rev. Mr. Archbold, on the subject of schism, which at first greatly displeased me, as I thought it was partly levelled at me, and at the Methodist society. However, in the course of time, it caused me to think upon the subject, and upon that of ordination; and from my own reasoning, and some little I read at the time, I came to the conclusion that there must

be a valid ordination in order to a right and correct call to the ministry. I felt I had not that; and that it was only to be found among those who had the Apostolical Succession,—which I now believe the Church has.

At the time when you were at my place, my mind was in some trouble on this point, but I thought that before Conference it might wear away. If not, I would state my views and request to be dropped. This was the reason of my not acquainting you on the matter at the time; viz., my mind not being fully made up on the subject. However, I became more and more troubled, until I came to the conclusion that an Episcopal Ordination was absolutely necessary. The very day I came to this conclusion I wrote to you; and having but one sheet of paper in the house, I wrote on half of it to you, and on half to the Chairman of the District, acquainting you both with my determination.

My mind having undergone this change, I thought it would be sinful in me to continue preaching until Conference; besides it would be at the expense of the Missionary Society. You must consider I did not leave a Society destitute, for there was none,—though I tried several times to form a class, and did even the very week previous to your visiting us. I wrote to the preacher next me, requesting him to supply the appointment which I vacated. However, let me try to vindicate myself as I may. I know that you and the Brethren will think hard of me; but I have not left you out of ill-will, and I hope I shall never become an enemy. I would wish, if it were consistent, not to have my name on the minutes as withdrawn, but to die dropt.

I am, &c. J. FLANAGAN.

Rev. Joseph Stinson, President of the Wesleyan Methodist Conference in Canada.

Brockville, May 21st, 1839.

My dear Sir,—I have been expecting a letter from you every day for the last two months. In my last, in answer to yours of the 25th of February, I furnished you with the information you required respecting my travelling expenses, house-rent, &c. &c., and the cause of the step I had taken. I have had by me since that time money wholly for the purpose of repaying you what I had received over my due. I expected you would have answered me immediately and mention the sum I was owing you, or the committee; and therefore prepared myself to meet it at that time. You would do me a favour by letting me know what I have received over my salary, so that I may send it to you; for I find it no easy matter to keep money, especially when there are a number of wants. You, doubtless, remember that I some time ago sent a blank note to Mr. P.—, of Toronto, to be thrown into the bank in that place, for the sum of twenty-five pounds currency, and requested you to become one of the indorsers; but you, preferring to pay the amount of my account with Mr. P., did not let the note be thrown in, but took it yourself. You will have the kindness to transmit me that blank note lest it should fall into the hands of some person that might do mischief with it. If the note is destroyed, of course I cannot expect it; your word for this will be sufficient, otherwise I will expect it previous to my paying you any thing. I have not heard a word about you or the Provincial papers, lest they should interfere with my studies, which is the reason I have heard nothing how you are getting along. Still I would be glad to hear of you, and Mr. Harvard, and of your individual prospects. But it is still my impression that neither yourself, or any real Wesleyan Methodist, will be happy or comfortable with the Canadian Brethren. Surely you must confess that the *Guardian* has been a curse to the Society, and to the cause of religion, since it came into the hands of its last Editor; but I have not seen it since I left Cornwall, with the exception of once that I barely saw the paper, and it may have greatly improved. While the Conference continue to be of Mr. Ryerson's way of thinking, I think the cause of true Wesleyanism will suffer. I have been anxious to hear whether Mr. Aldis is expected out for your next Conference; surely if he comes, he will put a veto on every thing like radicalism in the Conference. But it is not likely he will come. It remains for you then to gain the good-will of all who really love your Wesleyanism, by taking a decided stand against such sentiments as have been promulgated by the *Guardian*, since it came into the hands of its present editor.

I am happy in the step I have taken, as I have the Ministry still in view. I still believe a valid ordination necessary to a right call to the Ministry, and that this ordination can come only through a regular Episcopacy.

Remember me kindly to Mr. Harvard (if he is at Conference), Mr. Evans—both to Mr. Evans's. Tell Mr. Harvard that the notice which came to me of your next Conference, being in Cornwall on such a night, did not reach me until the Monday after the appointment was to have been given out, and that I rode 52 miles the day he was expected there in order to see him; but he had left in the stage about half an hour before I got home. I regretted I had not seen him. I have no doubt but my name will be treated with a cruel and barbarous severity by some in the Conference, but I care not; for Mr. Harvard, Mr. E. & J. Evans, and yourself, and all that are really and truly Wesleyan, I hope to entertain a kindly feeling while I live. I would say, remember me to Mr. and Mrs. S. of Toronto, &c.
Yours, &c. J. FLANAGAN.

Rev. Joseph Stinson, President of the Wesleyan Conference of U. Canada.

Let the above letters supply their own comment. I have now only one or two remarks more to make. One is respecting the two other instances of "secession," mentioned by Mr. Ryerson, "which have occurred of late years," in addition to the four which have taken place within the last twelve months.

It is true the Editor of the *Guardian* does not state whether they occurred in this or in another country; the object, however, is the same,—to injure the Church in this Province. There was a young man who came to this country a few years ago from the United States, who had received a classical education, and who "travelled a number of months as an itinerant Preacher, under the direction of a Chairman of a District;" but instead of "being sent home for the want of being competent," he became convinced of the invalidity of Methodistic ordination,—went home—[that is, to the United States]—studied for the Church—was received as a Candidate for Holy Orders, by one of the Bishops of the Protestant Episcopal Church,—was ordained, and is now a Missionary in one of the Western States! His name is to be found in the Churchman's Almanac for 1840.

The "other instance,"—if it be the one alluded to,—was a young man from Kingston, of whose "talents and qualifications" Mr. Ryerson had a right to know something, as he was most popular in that town,—perhaps as much so as any preacher they ever had in it; and Mr. Ryerson, the Editor of the *Guardian*, has been stationed there. He was sent as a Missionary to the Lower Province, and though still "a candidate as a four years' probationer," left the Methodist Society, joined the Church, studied for his Ministry, was admitted as a candidate for Orders, was subsequently ordained, and is now stationed in that Province.

These may not be the "two other instances" alluded to by Mr. R. If they are not, he will please correct me; but if they are, how strangely has he represented their cases! The two young men are at a distance, and may never have an opportunity of seeing the *Guardian*; otherwise, I should not have noticed the accusation against them.

I must next remark upon what Mr. Ryerson says about their Preachers' salaries. "In the Methodist Ministry," says he, "no man is allowed more than the limited salary stated in the discipline of the church." Mr. R. has forgotten to mention what that salary is: the object of the remark is to convey the idea that their allowance is very small, and that their people are taught to believe; while it is carefully stated that others—Clergymen of the Church particularly—are allowed enormous salaries; and that the reason why men are "induced to change their ecclesiastical relations," or to leave the Methodists and join the Church, is because they can better their temporal circumstances. It is true Mr. R. has endeavoured to soften the force of this expression by saying, "he does not wish to be understood to apply these remarks to any one who might, from a sense of duty, irrespective of any worldly or selfish considerations, be induced to change;" yet he does not apply this latter remark to any of the "four" or six cases already alluded to,—as if they did not act from such disinterested motives!

I am far from thinking that Methodist Ministers get too much, or even ought to support them; yet I think it unfair to represent their situations so near akin to beggary, while Clergymen of the Church are said to have so much. Mr. Ryerson has referred us to the discipline, without stating what the discipline says. He is well aware that not one Churchman in a hundred, or perhaps in a thousand, possesses that discipline; and many of his own people do not understand it. But what does the discipline allow them? Under the head of "Temporal Economy," section 4, page 130, "Of the Allowance to the Ministers and Preachers, and to their Wives, Widows, and Children,"—

"1. The Annual Allowance of the Travelling Preachers shall be one hundred dollars, and their travelling expenses.

"2. The annual allowance of the wives of travelling Preachers shall be one hundred dollars.

"3. Each child of a travelling Preacher shall be allowed sixteen dollars annually, to the age of seven years; and twenty four dollars annually from the age of seven to fourteen years; and those preachers whose wives are dead shall be allowed for each child annually a sum sufficient to pay the board of such child or children, during the above term of years."

Then under section 5, page 136,—"It shall be the duty of the said Committee (mentioned on page 135), or one appointed for that purpose, who shall be members of our church, to make an estimate of the amount necessary to furnish fuel and table expenses (that is board) for the family or families of Preachers stationed with them, and the stewards shall provide, by such means as they may devise, to meet such expenses, in money or otherwise." They are also allowed for horse-keeping, which comes under the head of "travelling expenses."

Now to put the whole into form, the following may be considered the average salary of a married Preacher annually:—
Preacher's salary, - - - - - 25 0 0
Wife's do., - - - - - 25 0 0
Travelling expenses one year with another, - 10 0 0
Allowing on an average 2 children to each Family, 10 0 0
Table expenses [this item is regulated by the Committee according to the size of each family], on an average we may say, - - - - - 50 0 0
Horse rent, if there is no parsonage, about - 20 0 0
Fuel on an average, at least - - - - - 6 0 0
Keeping of Horse [I have not included this in travelling expenses], - - - - - 6 0 0
£152 0 0

Besides the above, each Preacher, married or single, has an interest in the "Book Concern,"—that is, they are allowed so much per cent on all books they sell; then a discount on all they purchase for their own use. If they become superannuated, or supernumerary, they are still supported; and when they die their widows and children are allowed a salary. All this I was aware of when I left the Society, during my continuance in which I was in the receipt of a married Preacher's salary. I know that as to temporal matters I could do as well, if not better, among the Methodists than in the Church. But I felt that I durst no longer preach, or administer the Sacraments, without being duly and properly ordained. And though I had been ordained as a Methodist Preacher, yet I could not cease from thinking and asking,—*who ordained the man that ordained me; who gave him the authority? Was it a Conference of Preachers; and English Preachers too? Yes; the English Conference appointed him as President of the Conference in this Province;—perhaps set him apart by imposition of hands for the work. But who gave them the right to ordain? Trace it to its fountain,—was Mr. Wesley any thing more than a Presbyter in the Church? And when was it known that a Presbyter ordained previous to the introduction of dissent? In this way I became convinced that I had no right to preach, having never received Episcopal ordination. Besides, I wondered why it was that the Methodists in this country did away with two orders in their Ministry, when some years ago they had three!—Now they have but one, viz, that of "Minister." I reasoned in my own mind, had they a right to do so? could the Conference deliberately do away with the orders of Bishops, Priests, and Deacons, and institute that of "Minister" in its stead? It is true they never had a valid Episcopacy, though they were called Episcopal Methodists, and had the three orders among them: still the doing away with two orders had the effect, together with other matters, of making me reflect upon the subject. And the consequence of my reflection was, that I came to the conviction with that of Ignatius, that "without BISHOPS, PRIESTS, and DEACONS, there is no Church." Hence the step that I have taken.—Even Mr. Wesley himself seems to have believed not only in the three orders of ministers, but also in the "Apostolical succession." The following letter written to Mr. Hall, who wished Mr. Wesley and his brother to leave the Church, will show in what light he viewed these subjects. "Having received a long letter from Mr. Hall, earnestly pressing my brother and me to renounce the Church of England (for not complying with which advice he soon renounced us), I wrote him as follows:—*

"Dear Brother,
"Now you act the part of a friend. It has been long our desire that you would speak freely. And we will do the same.—What we know not yet, may God reveal to us! You think first, that we undertake to defend some things, which are not defensible by the Word of God. You instance in three: on each of which we will explain ourselves as clearly as we can.

"1. That the validity of our Ministry depends on a succession supposed to be from the Apostles, and a commission derived from the Pope of Rome, and his successors or dependants.
"We believe it would not be right for us to administer either Baptism or the Lord's Supper, unless we had a commission so to do from those Bishops whom we apprehend to be in a succession from the Apostles. And yet we allow these Bishops are the successors of those who are dependent on the Bishop of Rome. But we would be glad to know 'on what reasons you believe this to be inconsistent with the Word of God?'

"That there is an outward priesthood, and consequently an outward sacrifice, ordained and offered by the Bishop of Rome, and his successors or dependants, in the Church of England, as Vicars and Viceregents of Christ.
"We believe there is, and always was, in every Christian Church (whether dependent on the Bishop of Rome or not), an outward priesthood ordained by Jesus Christ, and an outward sacrifice offered therein by men authorized to act as ambassadors of Christ, and stewards of the mysteries of God.

"On what grounds do you believe that Christ has abolished that priesthood or sacrifice?
"3. That this Papal Hierarchy and Prelacy which still continues in the Church of England, is of Apostolical institution, and authorized thereby, though used by the unwritten word.

"We believe that the threefold order of Ministers (which you seem to mean by Papal Hierarchy and Prelacy), is not only authorized by its Apostolical institution, but also by the written word.—[Mr. Wesley's Works, Printed at the Conference Office, 14 City Road, by John Jones, Agent, London, 1809, Vol. 2nd, page 329.]

In answer to the above, it may be said that Mr. Wesley afterwards became convinced, by reading Lord King's account of the Primitive Church, that Bishops and Presbyters were one order.—In the same Vol., page 332, we have Mr. Wesley's own words on that point:—"Monday, 20. I set out for Bristol. On the road I read over Lord King's account of the Primitive Church. In spite of the vehement prejudice of my education, I was ready to believe that this was a fair and impartial draught. But if so, it would follow that Bishops and Presbyters are (essentially) of one order; and that originally every Christian congregation was a Church independent on all others." He does not here admit to be convinced that it was so. In conclusion I have only to say, that this is the first time I have published any thing that may appear to be against the *Guardian*, or its Editor, or the Methodists, since I left that connexion; nor would I now have taken up the pen, had not Mr. Ryerson in his "attack" upon my character necessarily compelled me.

I have the honour to be, Rev. Sir,
Your obedient Servant,
J. FLANAGAN.

To the Editor of the Christian Guardian.

Brockville, March 12th, 1840.
SIR,—Although I had remarked to an eminent minister in your body, about the time of my withdrawal from it, that I might expect much calumny and reproach on account of the step I was about to take, yet I must confess to have been surprised, when I heard that some gross and unprovoked misrepresentations, in regard to my secession from the Methodist body, had appeared in the *Guardian* of the 4th inst. Although my name had not been mentioned, yet having been the third who has withdrawn from the Wesleyans within the last twelve months, it appears very certain that I am the individual to whom you refer. Respecting those ungenerous insinuations, I beg to make the following observations.—In the first place you remark, "the individual had contracted debts to various individuals, and to the Methodist Book-

Room to the amount of more than £60, without paying a farthing. That I had opened an account at the Book-room, I do not attempt to deny; it being in strict accordance with an arrangement which you mention, whereby your preachers are enabled to purchase books on credit, and at a reduced price; and that I had not settled that account at the Conference you refer to, is also true. (Nor is it marvellous that I should have been unable to do so, when my salary had always fallen so far short of the stipulated sum.) But that I had not paid a farthing is wholly untrue, having made remittances at different times, as the books in your office ought to testify. In the second place you say, "communications had been received from the Superintendent of his circuit in the old country, representing that he had left his native land under complaint in relation to pecuniary transactions: an investigation was ordered," &c. That some communication was received I believe to be true, and also an investigation ordered; the result of which, as brought before the Conference, was, that the reports which had been communicated were without the slightest foundation, and that, consequently, there could be no cause for any further disciplinary proceedings. Accordingly, I was forthwith appointed assistant minister in the Wesleyan Society at Bradford, in connection with Mr. Ephraim Evans and Mr. T. Beville, where for several months I laboured with satisfaction to all connected with me, as far as it was possible to ascertain, and without the slightest complaint ever having arisen. As previous to the Conference in June, I had instituted an enquiry into the claims which the Methodist and other Presbyterian sects possessed, to be the Church of Christ, so subsequently to this I pressed my inquiry still further; to which I was not a little excited by the principles which had been introduced, and were gaining ground in the society to which I then belonged. After the lapse of several months, having maturely and prayerfully deliberated on the subject, I signified to Mr. E. Evans my withdrawal from the Wesleyan body; not, however, without repeated solicitations, both from that gentleman and my other colleague (whose behaviour on the occasion was most honourable), to remain in my relation to their Society. I may, however, have made these remarks unnecessarily,—for it must appear to the most casual observer most unreasonable, that if any real cause of complaint did exist, I should be suffered to labour in a ministerial capacity for two whole years, without the slightest objection having been raised in regard to my moral or religious character; and that after these charges had been preferred, I should as before, be recognised and appointed as one of your ministers. You represent the Methodists as being incessantly watchful over their ministers; and if this be the case, how is it to be accounted for, that persons should be suffered to remain as ministers unmolested, and to be pressed to remain so, until the very hour of their withdrawal,—and immediately after, that their characters should be blackened, and every means employed to blast their reputation.

Were I disposed to lay myself open to the censure of Holy Scripture, and impute improper and unholily motives to others, I might easily show that those which have influenced you in these glaring misrepresentations, have been employed in order to deter others from acting according to the dictates of their own conscience, and the Word of God. Be this as it may, "my witness is in heaven, and my record is on high," and I leave the consideration of motives to that day, "when the secrets of all hearts shall be disclosed."

Thus have I given a plain statement of facts, not for your own information (for you must have known them all previous), but that they may be laid before your readers, many of whom are personally acquainted with me, and that they may judge of the equity or honour by which you have been influenced in bringing me before the public.

I remain,
Yours, &c.
A. S. NEWBURY.

We are called upon to encounter in the prosecution of our ministerial duties.

On the following morning, (the 13th) at 11 o'clock we repaired to the Church, a neat little edifice distant about half a mile from the Parsonage, where we found a large and respectable congregation assembled. The Prayers were read by the Rev. Abraham Nelles; and a useful sermon from the 1st Epistle to Timothy, 1st Chap. and 11th verse,—"the glorious Gospel of the blessed God"—was preached by the Rev. John Flanagan, which was listened to with much apparent interest and attention by the congregation at large. In the evening Divine Service was performed in the School-house since, when a very impressive sermon was preached by the Rev. Benjamin Cronyn, to a large and attentive congregation.

The next Meeting of the Society was appointed to be held (D. V.) at the residence of the Rev. J. Gamble Geddes, Rector of Hamilton, on Wednesday, the 13th of May next.

I remain, Rev. Sir,
Your humble Servant,
A MEMBER.

ADDRESS
To the Hon. and Right Reverend the Lord Bishop of Toronto
D. D. L. L. D., &c. &c. &c.

May it please your Lordship:

We, the Members of the Western Clerical Society, beg leave to avail ourselves of this our first meeting since your Lordship's assumption of the Episcopal office, to convey to your Lordship the expression of the sincere gratification we experience in witnessing your arrival amongst us, invested with the high and holy authority of a Bishop in the Church of God.

The great increase in the number of clergymen and congregations in every part of this Province, has long since rendered the ministrations of a Bishop indispensable to the efficiency of the Church in Upper Canada, and we are thankful that one so well qualified has been chosen to supply the deficiency which has been so generally felt and lamented. While we regret the ill-judged economy which actuated her Majesty's Government in declining to make a permanent provision for the support of this Bishops, we cannot but indulge the hope, that they may speedily discern the propriety of adopting a more liberal and equitable policy in regard to the Church in this Colony. In the mean time, we rejoice that your Lordship has not been deterred by the great personal sacrifice which was required, for assuming the high responsibility and arduous labours of the Episcopal charge, and we feel persuaded that every candid mind will recognize in this proceeding, that disinterestedness of spirit so appropriate to the character of one to whom has been committed in the Providence of God the oversight of the flock of Christ.

We are not ignorant of the anxieties which must always attend the discharge of the Episcopal functions; we know the many causes which conspire to produce difficulties in Upper Canada, and to render them peculiarly embarrassing; but we trust that needful guidance and support will ever be vouchsafed from above, and be richly bestowed upon your Lordship by the Father of Lights and God of all wisdom and grace. As regards ourselves, we pray you to rely on our active, dutiful, and affectionate co-operation, with all your Lordship's efforts for the furtherance of that great object so dear to our hearts,—the advancement of pure religion under the ministrations of our holy Catholic and Apostolic Church. And especially do we assure your Lordship, that in our approach to the throne of grace our prayers shall continually ascend for the welfare of our Zion, and for a blessing upon him who presides over its interests in this portion of the vineyard of our Lord.

In behalf of the Western Clerical Society,
(Signed) FRANCIS EVANS, Chairman.
WILLIAM McMURRAY, Acting Sec'y.

Woodhouse Rectory, Feb. 12th, 1840.

REPLY.

My Reverend Brethren,

I receive with affectionate acknowledgments this expression of your sincere gratification at my arrival amongst you, invested with the holy authority of Bishop in the Church of God.

The propriety of dividing the Diocese of Quebec into two separate Sees respectively commensurate with the Provinces of Upper and Lower Canada, was favourably entertained many years ago, but was from various circumstances delayed, till it became, from the rapidly increasing number of the Clergy and their flocks, matter of necessity.

In respect to temporal provision for the support of the new See, it has been postponed for a time in the hope, that the Church property would be so adjusted, as to meet this as well as the other expenses incident to the regular celebration of public worship throughout every part of the Province.

For the satisfaction you so kindly express at my appointment over this Diocese, my best thanks are due, and I can say with truth, that enlightenment had no weight in my decision; for agreeing with you that the interests of the Church were suffering from the want of Episcopal superintendence, I considered it my duty to accept the office without any present addition whatever to my income.

Not that I was insensible to the propriety as well as necessity of an adequate provision for the decent support of the Episcopal office in this rising Colony;—since it is requisite, that he who fills it should take an active and leading part in all charities both temporal and spiritual, and is otherwise exposed to a serious increase of expense; but it was not a sufficient reason to hold back, when I might, with the blessing of God, accelerate the removal of many difficulties under which the Church was labouring, and promote in no small degree her salutary principles, throughout the Colony.

Most truly do you state, that the Episcopal functions, which are of the most important and sacred character, can never be discharged without many anxieties, and that in this Diocese, they are at this time attended with peculiar embarrassment; but let us hope, that many of these are of a transient nature, and will soon pass away,—and in the mean time, let us earnestly pray, that needful guidance and support may be vouchsafed me from above, in all the difficulties which I may have to encounter.

Nor can I for a moment doubt the most happy results from our labours, when I feel myself so universally supported by the warm and vigorous co-operation of my clergy in all my efforts for the furtherance of that great object, so dear to our hearts,—the advancement of pure religion under the ministrations of our holy Catholic and apostolic Church.

My heart is grateful for your kind assurance, that in your approaches to the throne of grace your prayers will continually ascend for the welfare of our Zion, and for a blessing on me, however unworthy, to whom it is given by divine Providence, to preside over its interests in this portion of the vineyard of our Lord.

(Signed) JOHN TORONTO.

Toronto, 7th March, 1840.

WESTERN CLERICAL SOCIETY.
To the Editor of the Church.

Rev. and dear Sir,—Would you have the kindness to give the following brief notice of the late Meeting of the Western Clerical Society, an insertion in your columns, at your earliest convenience.

This Society held its last Session according to appointment at the house of the Rev. Francis Evans, the respected Rector of Woodhouse, on the 12th and 13th ultimo.

The Meeting, although not numerously attended, in consequence of many of the Brethren having been detained in their respective Missions by various calls of duty, was nevertheless one of particular harmony, interest, and I trust profit, to all those who were permitted to enjoy its privileges.

The following Members were present,—viz. the Rev. Francis Evans, Rector of Woodhouse; Benjamin Cronyn, M. A. Rector of London; Henry J. Grasset, B. A., Chaplain to the Lord Bishop of Toronto; Abraham Nelles, Missionary to the Mohawk Indians on the Grand River; George Salmon, Master of the District School at Simcoe; William Morse, Missionary at Paris; William McMurray, Minister in charge of Ancaster and Dundas; and John Flanagan, Missionary at Barton.

The first day's Session having been opened at the appointed hour by a selection of Prayers from the Liturgy, the office for the ordering of Priests was read by the Chairman in accordance with a standing rule of the Society; after which, many edifying remarks were made upon it connected with Ministerial duty. The remainder of the morning was occupied with a highly interesting and profitable discussion upon a portion of the 8th Chapter of St. Paul's Epistle to the Romans, during the progress of which I was very much gratified to perceive so pleasing a coincidence of opinion amongst the Brethren, upon this most consolatory portion of Divine truth.

An Address to the Hon. and Right Rev. the Lord Bishop of Toronto was next proposed expressive of the feelings of the Brethren, in witnessing his Lordship's return to this Province, invested with the high and Holy authority of a Bishop in the Church of God. The afternoon being set apart for the consideration of matters of general interest, the subject of the Widow's Fund next engaged the attention of the Brethren, when the following resolution was proposed and adopted:—

"That the Committee appointed at the General Meeting of the Clergy of this Province to take steps for the establishment of a Widow's Fund, having found themselves embarrassed with difficulties arising from the limited number of the Clergy, and the scantiness of their pecuniary means, we therefore present our earnest appeal to our Diocesan the Lord Bishop of Toronto, for his advice and assistance towards carrying into effect an object of such deep importance."

Having disposed of this, as far as it was in their power, the Rev. Henry J. Grasset, by desire of the Lord Bishop, presented a resolution to the following effect,—"That the Members of the Western Clerical Society do make arrangements for visiting in rotation those parts of the country comprised within their limits, where settlements are to be found as yet unprovided with the services of a resident Clergyman, and to report to the Bishop the results of their visits, particularly in regard to the openings which may be presented favourable to the establishment of a permanent Missionary." This being adopted, several other matters of importance were also brought under the consideration of the Brethren, and amongst these, I was happy to find that the present pitiable condition of the poor benighted Wanderers of our forests, had not escaped their notice. And although I am fully sensible that it is not in our power individually to do much for them, yet it is not a duty incumbent upon us, as Ministers of the Gospel, not only to add our testimony to their present neglected and wretched condition, but also to solicit aid in their behalf, from the members of our respective congregations?

The Society having dispensed with the customary service on the first day of its Session, in order to allow more time for the consideration of such subjects as might be brought before the Brethren, the evening was passed in "taking sweet counsel together," and in conversation upon the many difficulties which

first successfully opposed, then compelled to plead, finally he receives his doom. The majority of Thursday, too, was the greatest by which the criminals have been yet worsted. According to the usual course of things, it would appear that their end cannot be distant. Col. Sibthorp, indeed, hinted to them pretty broadly, after the numbers on the division had been declared, that they ought to anticipate a direct extrusion by retiring from office. Undoubtedly, if they have any respect for decency, or any regard to precedent, they will take the hint of the gallant Colonel; but we expect from them nothing of the kind. Have they not still to guard the Queen from "the Old Rebel," the name by which Mr. O'Connell's journal describes the Duke of Wellington; or if her Majesty may be supposed to have now sufficient protection in the care of her illustrious consort, have they not to repay to the Ladies of the Bedchamber that protection which they received from these ladies in May? Men so sagacious in finding excuses will not want a good reason for continuing in office. All they have to do is to enter a caveat, as they attempted to do in the case under consideration on Thursday, that their misconduct shall not serve as a precedent of authority for successors—the most convenient caveat imaginable, when successors are also sure to be political rivals. There was a singular liveliness in Thursday's discussion, which must insure for it a general and a careful perusal. The excellent and gentleman-like speech of the mover, Mr. Liddell, was answered by Lord Morpeth in a tone of arrogant defiance, that looks like the effect of a judicial infatuation when the result is known.

The result of the debate was such as ought to be expected, although the Tail, faithful to their character, supported ministers in full force.

From the same.

The ministerial journals, unable to deny the defeat of their patrons, try to palliate that signal disgrace by ascribing it to an union of the Conservative and extreme Radical parties. We can easily expose this fallacy, by referring to the list of the majority. In that list it is true will be found the names of Messrs. Gros, Hume, Leader, Sir William Molesworth, and Wakley, and, perhaps, one or two other Radicals of less note, but certainly so many as nine Radicals are not discoverable in the list—while, as in the minority, we see, besides Mr. O'Connell and the whole of the Tail, without any omission, all the British Radicals, except the few we have named, down even to the lately elected radical member for Southwark, Mr. Wood, and the Republicán, Mr. Muntz. If, then, the Radicals who voted in the majority had abstained altogether from voting, ministers would still be in a minority of about twenty. If these radicals had voted with their party, ministers would have been in a minority of at least ten—and is not a minority of ten upon a vote censuring an act of the government a sufficient disgrace? In other times the ministers, who upon such a vote could not command a majority at least exceeding the number of their place-men, (about forty) would feel the necessity of resigning; and no longer ago than last May, Lord Melbourne threw up office, or pretended to do so, upon a discomfiture far less unequivocal than that of Thursday—a discomfiture upon a question, too, involving no censure upon his government. It was not without reason, therefore, that the Marquis of Londonderry last night intimated an intention to inquire upon what principles a ministry so frequently and so signally defeated in one house, and never having for an hour possessed the confidence of the other, proposes to carry on the government.

The principles to be inquired after are certainly not the principles of the British constitution. According to the construction of the constitutional system given by all our wisest statesmen, the Ministers of the Crown ought to possess the confidence of both houses of parliament. Here is a ministry possessing the confidence of neither, not even able to escape a conviction of and censure for "a foul job,"—the words of one of its supporters on Thursday in that house—in which it can count upon its greatest strength, whatever that is.

MR. LIDDELL'S MOTION.

"That it appears, by a copy of a warrant on the table of this house, that a pension of £1000 a year has been granted by her Majesty to the late Comptroller of the Exchequer on retirement from that office, on the ground of 'zealous and efficient services rendered to the public during a period of nearly half a century, in which interval of time he filled the offices of Chancellor of the Exchequer for Ireland and Comptroller General of the Exchequer for the United Kingdom.'"

"That it appears, that the said Comptroller General filled the office of Chancellor of the Exchequer for Ireland during the period of 13 months only, viz., from the month of February, 1806, to the month of April, 1807."

"That it appears, by reference to the act 4 & 5 Wm. IV., c. 24 (by which the granting of pensions for political services was regulated), that no person is qualified to receive any pension on the ground of public duties performed in the highest offices of the state unless he shall have continued in the performance of such duties for a period of two years at the least."

"That it appears, that it was also specially provided by the said act 4th and 5th of Wm. IV., cap. 24, that the holder of the office of Comptroller of the Exchequer should be precluded, on his retirement from that office, from all claim to any of the pensions which the Crown was thereby empowered to bestow for civil or political services."

"That it appears, that the person holding the office of Comptroller of the Exchequer now constitutes the sole check (in lieu of all others formerly existing under the ancient regulations of the Exchequer) on the expenditure of all public moneys issued through the Exchequer by the authority of the Commissioners of the Treasury; and it is specially provided that he should be incapable of holding any other office under the Crown in conjunction with such Comptrollership, and should be removable from his office, upon the concurrence of an address from the two Houses of Parliament, his office being thus withdrawn from the exercise of any influence of the Crown over him in the discharge of his functions."

"That it appears, that provision was made in the Act of 1st and 2d of Victoria, c. 2, that the sum which her Majesty might be empowered to grant in pensions on the Civil List, in any one year, should not exceed the sum of £1200; and that in conformity with a previous resolution of this House, such pensions should be granted 'to such persons only as might have just claims on the Royal benevolence, or who, by their personal services to the Crown, by the performance of duties to the public, or by their useful discoveries in science, and attainments in literature and the arts, had merited the gracious consideration of the Sovereign and the gratitude of the country.'"

"That, considering all these circumstances, and more especially the great importance of keeping the Comptroller General of the Exchequer independent of the influence of the Crown, as also of ensuring a strict adherence to the spirit of the resolution of this House on the subject of Civil List pensions, this House deems it expedient to express its decided opinion that the grant of £1000 a year to Sir John Newport, under the warrant before mentioned, ought not to be drawn into a precedent."

LORD MORPETH'S AMENDMENT.

"That it appears to this House that the Right Hon. Sir John Newport in his official capacity of Chancellor of the Exchequer in Ireland, exerted himself to the utmost to restrain useless expenses, to promote education, and to improve trade and intercourse between Ireland and the other parts of the United Kingdom; that while in the said office he directed, and after leaving office suggested, various measures highly conducive to the better administration of the law and beneficial to the revenue; that after serving for five years in the honourable office of Comptroller of the Exchequer, being then upwards of 80 years of age, and afflicted with bodily infirmity, he withdrew from public life, respected for the unblemished integrity of his character, to pass in retirement the remainder of his days. That, considering that Sir John Newport was not in affluent circumstances when he thus withdrew from office, this House is satisfied that the grant of a pension to a retired Comptroller of the Exchequer in circumstances so peculiar cannot be drawn into a precedent in favour of persons who have not just claims on the Royal benevolence, and are not distinguished by the performance of duties to the public."

The House then divided, when there appeared—

For the original motion	240
For Lord Morpeth's amendment	212

Civil Intelligence.

LATER FROM ENGLAND.

The British Queen, which arrived at New York on the 18th inst., has brought us our regular London files from the 20th to the 29th February inclusive, and from other sources we have intelligence to the 2nd of March. The most important item is what is recorded below as the

THIRD DEFEAT OF MINISTERS.

From the St. James's Chronicle, Feb. 29.

Ministers on Thursday suffered their third defeat since the commencement of the session, having found themselves in a minority of TWENTY-EIGHT in the attempt to evade a solemn censure of the Montague-Newport job. There has been a curious and instructive progression in these disgraces. On the first occasion, (Prince Albert's pension) they were merely foiled in an attempt to give away more than enough of public money. In the second, information was extorted from them in defiance of their obstinate resistance. The last chastisement is penal—it is a grave condemnation of a nefarious job.—This is the proper course of justice; the malefactor is

The announcement was received with tremendous cheering. PRINCE ALBERT.—Public interest being partially allayed by the marriage and grant of honors and military rank (not as yet set off of precedence) to Prince Albert, the question now generally asked is, whether Queen Victoria's husband will be prayed for in the Liturgy? If the precedent of Prince George of Denmark's case be followed, Prince Albert will not. It appears that after the accession of William and Mary, the King, Queen, "Prince Anne of Denmark, and all the Royal Family," were ordered to be prayed for, and that Prince George's name was not mentioned. After the Queen's accession, an order in Council, dated 2d of May, 1703, commanded that the name of the Princess Sophia, the heiress presumptive, should be inserted in the Liturgy; but no notice whatever was taken of the Queen's husband. On the death of the Princess Sophia, the name of her son, the Elector of Brunswick, was inserted instead. These facts show how much greater importance was attached to the *heir presumptive* than to the consort of the Queen, though he was the son of a monarch, and his "Royal Highness" by birth.

At a Court of Common Council held on Thursday, the freedom of the City was voted to Prince Albert, Lord Seaton, and to Sir Thomas Phillips (late Mayor of Newport).

The following passage appears in her Majesty's gracious Reply to the Address of the University of Cambridge, in Council, on the 10th of May, 1703, "I am fully sensible of the value of the historical recollections which concern the illustrious House of Saxony with the GREAT CASE OF THE REFORMATION."

STATHIELDSFARVE, HANTS, FEB. 27.—We have the pleasure to state that the health of the Duke of Wellington has continued to improve since his arrival here on Tuesday evening from town. The noble duke was so much recovered yesterday (Wednesday) that he was able to preside at a sumptuous dinner given by him, as lord lieutenant of the county, to the judges of assize for the western circuit, Baron Sir Robert Mosley Rolfe and Justice Sir Thomas Coltman, en route for Winchester, to open the Hants Lent Assizes.

THE NEWPORT CHARTISTS.—At eleven, A. M., on Monday, the *Mandarin* sailed from Spithead with 244 male convicts, and of that number John Frost, Zephaniah Williams, and Jones, composed a part. The order from the Home Office was for the commander to sail for Van Diemen's Land, and not for Sydney, as was at first contemplated. The anchor would have been weighed 48 hours earlier, but for a telegraphic despatch, in order that the petitions and other documents transmitted to government in respect of Mr. Frost and his exiled brethren might be thoroughly considered. Frost, to the last moment, entertained strong hopes of being pardoned, and on his leaving the prison ship to proceed to his future destination, he became sadly dejected, and overcome with grief. His attorney, Mr. Geach, says, that he is fast dropping into eternity. Willis is also much dejected.

THE WEATHER.

The weather within the last week has undergone a most beneficial and salutary change. For full six weeks previous there has been a continuance of high winds from the south-west, with abundance of heavy rains, the effects of which have been most extensive inundations in all parts of the country, which have almost put a stop to agricultural operations. The high state of the temperature during the same period, being often as high as 60 degrees, occasioned vegetation to be so forward that in many parts of the neighbourhood of the metropolis fruit trees, as well as the lilac and elder, were putting forth their buds and even in leaf; and had the present frost not occurred until a fortnight hence, the injury done must have been considerable. However should the wind continue in the same quarter, there is a probability, from the moon entering its last quarter at 10 o'clock in the forenoon of this day, that the present severe weather may at least last another week. On Saturday and Sunday morning at only 16 degrees, the thermometer standing on Friday night the frost was most intense, accompanied by a keen biting easterly wind. Sunday was a most beautiful day, with the exception of dense clouds of dust being raised by the action of the wind, which, however, did not deter persons from venturing abroad, Kensington Gardens and the parks, as well as the roads round town, being crowded by pedestrians and vehicles of every description. On Sunday night the frost was, if anything, more intense than on the previous night, and yesterday morning at day-break the thermometer stood at the same point as on the previous day.—Feb. 25.

Sir Robert Inglis's motion on Church Extension has been postponed, at the urgent request of many friends, until after Easter. This delay will afford time for the friends of the Church to bestir themselves; which we trust they will do without loss of time, and with one consent, in every part of the kingdom.—Feb. 20.

DEBILIS, FEB. 24.—The day appointed for the Roman Catholic population of Ireland, and although there was to have been a collection in every Roman Catholic chapel in Dublin (yesterday being Sunday,) there is not the slightest allusion to it in any one of the Radical papers of this morning—no slight proof that the second attempt at this exaction in less than two months has been as great a failure as the former.

FRANCE.

RESIGNATION OF THE FRENCH MINISTRY.

The intelligence from Paris is highly important. The Chamber of Deputies on Thursday, after a short discussion, rejected the Duke of Nemours' Dotation Bill by a majority of 226 to 200. By an extraordinary express from Paris, received this morning, we learn that the French ministers having persisted in making this question a cabinet measure, have been compelled by their rejection to tender their resignations,—the announcement of which appears accordingly in the *Moniteur Parisien* of Thursday evening. Ministers manage these things better on this side the water. Their dotation bill may be rejected by upwards of 100, without fulfilling their self-complacency in the slightest degree, while the French ministry appear to verily tremble at the least intimation that their resignation is contemplated. Ministers similarly circumstanced, save our own, that when once a Cabinet has pledged itself to a particular measure, it ought to stand or fall by its success or failure. The sensation produced by this announcement in Paris was very great, and on its being made known in the Bourse, after the close of the business, it occasioned a fall in the three per cents, which, at post time, were down to 81 7/8. It was thought that M. Guizot would postpone his departure until Monday. It is much to be lamented that the obstinacy of the Court in a matter purely personal, should have led to so inconvenient a result; a result which may be attended with serious consequences, not only to France herself, but to the peace of Europe generally.

PARIS, FEB. 27.

It was asserted positively yesterday at the closing of the Bourse, that M. Thiers was charged with the formation of an administration. Even the genius of M. Thiers, however, does not possess so much magic, that he could at his mere bidding fuse antagonist principles into perfect consistency. We are told by the *Debate* of this morning, that the interview yesterday at the chateau ended in a request by Mons. Thiers,—"that he would be allowed 24 hours to consider as well upon his personal situation as upon the propositions which he would have to submit to the King." All, therefore, is uncertainty as to who may be minister.

The *Commerce* says that M. Dupin and M. Humann arrived at the Tuilleries while Mons. Thiers was with the king.

SPAIN AND PORTUGAL.

The speech of the Queen of Spain upon opening Cortes contains nothing that calls for any particular remark.

A Barcelona letter of the 14th Feb., which has arrived, states that an engagement has taken place between the Christian General Buerens and the Carlist partisan Borsu, on the plains of Milagro, which ended in the defeat of the latter with great loss.

The *Moniteur* publishes a telegraphic despatch from Esparto, dated Bayonne, Feb. 25, announcing that the entire of the siege artillery reached Murcia on the 19th, and that great hopes were entertained that the fort of Segura would capitulate. General Puig, with a strong force under his command, had been deputed to defend Mas de las Matas, Alcoriza, Audorra, Calanda, Alcaniz, and Castelseras.

The mails (seven of which are in arrears) from Madrid to Saragossa, still continue to be interrupted by the detachments of Carlist cavalry, which scour the country between Madrid and that city.

Accounts from Lisbon are to the 19th Feb. The debate on the address had not terminated, but the third paragraph, referring to the dispute with England on the subject of the slave trade, had been carried by a majority of 16 in favor of ministers. The principal feature of interest in this news is derived from the fact of the balance of trade being laid before the house by the Minister of Finance, in which he has developed his plan for satisfying the foreign creditor. His proposition is to pay one-half of the arrears of dividends now due in money, and the remainder in debentures not bearing interest. To meet this demand the minister proposes the establishment of a general octroi duty throughout the country; and to render the latter available for immediate purposes, our correspondent states that a new loan will be resorted to, to be guaranteed by the mortgage of those duties.

THE EAST.

Letters recently brought thither from Bagdad, announce that the Shah of Persia is dangerously ill, and that he is more than ever under the influence of Russia. It is said that the Austrian minister has informed the Porte, that in the event of Mehemet Ali's menacing Turkey, Austria will advance an army for her protection. The Trebizond packet is said to have brought to Constantinople accounts that Dost Mahomed had again threatened Cabul, and that the English army had been induced to retrace its steps and re-enter India, under the command of the Shah Soja. The accounts from Alexandria state that Mehemet Ali was continuing his measures of defence with unabated energy.

A letter from Montenegro of the 4th instant, which is given in the *Augsburgh Gazette* of the 21st, states that a conspiracy, designed to explode in the Greek provinces of the Turkish empire, has been discovered in the fortress of Podgoritz. The intention of the conspirators was to have delivered the place into the hands of the Montenegrins. A reasonable correspondence is said to have been going on some years between the Vladikas and the Christian inhabitants of Albania and Thessalia.

Marseilles papers of the 24th instant had reached London.—They deny that any ultimatum had been addressed to the Pasha of Egypt by Great Britain, Russia, and Austria; and add, that the proposition of which M. Brunow was the bearer had not been accepted by England. They contain no other news of the slightest interest.

LAKE NAVIGATION.—The Great Britain, Capt. Hetchmer, is lying at this wharf; she will resume her old route in the spring. Capt. H. is the oldest Captain on Lake Ontario; he has long stood the test of public opinion, and has never been found wanting in strict order and regularity in his boat, and in a manly and correct demeanor to his passengers.

Lake Ontario Steamers.—Mr. Hamilton's life will run the same as last year, with the addition of a splendid new boat, the Niagara, built at Niagara, to be commanded by Captain Sulthland,—she will run between Oswego, Toronto, and Hamilton.—*Kingston Chronicle*.

Besides these, the new steamer "Ontario," will be here immediately; we learn that she promises to fully realize the expectations of her enterprising proprietor—the attempt to steam the rapids of the St. Lawrence is a bold one, and its success has our best wishes.—*Patriot*.

CANADIAN SCHOOL BOOKS.

THE Subscribers have recently published new editions of the following popular School Books:

WALKINGHAM'S ARITHMETIC.

So great has been the demand for this Book, now in general use in both Provinces, that the Subscribers have been induced, at considerable expense, to stereotype it. The present edition is on good Colonial paper, and the copies are substantially full bound in sheep. Retail price, 2s. 6d.

MURRAY'S LARGE GRAMMAR.

"The English Grammar, adapted for the different classes of Learners, with an Appendix, containing Rules and Observations for assisting the more advanced Students to write with perspicuity and accuracy. By Lindley Murray. Stereotyped from the second-fourth English edition." Retail price 2s.—strongly half-bound.

Being persuaded that the high price of former editions of this School Book has alone prevented it from getting into more general circulation, the Subscribers have materially reduced the price of the present. The edition is on good Colonial paper, Demy 12mo, and the Book extends to about 350 pages.

AN ABRIDGEMENT OF MURRAY'S ENGLISH GRAMMAR.

With an Appendix, containing exercises designed for the younger classes of Learners. By Lindley Murray. Half-bound: retail price, 9d.

PINNOCK'S CATECHISM OF GEOGRAPHY.

"A Catechism of Geography; being an easy introduction to the knowledge of the World and its inhabitants; the whole of which may be committed to memory at an early age. Fifth edition, 1840. Retail price, 7 1/2d.

This edition has been carefully revised; the tables of population, divisions of countries, &c., have been corrected from the latest and best authorities, while an entire new chapter has been added, relating to the British American Possessions; containing questions and answers regarding their number, government, soil, climate, trade, population, names of chief towns, lakes, rivers, &c.

MANSON'S APPROVED SPELLING PRIMER;

Or Child's Best Guide; with a variety of Reading Lessons, and Addition, Subtraction, and Multiplication tables. Price 4d.

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INTEREST CALCULATOR.

The Subscribers recently published a new and greatly enlarged Interest Calculator, for ascertaining the interest of any sum from £1 to £10000 from one to three hundred and sixty-five days, and from 1 to 12 months. Retail price, strongly half-bound, 7s. 6d.

ALSO, THE

EXCHANGE CALCULATOR.

Tables of Exchange on London, showing the value in Halifax Currency of any sum from one shilling to one thousand pounds, sterling, in a progressive series of one quarter per centum from par to fourteen per cent. above par. Price, 2s. 9d.

Montreal. ARMOUR & RAMSAY.

BOOKS AT REDUCED PRICES.

The Subscribers, intending to remove their Book, STATIONERY, PRINTING and BINDING ESTABLISHMENTS to the extensive premises in St. Paul Street, belonging to the Hon. Mr. Justice Gale, are anxious to reduce their stock of books, prior to May next, and to effect this the more readily, offer their assortment of MISCELLANEOUS works (School Books excepted) at fifteen per cent. below the market price.

ARMOUR & RAMSAY.

39-t

BANK OF BRITISH NORTH AMERICA.

THE Court of Directors hereby give notice, that a half yearly dividend of fifteen shillings sterling per Share, will become payable, on the shares registered in the Colonies, on and after the 14th day of April, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties.

The dividend is declared in sterling money, and will be paid at the rate of exchange current on the 14th day of April, to be then fixed by the Local Boards. The books will close, preparatory to the dividend, on the thirtieth day of March, between which time and the fourteenth day of April, no transfers of shares can take place.

By order of the Court.
G. DE B. ATTWOOD,
Secretary.

London, 7th December, 1839. 4w39

PRIVATE TUITION.

AN ENGLISH LADY without family (the wife of a medical practitioner) is anxious to receive into her family two young Ladies, whose studies will be conducted on the most approved system of Private Tuition.—They would be instructed in every branch of a sound English education, based on a strictly religious foundation, together with French, Music, and Latin, if required. Terms are moderate.

The most respectable references can be given, and will be required. For further particulars, apply to the Rev. R. D. Cartwright, Kingston.

March 11th, 1840. 37-6w

COMMERCIAL BANK, M. D.

NOTICE is hereby given, that all Promissory Notes and Acceptances discounted and falling due at this Bank and its Offices, after the first day of April next, if not retired on the last day of grace allowed by law, will on the following day, be placed in the hands of the Bank Solicitors for recovery.

By order of the Board.
F. A. HARPER,
Cashier.

Kingston, 26th Dec., 1839. 14-28.

NOTICE.

THE undersigned hereby gives public notice to all persons indebted to the Estate of the late Doctor Carille, that payments are to be made to her alone as there is no other person empowered by her to receive them.

ELIZABETH CARILLE,
Administratrix.

Haldimand, Feb. 10th, 1840. 3w24

LETTERS received, Friday, March 27th.—

Rev. T. B. Fuller, rem.; Rev. H. Patton; "Amiens"; Lord Bishop of Montreal; J. Somerville Esq. add. sub.; Messrs. Armour & Ramsay, rem.; Rev. A. F. Atkinson, rem.; A. Menzies Esq. rem.; D. Perry Esq. rem.; Rev. Soja. Rev. S. Lindsey, add. sub.; Rev. R. D. Cartwright; Rev. T. S. Kennedy; Rev. H. Blackaller.

LAST DAYS, AND DEATH, OF FELIX NEFF.

About a fortnight before his death, he looked into a glass, and discovering certain signs of dissolution in his countenance, he gave utterance to his joy. Oh, yes, soon, soon I shall be going to my God. From that time he took no more care of himself; his door was open to all, and the last hours of the missionary became a powerful mission. His chamber was never empty, they had a word for every one, until he was exhausted by it. In the full enjoyment of all his mental faculties, every thing was present to his memory; the most trivial circumstances, even conversations which he had held many years previously; and he made use of them with extraordinary energy in his exhortations. On his mother's account only did he shew the least inquietude: old, feeble, and devoted to him, she could not restrain her tears. Before her, he assumed a firmness which amounted even to reproach; then, when she left him, no longer able to refrain from weeping himself, his eyes followed her with tenderness, and he would exclaim, "my poor mother!"

He made presents to his friends, and set apart some religious book for many persons, to whom he still hoped to be useful. After having underlined several passages, he thus wrote the address:—Felix Neff, dying, to— We shall not forget the last letter that he wrote, it was a few days before his death. He was supported by two persons, and, hardly able to see, he traced at intervals, and in large irregular characters which filled a page, the lines which follow, addressed to some of his beloved friends in the Alps.

"Adieu, dear friends, Andre Blanc, Antoine Blanc, all my friends the Pelosiers, whom I love tenderly; Francis Dumont and his wife; Isaac and his wife, &c. &c.; Alexandrine and her mother. All, all the brethren and sisters of Mons—Adieu, adieu! I ascend to our Father in entire peace! Victory! victory! victory! through Jesus Christ."

The last night of his life, we and some other persons remained to sit up with him. Never shall we forget those hours of anguish, so well called the valley of the shadow of death. It was necessary to attend to him constantly, and to hold him in his convulsive struggles, to support his fainting head in our arms, to wipe the cold drops from his forehead, to bend or to straighten his stiffened limbs; the centre of his body only contained any warmth. For a short time he seemed to be choking, and we dared not give him any thing. A few words of Scripture were read to him, but he did not appear to hear.

In the morning, the fresh air having a little revived him, he made a sign that he should be carried to a higher bed; they placed him on this bed in a sitting posture, and the struggles of death began. In four hours we saw his eyes raised to heaven; we stood around him weeping, and almost murmuring at the duration of his sufferings, but the power of his faith was so visible in his countenance, that our faith too was restored by it, it seemed as though we could see his soul hovering on his lips, impatient for eternity. At last we so well understood what his vehement desire was, that with one impulse we all exclaimed, Come, Lord Jesus! come quickly.—Cottage Monthly Visitor, 1835.

HOW CAN I GO TO CHURCH?

Mrs. Brown, a poor woman, being asked how she contrived to go to church, when she had a family and so many other things to hinder her, said, "Why I believe it will always be found that where there is a will there is a way." I remember the time when I thought, that on a Sunday I might do as I pleased, and that if I could not get all my work done on Saturday night, there was no harm in finishing it on the Sunday; thus, I often spent it in washing or ironing, or in cleaning down the house, or in any other thing that I wanted; and, in the afternoon, I thought it quite right to walk out in the fields (instead of going to church), or to go and see my friends, or spend it in any way of idle amusement; I thought it was all well, for those that liked it, to go to church, but I had no idea that poor people could be expected to give up their Sunday to such things.

"But, one day, when I was walking out with some friends, we were caught in a heavy storm of rain, and thunder and lightning, and being near the church, the doors of which were open for evening service, we went in for no better reason than for shelter. The minister had just gone into the pulpit, and was giving out the text; it was, 'Remember to keep holy the Sabbath-day.' I felt startled at these words, and my conscience told me that they were especially meant for me. I listened, therefore, with attention, but determined, in my own mind, not to heed them, or to suffer them to alter my course of life; but my resolution soon gave way, for the minister shewed forth the danger and the sin of neglecting this command of God, and the awful judgments which God had denounced against the ungodly, so that I could not help trembling. One text of Scripture in particular, I remember, made a great impression upon me, and that was, 'The wicked shall be turned into hell, and all the people that forget God.'—On this he dwelt with great earnestness, shewing the sin of forgetting God, and our ingratitude in slighting such a kind and Almighty Friend, who loved us, and had commanded us to love Him, with all our heart, and with all our soul, and with all our mind; and had appointed one day, in particular, in which we were to remember Him and to worship Him; but, instead of this, the only return we made was to forget Him. He then went on to shew the infinite love and compassion of God, in giving us his own blessed Son to die for us; and also the unbounded love and mercy of Christ in offering himself as a sacrifice for the sins of a guilty world. These words made a deep impression; for I felt, that though I had never committed what I called great sins, yet I could not help feeling that I had forgotten God, the author of all my blessings and the fountain of all my comforts; besides, I had never before thought of Christ in the character of a gracious and most merciful Saviour; I had felt no love to him, and knew nothing about his love to me; but now my heart was deeply affected by the thoughts of this love, and I felt humbled with a sense of my own sinfulness and His forbearing mercy. I went home thoughtful and sorrowful, and I prayed earnestly that God would turn my heart, and enable me to love and serve Him; and, above all, that He would give me true repentance, and faith in Jesus Christ, that I might obtain pardon and salvation. The words of the minister were deeply impressed on my mind all the next week, and I resolved that I would let no excuse prevent my going to church on the following Sunday. I knew, indeed, that this would require some exertion on my part, as I was particularly busy during that week; but I prayed to God to enable me to overcome all those difficulties. I rose an hour earlier than usual every morning, and got all my work done by Friday evening, so that, on Saturday I cleaned up my house, and got every thing ready, that I might have nothing to do on the Sunday, which I now felt to be 'God's own day,' and that he had, in kindness to myself, commanded me to rest from all labour that I might serve Him. When I heard the church bells, I felt as if it were God's own voice calling me to come unto Him; and with tears of gratitude flowing from my eyes, I joined the congregation who were going to the

house of God. From that time I have continued to attend Church regularly every Sabbath, and those have been the happiest hours in my life; and I cannot but look back with wondering gratitude, that God has borne with me so long, and has, at last, so mercifully taught me to know and love Him, and to believe in Jesus Christ my Saviour."—Cottagers' Monthly Visitor.

THE PARISH CLERK.

I know you delight in the "short and simple annals of the poor," and whenever I can find any that have the interest which religion and morality never fail to give them, they shall not want a record. The good man of whom I now speak is clerk in our parish church. Though born in humble life, and possessing no advantages of education beyond reading and writing, he may truly be called a Christian philosopher; for if to possess the soul in content and peace, to walk honestly before God, and to receive His word with the docility of a little child, constitute the essentials of true wisdom, then does Mr. Doney (for such is his name) well deserve the title. He has lived here (at Tavistock in Devonshire) above fifty years, and though now more than seventy years old, he continues to perform the duties of his office with cheerfulness and regularity. He is a most single hearted being, kind to every one, and giving his word of advice or admonition to all with the same good-will and sincerity; a privilege to which his years and his worth fully entitle him. He considers all the good that has befallen him, and the happy course he has hitherto held through life, to be owing, under Divine Providence, to the care and example of his mother, who, though obliged to toil for her daily bread, and only able to bring up her children in the humblest walks of society, appears to have been a most excellent woman. From the earliest age she taught her little ones the knowledge and fear of God, and to be affectionate to each other, truly "forbearing one another in love." And so much did Mr. D. feel his obligations to this exemplary parent, that when she was on her death-bed, he knelt down by her and thanked her for having trained him up in the right way, and prayed God to reward her. At eleven years old he was put to the trade of a staymaker; but his master dying when he was about eighteen, he went to sea in the whale fishery to the coast of Newfoundland. On his return to Tavistock, he married and lived for many years happily with his wife until she died. He has since taken another, who is still alive. After his first marriage he returned to business; but soon found that staymaking was fast failing as a trade; and though he had no prospect of any other to which he could turn his hand, yet, to use his own words, he put his trust in God, and waited his time as patiently as he could. The Parish Clerk died at this juncture, and the late Vicar having observed how regularly Mr. D. had attended church for ten years, and hearing that he bore a good character, gave him the appointment. The relief thus afforded to him came most opportunely, as his business was so dead that he must soon have been reduced to want. Mr. D., who never forgets the "Great First Cause," gave the praise for this blessing where it was due, and a joyful day it was for him when he became a servant in the house of the Lord. Two years after, in 1811, Mr. Bray became Vicar of Tavistock, and from that hour to the present he has had the fullest experience of his worthy clerk's integrity and christian piety. It is not a little remarkable that during all these years, Mr. D. has never been prevented, by illness or any other cause, from discharging his duties in the church. He now begins to feel the infirmities of age, yet the expression of cheerfulness and benevolence by which his countenance has always been distinguished, is unchanged; and I doubt not will remain so, since it is but the reflection of the good man's mind. He is still quick and ready in business; and his remarks on the circumstances of the times, on such as may occur in the parish, or on the sermon of a Sunday, are well worth hearing and remembering, for they are always founded on truth and good sense, Mr. Doney being one of those who study the Bible as a daily guide, not merely as a book only to be thought of on Sundays. Indeed were I to write down half the wise and pious remarks I have heard from our Parish Clerk, this letter would not soon find an end.—Mrs. Bray's Letters.

THE DRUNKARD'S HOUSE.

On the side of a bleak and barren hill, stands a miserable house, or rather hovel. It attracts the attention of a stranger, by its ruinous condition, and the pale, sickly, wretched children which shiver at the door. It is the home of a drunkard! Did you ever consider what is to be seen, almost every night, inside that house? Come with me, and see:—

"The door, hanging by a single hinge, opens creakingly, and the cold, empty, miserable room, looks even more wretched than we had expected. The sickly, worn out wife is trying in vain, from former remnants, to make out some food for herself and her half-starved children. They sit around the room, or hover over the embers, in a half stupor. They do not cry: the extreme of misery is silent; and these wretched ones are beyond tears. The mother is hurrying through her work to get them away from an approaching danger. What is that danger which she does not dare they should meet? Why, their father is coming home. If it was a storm of thunder and lightning, or if it was a midnight thief, she would gather her children around her, and they would feel safer and happier together. But their father is coming home, and she sends her children away. She hides her babe in the most secret place she can find—a thin shivering boy spreads over himself the scanty covering which is all that is left, and draws himself up as if he were trying to shrink away from the cold—and perhaps a girl, by a choice of miseries, has pleaded for permission to stay with her mother.

"All this is, however, the mere beginning,—the preparation for the scene of real misery, which the return of this abandoned father and husband is to bring. He is a drunkard!—But here it is actually exhibited in thousands and ten thousands of families, all over England and America every night, my readers would lay down the book, sick at heart, at the contemplation of the guilt and misery of man."—Abbot's Corner Stone.

ALL IS FOR THE BEST. AN EASTERN TALE.

Sabat hastened across the sandy plain. Many robbers were about, and he feared to be overtaken by night before he reached the little town of Bassa. He was a poor merchant, and his scanty stock in trade was all packed on the back of one ass. The tired beast went on slowly—it was quite dark before they reached the walls of Bassa—the gates were closed for the night.—In vain Sabat knocked; in vain he besought the guard to let him and his poor beast pass in: the only answer he received was a flat refusal. Robbers, the guard told him, were in the neighbourhood, he was perhaps one of them; at all events the gate should be opened for no one, until the morning light. Sad news this for poor Sabat, who had as much reason as any of the townsfolk to fear the robbers. He consoled himself, however, by his favourite proverb, "God is good, and what he does must be for the best, whether we see it or not." Com-

mending himself, therefore, to this good God, he tied his ass to a tree at a little distance from the town, and, with his bundle, which contained all his worldly treasure, for a pillow, he laid himself down to rest on the bare ground, and slept securely, and in peace. At break of day he went into the town, but what was his surprise to find it a scene of ruin and confusion. At midnight a troop of robbers had broken in, through a gate opposite to that near which Sabat lay: and, while he slept quietly, they plundered the town and slaughtered the inhabitants. "God is indeed good," cried Sabat, clasping his hands, "and all he does is for the best: but we do not see sometimes till the morning, why our evening prayer is refused!"

The Garner.

JUSTIFICATION. The Apostle [St. Paul] toucheth specially three things, which must concur and go together in our justification. Upon God's part, his great mercy and grace; upon Christ's part, justice, that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the Law perfectly and thoroughly; and upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us. So that in our justification, is not only God's mercy and grace, but also his justice, which the Apostle calleth the justice of God, and it consisteth in paying our ransom, and fulfilling of the Law: and so the grace of God doth not shut out the justice of God in our justification, but only sheweth out the justice of man, that is to say, the justice of our works, as to be merited of deserving our justification. And therefore St. Paul declareth here nothing upon the behalf of man concerning his justification, but only a true and lively faith; which nevertheless is the gift of God, and not man's work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it sheweth them out from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not altogether. Neither doth faith shut out the justice [righteousness] of our good works, necessarily to be done afterward of duty towards God; (for we are most bound to serve God, in doing good deeds, commanded by him in his Holy Scripture, all the days of our life;) but it excludeth them, so that we may not do them to this intent, to be made just by doing of them.—Archbishop Cranmer.

EFFECTS OF THE HOLY SPIRIT. Mark therein that falls from above, and the same shower that droppeth out of one cloud increaseth sundry plants in a garden, and severally according to the condition of every plant: in one stalk it makes a rose, in another, a violet, divers in a third, and sweet in all. So the Spirit works its multifarious effects in several complexions, and all according to the increase of God. Is thy habit and inclination choleric? Why, thyself if thou be very apt to be zealous in a good cause, and it turns thy natural infirmity into holy heat. Is melancholy predominant? The grace of God will turn that sad humour into devotion, prayer, and sanctifying thy pleasures to die unto the world. Is thy temper sanguine and cheerful? The goodness of God will allow it unto thee in thy civil life, in a good man; but over and above, it will make thee bountiful, easy to pardon injuries, glad of reconciliation, comfortable to the distressed, always rejoicing in the Lord, is a man phlegmatic and fearful? If this freezing disease which is in thee from thy mother's womb, be not absolutely cured, yet the Holy Ghost will work upon it, to make thy conscience tender, wary to give no offence, to make thee pitiful, penitent, contrite, ready to weep for thy transgressions. "There are two handles to take hold of every thing," says a heathen: a dissolute man takes hold of original frailties, and makes them serpents; a holy man declines their serpentine nature, and catcheth them by that part, which may conduce to all manner of virtue. This is the comfort of hope against original iniquity, that this great enemy by the operation of the Spirit, shall be made our friend or our foot-stool.—Bishop Jeremy Taylor.

PLEASURES OF THE OLD. But is the old man, it may be asked, to have no pleasure? His summer is gone, it is true; but is the winter to come upon him with nothing but gloom? Pleasures, did you say? Yes; the old may have the sublimest pleasures, if grace but rule in the heart. A cheerful old man is always a gratifying sight, cheering us forward amidst a troublesome world to go on our way rejoicing. But let him be cheerful, not from carnal thoughtlessness, which too many are, but from spiritual principle. Let his cheerfulness be, not the noisy crackling of a momentary impulse, but the mild and steady warmth of a settled piety. Let it be the joy of a heart reconciled to God the Father in Christ the Son. Then, though winter is come to him, yet the winter of age has its comforts, as well as the winter of nature around us. The aged Christian has had enough of the world and its noise and bustle. If he fills his cup with its waters now, it is from the gentle stream, and no longer from the torrent. He shuts out, as far as is consistent with the duties of his station, the vain distractions of earthly business; he draws more closely around him his domestic ties; he composes his mind by prayer; he keeps his eyes fixed on the promises; he knows on whom he has trusted, and on what rock he has built his house—viz. on the rock of the atonement; and in the discharge of every social and christian requirement, he is desirous of making his calling and election sure, and to shew to his family and friends the power of God unto salvation, and the comforts of religion, through grace, in blotting out sin and building up a scriptural assurance of pardon and peace. Like a weary traveller he is coming gently and thankfully to his home and resting-place. Like the sun in the firmament, he is declining venerably, after his worldly course, into the ocean of eternity, "in sure and certain hope" of rising again to perpetual day.—Rev. E. Scobell.

THE PRAISE OF GOD. It is the end of our being, and the very rule and law of our nature; flowing from the two great fountains of human action, the understanding and the will, naturally and almost necessarily. It is the most excellent part of our religious worship; enduring to eternity after the rest shall be done away; and paid even now, in the frank manner, with the least regard to our own interest.—It recommends itself to us by several peculiar advantages; as it carries more pleasure than all other kinds of devotion; as it enlarges and exalts the several powers of the mind; as it heeds in us an exquisite sense of God's honour, and a willingness to promote it in the world; as it teaches us to be humble and lowly ourselves; and yet preserves us from base and sordid flattery, from bestowing mean and undue praises upon others.—Bishop Atterbury.

CONTENTMENT. Content is the gift of Heaven, and not the certain effect of any thing upon earth; and it is easy for Providence to convey it without wealth as with it; being the undeniable prerogative of the First Cause, that whatsoever it does by the mediation of second causes, it can do immediately by itself, without them. The heavens can and do every day derive water and refreshment upon the earth, without either pipes or conduits, though the weakness of human industry is forced to fly to these little assistances to compass the same effects. Happiness and comfort stream immediately from God himself, as light issues from the sun, and sometimes looks and darts itself into the meanest corners, while it forbids to visit the largest and the noblest rooms.—Every man is happy or miserable, as the temple of his mind places him, either directly under, or beside the influence of the divine nature, which enlighten and enliven the well-disposed mind with secret, ineffable joys, and such as the vicious or unprepared mind is wholly unacquainted with.—South.

Would you touch a nettle without being stung by it? take hold of it stoutly. Do the same to other annoyances, and hardly will any thing annoy you.—Guesses at Truth.

Advertisements.

NEWCASTLE DISTRICT SCHOOL. The Public are respectfully informed that this Institution will be re-opened on the 6th of January next, under the superintendance of the subscriber, whose efforts for the improvement of his pupils, he trusts, will merit and secure general patronage.

For the English branches £1 0 0 per term of 11 weeks. do. with Book keeping 1 5 0 do. Latin and Greek - 1 10 0 do. Algebra, Geometry, &c. 1 10 0 do. Hebrew, French, and other modern languages, extra. Each pupil will be charged 2s. 6d. per term for fuel, repairs &c.

Occasional Lectures will be delivered on subjects connected with the studies pursued; and a course of Lectures will, in due time, be given on Chemistry, Mechanics, and other branches of Natural Philosophy. A few Boarders can be accommodated. ROBERT HUDSPETH, Principal. Cobourg, Dec. 26, 1839.

WANTED, an Assistant (a member of the Church of England) qualified to teach the usual branches of an English education. A person acquainted with the National School system would be preferred; who, for the present, would be satisfied with a small salary. Application to be made at the UPPER CANADA CENTRAL SCHOOL, Toronto. November 25, 1839.

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

MIDLAND DISTRICT SCHOOL. THE REV. R. V. ROGERS, Principal. Mr. C. B. TURNER, B. A., BALLIOL COLLEGE, OXFORD, Assistant. TERMS.—For Day Scholars, fixed by the Trustees.—The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A limited number only will be taken. It is therefore requested that a quarter's notice be given previously to the removal of a pupil. Each Boarder is to provide his own washing, bed, and bedding, and silver dessert spoon. For further particulars apply, if by letter post paid, to the Principal. N. B.—The present term will end on Tuesday, December 24th, and the next will commence on Monday, January 6th, 1840. Kingston, U. C., December 11, 1839.

A YOUNG LADY who has received a liberal education, is desirous of engaging as GOVERNESS in a family of respectability. She will instruct in the usual branches of a polite female education. Application (if by letter, post paid) may be made to the Rev. R. V. Rogers, Midland District School, Kingston, U. C.

VERY EXTENSIVE STOCK OF SPRING DRY GOODS. THE Subscribers beg to intimate to the Trade, that they are now opening out a more extensive and general assortment of SPRING AND SUMMER GOODS, Than they ever before imported.

This stock was laid in during the autumn,—a period of the year when goods not suitable to the coming Winter Trade can generally be picked up much lower from the English manufacturers than in spring, when such fabrics are in active demand; and last year, the extremely depressed state of the Home markets offered unusual inducements to purchasers, able to lay in stocks nine months in anticipation, and having a trade to justify their buying large lots. The subscribers have been determined by the heaviness of the operation, and by the present prospects of the country, To offer the greatest inducement to small as well as large cash buyers, appearing in Toronto with the opening of the navigation, to avail of the advantage now for the first time secured to the trade of Upper Canada, of being able to procure stocks of Spring and Summer Goods.

AT THE COMMENCEMENT OF THE SEASON, instead of after the proper time for sales is more than half over. ISAAC BUCHANAN & CO. N.B.—I. B. & Co. will also receive an assortment by the Spring ships, containing the newest styles in FANCY GOODS. Front Street, Toronto, 16th Feb., 1840.

FOR SALE OR TO LET IN THE TOWNSHIP OF SEYMOUR. A FARM, beautifully situated on the west bank of the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation—with a new fallow of 7 acres just cleared and ready for a crop.

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

A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring water power. This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property.

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

TO BE SOLD OR LET

IN THE TOWNSHIP OF SEYMOUR, The South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal Esq. Belleville, or to Robert Elliot, Cobourg. If by letter post-paid. January 1st, 1840.

CHINA, EARTHENWARE AND GLASS. THE Subscribers have recently received, direct from the first manufacturers in England, a very extensive assortment of China, Earthenware and Glass. SHUTER & PATERSON. Toronto, Dec. 12, 1839.

REMOVAL. CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND AGENTS FOR VAN NORMAN'S FOUNDRY, HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839.

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

FALL AND WINTER GOODS. THE Subscribers respectfully announce having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprises a part of their Stock, and Country Merchants would do well to examine it before purchasing elsewhere:—

- Broad Cloths, all colours and prices; Plain and Fancy Cassimeres and Buecksings; Plain and Plaid Bibles and Beaver Cloths and Flushing; Tweeds and Gallashiels; Plain and Twilled Prints, Gingham, and Furniture Cloths; Plain and Printed Moleskins and Drills; Blankets, Flannels, Batizes, Serges, Carpets and Rugs; Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks; Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plaid Shawls, and Handkerchiefs; Twill Sacking and Russia Sheetings; Osnaburghs, Canvas, Brown Holland, Dowlas, Diapers and Huckabacks; Brown and Bleached Table Cloths; Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Ladies' Wool Shirts and Drawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stocks; A large assortment of Small Wares, &c. Writing and Wrapping paper; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxones and Robe D'Oreans and Muslin de Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Latesting, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauze Veils; Black and Colored Silk Velvets; Bobbinets, Quillings, Tatting, Thread Lace and Edgings; Thibet and Filled Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Bani, and Operas; White and Colored Stays; Book, Jacquett, and Mull Muslins.—Also Striped and Checked do. Muslin Capes and Collars.

Toronto, 26th Sept., 1839. BRITISH SADDLERY WAREHOUSE. Removed to Wellington Buildings, King-St. Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER.

RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and Fashionable assortment of SADDLERY GOODS,

equal in quality to any in the first Houses in Britain, which he is resolved to sell at the lowest cash prices, viz:— Ladies' Saddles, improved pattern. Ladies' Fancy Brilles of every description. Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Saddle-mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety. Silver plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns. Horse and Carriage Brushes. Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavasons, &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade.

Toronto, August 29, 1839. CUTLERY, MILITARY & FANCY STORE. NO. 120, KING STREET, TORONTO.

THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of:— Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Seales; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns; Light Infantry and Battalion Sabres; Gold and Silver Sword Knives; real Silver Epaulets; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Buttons; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line fine workmanship to mention, which he offers on as reasonable terms as any other House in Upper Canada. N. B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good if not superior to any imported from Europe. Razors, Knives, Scissors, Surgeons' Instruments, &c. &c. with every other article of Steel, Brass, or Silver, repaired in the best possible manner. SAMUEL SHAW, Toronto, Sept. 12th, 1839.

The Church

WILL for the present be published at the Star Office, Cobourg, every Saturday. To Subscribers resident in the immediate neighborhood of the place of publication and to Postmasters, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance. No subscription received for less than six months; nor the paper discontinued to any subscriber until arrearages are paid, unless at the option of the Publisher.

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