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NUMBER 9.

Poetry.

TIME.

TIME! where didst thou those years inter Which have I seen decease My soul's at war, and truth bids her Find out their hidden sepulchre, To give her troubles peace.

Pregnant with flowers, doth not the spring Like a late bride appear? Whose feathered music only bring Caresses, and no requiem sing, On the departed year.

The earth, like some rich wanton heir, Whose parents coffin'd lie,
Forgets it once look'd pale and bare,
And doth for vanities prepare,
As the spring ne'er should die.

The present hour, flattered by all, Reflects not on the last; But I, like a sad factor, shall T' account my life each moment call, And only weep the past.

My mem'ry tracks each several way, Since reason did begin Over my actions her first sway: And teacheth me that each new day Did only vary sin.

Poor bankrupt conscience! where are those Rich hours, but farm'd to thee? How carelessly I some did lose, And other to my lust dispose, As no rent day should be.

I have infected with impure Disorders my past years; But I'll to penitence inure Those that succeed. There is no cure, Nor antidote, but tears.

William Habington.—1605.

DIVINE ORIGIN AND UNINTERRUPTED SUCCESSION OF AN EPISCOPAL MINISTRY.*

Who are the rulers of Christ's family? for though Christ knew it, and, therefore, needed not to ask; yet we have disputed it so much, and obeyed so little, that we have changed the plain hypothesis into an entangled question. The answer yet is easy as to some part of the inquiry: the apostles were our fathers in Christ, they begat sons and daughters unto God; and were a spiritual paternity, is evident; we need look no farther for spiritual government, because in the paternal rule all Power is founded; they begat the family by the power of the word and the life of the Spirit, and they fed this family, and ruled it, by the word of their proper ministry; they had the keys of this house, the steward's ensign, and they had the ruler's place; "for they sat on twelve thrones, and judged the twelve tribes of Israel." But of this there is no question.

And as little of another proposition; that this stewardship was to last for ever, for the power of ministering in this office and the office itself were to be perpetual: for the issues and powers of government are more necessary for the perpetuating the church, than for the first planting; and if it was necessary that the apostles should have a rod and a staff at first, it would be more necessary afterwards, when the family was more numerous, and their first zeal abated, and their native simplicity perverted into arts of hypocrisy and forms of godliness, when heresies "should arise, and the love of many should wax cold." The apostles had also a power of ordination: and that the very power itself does denote, for it makes perpetuity, that could not expire in the days of the apostles; for by it they themselves pro-Pagated a succession. And Christ, having promised Spirit to abide with his Church for ever, and made his apostles the channels, the ministers and conveyancers of it, that it might descend as the inheritance and eternal portion of the family; it cannot be imagined, that when the first ministers were gone, there should not others rise up in the same places, some like to the first, in the same office and ministry of the Spirit. But the thing is plain and evident in the matter of fact also: "Quod in ecclesia nunc geritur, hoc olim fecerunt apostoli," said St. Cyprian: "What the apostles did at first, that the Church does to this day," and shall do so for ever: for when St. Paul had given to the Bishop of Ephesus rules of government in this family, he commands that they should be "observed till the coming of our Lord Jesus Christ;" and, therefore, these authorities and charges are given to him and to his successors; it is the observation of St. Ambrose upon the warranty of that text, and is obvious and undeniable Well, then, the apostles were the first stewards; and this office dies not with them, but must for ever be succeeded in; and now begins the inquiry, Who are the successors of the Apostles? for they are, they must evidently be, the stewards to feed and to rule this family. There are some that say, that all who have any portion of work in the family, all the ministers of the Gospel, are these stewards, and so all will be rulers. The presbyters surely; for, say they, presbyter and bishop is the same thing, and have the same name in Scripture; and, therefore, the office cannot be distinguished. To this I shall very briefly say two things, which will quickly

clear our way through this bush of thorns. 1. That the word "presbyter" is but an honourable appellation used amongst the Jews, as "alderman" imongst us; but it signifies no order at all, nor was ever used in Scripture to signify any distinct company or order of clergy; and this appears not only by an induction in all the enumerations of the offices ministerial in the New Testament,† where to be a presbyter is never reckoned either as a distinct office, or a distinct order; but by its being indifferently communicated to all the superior clergy, and all the princes of the people.

2. The second thing I intended to say, is this: that although all the superior clergy had not only one, but divers common appellatives, all being called πρεσθυτεροι and διακονοι, even the apostolate itself being called a deaconship; yet it is evident, that before the common appellatives were fixed into names of propriety, they were as evidently distinguished in their offices and powers, as they are at this day in their names and titles.

To this purpose St. Paul gave to Titus, the Bishop of Crete, a special commission, command, and power, to make ordinations; and in him, and in the person of Timothy, he did erect a court of judicature even over some of the clergy, who yet were called presbyters: Against a presbyter receive not an accusation, but before two or three witnesses": § there is the measure and

* From the works of Bishop Jeremy Taylor.
† Rom. xii. 6. Eph. iv. 11. 1 Cor. xii. 28.
‡ Acts i. 25.

§ 1 Tim. v. 19.

Samaritans whom he had baptized, but the apostles viour.

to the episcopal or apostolical order. Now from these premises, the conclusion is plain and easy. 1. Christ left a government in his church, and the apostles in this stewardship, and that they did alfounded it in the persons of the apostles. 2. The ways rule the family, was taught and acknowledged "alapostles received this power for the perpetual use and ways, and every where, and by all men" that were of benefit, for the comfort and edification of the church for the church of God; and if these evidences be not suffiever. 3. The apostles had this government; but all cient to convince modest and sober persons in this questhat were taken into the ministry, and all that were tion, we shall find our faith to fail in many other articles, called presbyters, had it not. If, therefore, this govern- of which we yet are very confident: for the observation ment, in which there is so much disparity in the very of the Lord's day, the consecration of the holy euchanature, and exercise, and first original of it, must abide rist by priests, the baptizing infants, the communication for ever; then so must that disparity. If the aposto- of women, and the very canon of the Scripture itself, late, in the first stabiliment, was this eminency of power, rely but upon the same probation; and, therefore, the then it must be so; that is, it must be the same in the denying of articles thus proved, is a way, I do not say, to succession, that it was in the foundation. For, after bring in all sects and heresies,-that is but little;-but the church is founded upon its governors, we are to ex- a plain path and inlet to a heism and irreligion; for by pect no change of government. If Christ was the authis means it will not only be impossible to agree conthor of it, then, as Christ left it, so it must abide for cerning the meaning of Scripture, but the Scripture itever; for ever there must be the governing and the self, and all the records of religion, will become useless, governed; the superior and the subordinate; the or- and of no efficacy or persusion. dainer and the ordained; the confirmer and the con-

Thus far the way is straight and the path is plain. the council of Chalcedon, which is one of the four gene-The apostles were the stewards and ordinary rulers of rals, by our laws made the measures of judging here-Christ's family, by virtue of the order and office aposto- sies: "It is sacrilege to bring back a bishop to the delical; and although this be succeeded to for ever, yet no man, for his now or at any time being called a presbyter or elder, can pretend to it; for, besides his being a presbyter, he must be an apostle too; else, though he be called "in partem sollicitudinis", and may do the office of assistance and under-stewardship, yet the government and rule of the family belongs not to him.

But then, "who are these stewards and rulers over the household now?" To this the answer is also certain and easy. Christ hath made the same governors to-day as heretofore; "apostles still." For though the twelve apostles are dead, yet the apostolical order is not; it is a "generative order," and begets more apostles. Now who these "minores apostoli" are, the successors of the apostles in that office apostolical and supreme regimen of souls, we are sufficiently taught in holy Scriptures; which when I have clearly shown to

called an apostle: "Other apostles saw I none, save were accounted.§ But the Church also made apostles: and these were called by St. Paul, "apostles of the churches"; and particularly Epaphroditus was the 'apostle of the Philippians"; "properly so," saith Primasius; and "what is this else but the bishop," saith Theodoret: for "those who are now called bishops were then called apostles," saith the same father. The sense and full meaning of which argument is a perfect commentary upon that famous prophecy of the church: "Instead of thy fathers, thou shalt have children, whom thou mayest make princes in all lands"; That is, not only the twelve apostles, our fathers in Christ, who first begat us, were to rule Christ's family, but when they were gone, their children and successors should arise in their stead: their direct successors to all generations shall be rulers and governors of the whole catholic church. St. Austin saith, "The children of the church become fathers of the faithful; that is, the church begets bishops, and places them in the seat of the fathers,

After these plain and evident testimonies of Scripcure, it will not be amiss to say, that this great affair, relying not only upon the words of institution, but on matter of fact, passed forth into a demonstration and greatest notoriety by the doctrine and practice of the whole Catholic Church: for so Irenæus, who was one of the most ancient fathers of the church, and might easily make good his affirmative: "We can," says he, 'reckon the men, who by the apostles were appointed bishops in churches, to be their successors unto us; leaving to them the same power and authority which they had."-Thus St. Polycarp was by the apostles Lord." made bishop of Smyrna; St. Clement, bishop of Rome, by St. Peter; "and divers others by the apostles," saith Tertullian; saying also, that the Asian bishops were consecrated by St. John. And to be short, that bishops are the successors of the apostles in the stewardship and rule of the Church, is expressly taught by St. Cvprian, and St. Jerome, St. Ambrose and St. Austin, by Enthymius, and Pacianus, by St. Gregory, and St. John Damascenus, by Clarius à Muscula, and St. Sixtus, by Anacletus and St. Isidore; by the Roman council under St. Sylvester, and the council of Carthage; and the succession of bishops from the apostles' hands in all the churches apostolical, was as certainly known as in our chronicles we find the succession of our English kings, iniquity!" and one can no more be denied than the other. The conclusion from these premises I give you in the words of St. Cyprian; "Let the ministers know that apostles, that is bishops, were chosen by our blessed Lord himself:" and this was so evident, and so believed, that St. Austin affirms it with a "Nemo ignorat"; "No man s so ignorant but he knows this, that our blessed Saviour

1 Tit. xi. and 2 Tit. xv.

† Chap. ii. ver. 2. ‡ Gal. i. 19. § Cor. viii. 23. Philip. ii. 25.

the warranty of "the bishop's audience court"; and appointed bishops over churches." Indeed the Gnostics | behold, with hands outspread, the Christian Apostle: opposite, when the accused were found guilty, he gives in charge spake evil of this order; for they are noted by three that we behold him, who is called "the Sorcere, withstanding the beautiful and affecting simplicity, may no human sophistical to proceed to censures; "You must rebuke them sharply, apostles, St. Paul, St. Peter, and St. Jude, to be "de- Apostle to his face," anxious that the lord of Asia should not be and you must silence them, stop their mouths,"* that is spisers of government, and to speak evil of dignities"; turned by these intrusive visitors from the ancient worship and astray, till darkness itself be chosen for light. St. Paul's word; that they may no more scatter their and what government it was they did so despise, we may venom in the ears and hearts of the people. These understand by the words of St. Jude; they were "in hishops were commanded "to set in order things that the contradiction or gainsaying of Corah," who with his Jew, or perhaps high priest of the goddess to whom this island was were wanting" in the churches, the same with that company rose up against Aaron the high-priest; and power of St. Paul; -"Other things will I set in order excepting those, who were the vilest of men, no man, of the lord of the country-filled with the Holy Ghost-and now when I come", said he to the Corinthian churches; in within the first three hundred years after Christ, opwhich there were many who were called presbyters, who posed episcopacy. But when Constantine received the Let us think of that look and these words, when, in a moment, nevertheless, for all that name, had not that power. To church into his arms, he found it universally governed the impostor stood before the Apostle helpless and dark, in the the same purpose it is plain in Scripture, that some by bishops; and, therefore, no wise or good man, prowould have been apostles that were not; such were fessing to be a Christian, that is, to believe the holy those whom the Spirit of God notes in the Revelation;† Catholic church, can be content to quit the apostolical and some did love "pre-eminence" that had it not, for government (that by which the whole family of God was so did Diotrephes; and some were judges of questions, fed, and taught, and ruled), and beget to himself new and all were not, for therefore they appealed to the fathers and new apostles, who, by wanting succession apostles at Jerusalem; and St. Philip, though he was from the apostles of our Lord, have no ecclesiastical and an evangelist, yet he could not give confirmation to the derivative communion with these fountains of our Sa-

If ever Vincentias Lirinensis's rule could be used in were sent for; for that was part of the power reserved any question, it is in this: "Quod semper, quod ubique, quod ab omnibus"; that bishops are the successors of

> I am entered into a sea of matter, but I will break it off abruptly, and sum up this inquiry with the words of gree and order of a presbyter." It is indeed a rifling the order, and entangling the gifts, and confounding the method of the Holy Ghost; it is a dishonouring them whom God would honour, and a robbing them of those

spiritual eminences with which the Spirit of God does anoint the consecrated heads of bishops. And I shall say one thing more, which indeed is a great truth, that the diminution of episcopacy was first introduced by popery; and the popes of Rome, by communicating to abbots, and other mere priests, special graces to exercise cred order to be cheap and apt to be invaded. But then add this: if Simon Magus was in so damnable a condition for offering to buy the gifts and powers of the apostolical order, what snall we think of them that snatch them away, and pretend to wear them, whether the apostles and their successors will or no? This is "to interest, home to our own business and bosoms? you, I shall pass on to some more practical considera- belie the Holy Ghost"; that is the least of it; it is ra-

ther and unquestionable issue by perpetual succession. ST. PAUL AT CYPRUS.

in the records of the Holy Scriptures, preached by the

universal voice of all the Christian world, delivered by

notorious and uninterrupted practice, and derived to fur-

"So they departed unto Seleucia, and from thence they sailed to Cuprus." Cyprus, I need not say, is an island of the Mediteranean sea, not far from the maritime cities of ancient fame, Tyre and Sidon, and in the direct way of the vessels navigating those seas to Greece, to Rome, and to the farthest remote known lands. We will now again follow the narrative.

"And when they (the Apostles) had gone through the isle unto Paphos," (the chief city, to this day called Baso), "they found a certain sorcerer, a false prophet, which was with the deputy Sergins Paulus, a prudent man, who called for Barnabas and Saul, and desired to HEAR THE WORD OF GOD. But Elymas, the orcerer, (for so is his name by interpretation), withstood them, seeking to turn away the deputy from the faith."-Verses 6, 7, 8.

Verses 9 to 12 are more particularly worthy of our observation. Then Saul (who is also called Paul) filled with the Holy Ghost, set his eyes on him and said, "O, full of all subtilty and all mischief, thou child of the devil, thou enemy of all rightcousness, wilt thou not cease to pervert the right ways of the Lord? And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist, and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the

It was thus, by Divine command, as we are expressly informed, St. Paul and his fellow-labourer, Barnabas, landed in this island. The governor, the Proconsul of the great city of Rome, informed of the important message they had brought, importing to be no less than a message from the Maker of heaven and earth, sent for these extraordinary visitors, and desired to hear-what?-" The Word of God?' The Word of God! HE desired to hear the Word of God! who had heard nothing of God, but of the derided and unseen God of the Jews, or the fabled deities of his own country, among whom the Goddess of Impurities, to whom this island was consecrated, had her place! He, the great Roman Proconsul, "desired to hear the WORD OF GOD!"-of the CHRIS-TIAN'S Gon!-of the God "whose eyes are too pure to behold

A desire to hear the Word of God by him who, from his infancy, had never heard any thing of any God but the unseen God of the derided Jew, and the sculptured gods of Egypt, Greece, and Rome, might well be thought extraordinary, his conversion to the CHRISTIAN FAITH more extraordinary still; but such a sudden conversion is not, and cannot be, a necessary example to us, born in a Christian country, and bred up by Christian parents, as was Timothy, who had "known," we are told, (2 Tim. iii, 15), "the Scriptures from a child,"

scene more immediately described.

the known depravities of the place.

Whether we consider him who is called the "Sorcerer," as a consecrated, the Apostle of Jesus, thus opposed—in the presence assuming a sterner look, "fixed his eyes" on the bold blasphemer. mid-day sun, "seeking for some to lead him by the hand."

I turn from this harrowing picture to speak of the circumstances to which I have before alluded, concerning the place where this extraordinary instance of God's power and presence, in the beginning of St. Paul's career, was first manifested. The strangers, the hearers of the extraordinary message from heaven, were led, as we have remarked, by an over-ruling Providence and Divine command, to this island.

Might we not naturally pause to inquire why this particular pot was chosen for the first miraculous display of God's power? Need I say this island was, from its commerce, frequented by seafarers, and people of all nations and tongues of the earth? Hence the rapid intelligence of this signal event could be instantly, as it ere, and most widely, communicated to the most remote regions of the known world! Speaking before those who are educated, I would request them to look at the common charts of the country. They will find that on the north of this island, at the nearest distance, stretches the coast of the main land, with its once illustrious cities, and among them Tarsus,* the birth-place of St. Paul, in Cilicia. The line of coast extends on to the sea now venturing to encounter such dangers for the Gospel's sake. time distinguished by the bloody altars of the Scythian Goddess Dianat; to the east are the ancient ports of Tyre and Sidon, ssessed then by the Phonician navigators; to the south lies the low land of Egypt, the seat of the darkest and most degrading superstitions; to the west-all in the tract of the Phonician traders-are the nations renowned for arts and arms, Greece and Rome, the illustrious city of the converted Proconsul; and far to the north-west, in the outer seas, this then barbarian land. So that, almost simultaneously, together with more distinguished countries, Britain, visited by the Phænician ships, may have received the tidings of a Roman lerd in authority being converted tidings of this singular event being borne by every wind to the farthest extent of the Roman empire, and to the farthest extent of the known world.1

Shall we not say, then, the hand of God was visible in first directing the Apostles to this island, as the threshold of their holy enterprise? Doubtless we may be equally wise unto salvation first, whether, when these things are pointed out, you are not persuaded that such coincidences prove the more, the more they are considered, the design of an over-ruling Providence in opening some essential offices of episcopacy, have made this sa- a way, by second causes, for the wonderful propagation of the and inspiration of the Apostles, more particularly of the great Apostle, set apart for this holy work?

And, secondly, I ask whether these plain facts, in illustration of the "Word of God," do not bring that Word with more

Christian hearers, in what manner does this recorded lesson in pine and sacrilege, besides the heresy and schism, and the Bible strike your hearts? Are we to conceive that these any Divine commission of an extraordinary kind, for the great the spiritual lie. For the government Episcopal, as it things are told "in God's Word," merely as a marvellous St. James, the bishop of Jerusalem, is by St. Paul was exemplified in the synagogue, and practised by the transaction, which little concerns our own conduct or lives? The same measures in the temple, so it was transcribed by same cities, in the same island, remain, after nearly eighteen James, the Lord's brother." For there were some the eternal Son of God, who translated it into a Gospel hundred years have passed over the earth; but though, as the latter became incompatible with their clear and acknowledged whom the Scriptures call "the apostles of our Lord", ordinance; it was sentified by the Holy Spirit, who same Apostle says, "the fashion of this world passeth away"— duty to the former. They did not presumptuously oppose themthat is, such as Christ made by his word immediately, named some of the persons, and gave to them all power though the altars of the goddess of impurity are seen no more in selves to human authority. On the contrary, they regarded it or by his Spirit extraordinarily; and even into this number and graces from above: it was subjected in the apostles ber and title, Matthias, and St. Paul, and Barnabas, first, and by them transmitted to a distinct order of eccountries, where the Roman Proconsul desired to hear the without endangering their calculation. clesiastics; it was received into all churches, consigned "Word of God," so many years ago; though the Turk, with his scymitar, is there, where the humble Christian once prayed; though, instead of that prayer, "Our Father, which art in Heaven," the mosque of the Mussulman resounds, night and morning, "There is but one God, and Mahomet is his Prophet!" -in these things is not the voice of prophecy fulfilled? And to us, of this Christian land, is the lesson recorded in vain? Those regions are now dark, which were illumined by the first light of the Gospel; and this distant land is now in the full light of the open "Word of God," which was then dark.

And do we not confess with trembling, that wherever a nation ejects the code of holiness of life, there are the altars of the Pagan Queen !- wherever there is an immoral or licentious people, in that nation are erected the temples of depravity and sin? On the contrary, wherever on the throne of dominion there is a governor who has learnt, at the foot of the cross, to "do stice-to love mercy-and to walk humbly with his God"there is the virtuous Roman Proconsul. But neither he nor his people have here to seek the "Word of God." Blessed be the Giver of that Word! he and they were born in a country where that Word has been opened to all, at the expense of tortures and the death of those who opened it. Here the Word of God is read by the young and the old, the rich and the poor; here there are regularly educated public, but not "infallible" ministers of that

But if these things may be said of this Christian country, are there no "enemies" of "all righteousness" amongst us?-no false prophet?-no "Sorcerers full of all subtilty and mischief"?-no adversaries, who, though refuted and baffled, cease not to "pervert the right ways of the Lord? Alas! too many! For he who seeks by subtilty to "pervert" the first principles of religion and norality-he who handles the "Word of God" deceitfully-he is the "Sorcerer." He who, profaning the high gifts of genius, veaves the tale of corruption, for the sake of injuring the purity of generations to come, as well as the present, helps the Sorcerer," the vilest, the worst of sorcerers. To the voice of such allurements, to such songs of the siren pleasure, oh! let ngenuous youth turn a deaf ear, as to "the voice of the charmer harm she never so wisely." The harmless amusements and enjoyments of life neither reason nor religion forbids. To the pure in heart, the song has more harmony, the landscape and sky more beauty; and with the testimony of a "good conscience towards God and towards man," and with pious, and kind, and affectionate feelings, the smile of youth is more ingenuous and more engaging. But how many have been seduced by some insidious "Sorcerer" from the paths of purity and duty! Yes! insidious, and political, and fanatical "Sorcerers" are abroad, eager to "pervert" the plain understanding, and all loyal and

* A free city, on account of its knowledge and learning; made free on this account by Augustus; therefore, St. Paul says, "He was born free."

the scene of his perfect and most affecting tragedy, Iphigenia in

‡ I do not recollect this circumstance having been pointed out "the Scriptures from a child."

Having made these general observations, let us now turn to the scene more immediately described.

Before the lofty seat of the deputed governor, let us think we but the most meagre and miserable paraphrase.

moral principles. But above all, from the Word of God, in its commentator, the most pernicious of all "Sorcerers," lead you

Therefore watch, and besides stated times of public worshin never let a silent prayer to God be absent from your heart.

The season of joy and smiles will soon pass away-pass away, to return no more; baptized in a Christian country, and brought up to "lead a godly and Christian life," may you never forsake the Church in which you were baptized; and when the knell tolls over your grave, may what you learned in that Church, "to make you wise unto salvation." never die, like the sounds of the knell, which dies over the grave to be heard no more-but " abide, like the Faith, Hope, and Charity," which you have learnt on earth, in the kingdom of light and glory, for ever and ever .- Rev. W. L. Bowles.

THE PROTESTANT REFORMERS.

The few, whose zeal for pure religion led them to seek a remedy for the miscrable corruptions of Christianity under the Papal usurpation, could not but perceive the almost innumerable obstacles presented to their view. Obloquy, or persecution, threatened them on every side. Those who adhered to the Papal system from motives of worldly interest were many and powerful. Of those who were willing to resist its encroachments, not a few were hostile to Christianity itself. From persons of this description no cordial co-operation could be expected in any plan for the revival of pure Christianity, however ready they might be to join in the overthrow of its ambitious rulers. These obstacles must have been too evident, to escape the observation of the first Reformers; and hence arises a strong presumptive proof of their sincerity, in

Doubts, nowever, nave been frequently insinuated respecting the prejudice had, on both sides, much room to operate, it is hardly to be expected that the portraits of the principal actors in the scene should be transmitted to us without some extravagant colouring. By Romish advocates we cannot wonder to find them depicted in the most disadvantageous manner; while from Protestants we may sometimes apprehend a concealment of their indiscretions or misconduct. But it is most remarkable, that Infidel writers seem to take peculiar pleasure in reviling their characters and depreciating the value of their exertions. This may, perhaps, be accounted for, if we consider the nature of the contest between to the faith of Christ, by a miracle wrought in his sight, and a Christians and Unbelievers. When men are desirous of overudgment inflicted on the opposer of his faith, by a word; the throwing Christianity, the more they are enabled to represent it as abounding with absurdities and superstitions, the greater is the probability of their bringing it into discredit. But, without such an advantage, it is scarcely in the power of Intidels to hold it up as an object of contempt. This seems to be the most probable ause that can be assigned, of the rancorous treatment which the Protestant Reformation has experienced from Deistical writers, without reflecting on this, and without knowing it; but, I ask you From this circumstance, therefore, we may form some estimate of its real importance to the support of Christianity itself; since our adversaries, who are ever intent upon the destruction of Christianity, are generally more quick-sighted in discerning what is really favourable or inimical to the success of their plans, than Gospel in its infancy, independent of the zeal, fortitude, learning, those who are "at ease in Zion," or indifferent as to what

But it is by no means necessary for the vindication of the Protestant cause to prove, that the Reformers, though eminently distinguished by their virtues as well as their talents, were exempt from human failings. They pretended neither to absolute perfection, nor to preternatural powers; neither did they assert work which they had taken in hand. They honestly and conscientiously urged their obligation to obey God rather than man, when their compliance with the arbitrary injunctions of the unaffectedly deplored the necessity of disobedience, and earnestly deprecated any measures which might tend to destroy the Unity of the Church. Such, at least, was the conduct of the principal Reformers, in the outset of their important work : however some of them might, in after times, depart from those principles of moderation, and of respect for authority, Civil and Eccesiastical. Nevertheless, it cannot be denied, that too much of human passion and infirmity was sometimes blended with these upright and laudable motives: of which the occasional violence of some chief leaders of the Reformation affords but too clear a proof .-This we may readily allow, nor fear any advantage which may be taken of the concession; since it ably proves, that the best of men, acting in the best causes, are still human; and that in the most signal triumphs of God's faithful servants, there is ever so much weakness and imperfection discernible on their parts, as to shew "that not unto them, but unto His name," must be given the praise and the glory of their success. But candor requires, that we should separate the views and

principles of the Reformers themselves, from those of many who co-operated with them through motives of interest and ambition. Many Potentates in Europe undoubtedly engaged in an opposition to the Papal power, from considerations of State policy, rather than of Religion. Nor can we wonder at this, when we reflect upon the inordinate ambition, with which the Roman Pontiffs had grasped at secular power, and the gigantic strides which they had made towards universal dominion. It rather ought to excite our admiration of that omniscient wisdom, which can make even the vorst passions of our nature subserve his purpose, by bringing good out of evil. For, hence a host of fees were collected against the Romish Usurpation, who regarded the Popes with jealousy and hatred, as their competitors for earthly supremacy. But, however these might contribute towards the success of the Reformation, it were highly unjust to confound with such abettors of its cause, the excellent and illustrious characters, by whose labours it was more immediately effected.

It is evident, then, that we cannot form a just idea of this great change in the aspect of religion, without regarding it as the work of an over-ruling Providence. Never, perhaps, (except in the great triumph of Christianity over Paganism) was the Divine nterposition more conspicuous, than in the success of the Protestant Reformation. When we consider also, that this great event appears to have been by no means the result of any preconcerted plan: but to have arisen, as it were, easually, out of the circumstances which presented themselves, one event leading to another, and one successful investigation preparing the way for farther discoveries of truth; we are forcibly struck with the evidence thus afforded, of its being upholden by more than human

Although their adversaries have spared no pains to asperse the reputation of Wickliffe, Huss, Luther, and of others who stood in their steps, we shall, perhaps, search in vain, either in ancient or modern history, for examples of men more justly entitled to the praise of splendid talents, sound learning, and genuine picty. As to any failings in temper or discretion which appear to have sullied these excellent qualities, when we consider the perverseness with which these Reformers had to contend, and the bitter persecutions which they continually experienced, in pursuing their great and laudable purpose, we must have little of Christian charity, as well as little knowledge of human infirmity, if we be not disposed to make large allowance for the peculiar circumstances in which they were placed. It should also be remembered, to their honour, that the first Reformers in general (and especially those of our own country), were not men who presumed upon the as soon ex right of private judgment, to dictate to their lawful superiors, or to subvert lawful establishments; but who maintained the necessity of an appeal to Scripture, in order to effect an amicable decision upon disputed points of the very last importance; and that they only opposed a manifest usurpation of authority, on the part of those who unlawfully insisted upon "having dominion over the Faith," instead of being "helpers of their joy."

Nothing, indeed, can be more evident, than that the English Reformers, in particular, acted not against any lawful authority, but in complete subordination to it; the Reformation in this country being carried on under the direction of the Spiritual Governors of the Church, who were Bishops as truly and Apostolically constituted as any Bishops upon earth, and who, in refusing to submit to the Papal power, refused only to sacrifice their own just authority to an usurpation, as unjust in its principles, as it was corrupt in its practice. - Bishop Van Mildert.

THE CHURCH.

TORONTO, SATURDAY, SEPTEMBER 5, 1840.

The advocates of truth, in the present day, must not be discouraged if they encounter opposition and even meet with hostility in their honest and virtuous career: such has been their experience in every age, since its first revelation to a heedless and ungrateful world; and when a thoughtless Pagan asked the question, "What is truth?" the martyr sufferings of an incarnate God, and the miraculous events with which those sufferings were accompanied, made little impression upon the rude observers of the appalling scene, or upon him by whose timid compliance that tragedy, so momentous in its consequences, was enacted. And certain it is that when the truth is abandoned, or sought to be compromised, the God of truth will withhold his blessing from the individual, or from the people, who regard the heavenly gift with lightness and by its neglect dishonour its glo-

There was a time when, in the British isles, the truth was veiled by intervening clouds of a soul-darkening, sucyling superstition: when every mind was overclouded, every heart over-grown with the rank weeds of error, and every knee was bowed to the foul idolatry which human device had set up as a rival to the uncorrupted faith; but, thank God! a brighter day has long since dawned upon our father-land, and the demon of a destroying superstition had been well-nigh banished from its shores. At least he prowled around its borders with alarm and caution; and was content slyly to insinuate the evil which he dared not openly promulgate.

Mysterious are the ways of Providence; and for our nation's sins, no doubt, blindness in part has returned to our highly favoured people: the purity of God's revealed truth has, of late years, been regarded coldly and indifferently; and a countenance—the result, we must believe, of a judicial visitation—has been given, in high places, to religious error, and alas! to avowed infidelity in its most repulsive form, which, unless a blessed change speedily ensue, threatens the most appalling disasters to our once highly exalted and happy country. But let us tell the tale of sadness in the words of the eloquent Mr DALTON, from whose Speech at the Finsbury Protestant Operative Association we lately quoted at some length:-

"We find that the blessing of God is not upon our land as it used to be. The fact is obvious, the truth cannot be concealed. The plague-spot is upon the land—the judgments of God are already breaking upon England—the vials of his wrath are ready to be poured upon our guilty country. His vengeance for our sins lingers upon our horizon, as if loath to descend upon us in the full sweep of its terrific fury. And why is all this? why is God angry with England? what is the reason we are so distracted, so agitated, so convulsed? I believe the answer is to be found in a great truth, which is being continually pressed home upon the British public by the Protestant Association. We want every Englishman to be solemnly impressed with the reality of that one truth: it is this, that England's faithfulne God has been the secret of her strength—her departure from God is the secret of her distraction and weakness. That the maintenance of the truth in her national acts and councils always brought with it blessings; and the rejection or neglect of that truth invariably produced disaster. We want Englishmen to be fully assured of this one fact, that with nations as with individuals, godliness hath the promise of the life that now is. It is then, just because we have been careless of what God committed to us; because we have not been faithful to our high and sacred trust, that so many evils have been permitted to befal us. Our Houses of Parliament have sinned in this respect—they have thrown overboard God's truth and God's express direction for Christian government. tian government. Instead of shaping our mode of policy by the principles of eternal truth, we have based our policy upon the shifting sand of political expediency. We have asked with Pilate, 'What is truth—where are we to find it? Who can find it amongst such a variety of conflicting creeds?'
Now this is as idle as it is wicked. Every man is able to discover what is truth—every man is responsible for not knowing what is truth. God deals with us throughout as beings who ought to know the truth. He has given us the one inspired Word, and we are bound to know that it contains the truth—the whole truth—and nothing but the truth. Our Houses of Parliament, in 1829, indeed more or less ever since, have acted from impulse, not from rational conviction they have been squeezed into a corner, and then permitted anti-Christian measures to be wrung from them. They have attended to the pressure from without, instead of taking heed to the pure beliests from above. Like Pilate, they have listened to the rude clamour of the mob rather than the silent monitor within, the voice of conscience and the word of God. They have shut out the truth, and yet wonder that error and darkness should be spread over the land Supposing that we could strike the sun out of the material erse, what would follow? Should we wonder to see th clash of planets, the mad career of impetuous and whirling worlds? Should we not naturally expect, and know rtainly, that the words of the poet Darwin would be verified in sublime but terrible reality-

'Star after star from heaven's high arch shall rush, Sun sink on sun, and system system crush; Headlong, extinct, to one dark centre fall, And death, and night, and chaos mingle all.'

England has committed this mad and disastrous act. She has struck out of her policy the only vital element of her greatness and durability. She has destroyed the centre of her state system. She has rolled in the dust the standard ner state system. She has rolled in the dust the standard of her Protestantism. The result is precisely what might have been expected. Order, peace, and harmony have been rudely stopped; society has been unhinged; evil principles let loose upon the nation; the melody of the march of worlds in the distance of the standard of the march of worlds. in the glorious firmament has been suddenly arrested, and never, no, never again, shall we be able to replace a solitary planet, or give its right position to a single star, except we again replace the centre of our glorious Constitution—unless we place God's truth whence we have dethroned it, and once more nationally acknowledge God as the God whom we will serve."

Protestant British hearts will beat in thrilling unison with these noble sentiments; nor shall they be chilled in their warmth by the opposition of violent foes, or by the discouragements of indolent and indifferent brothers. They must reiterate to their own consciences the important question, "What is truth?"-and when once persuaded on that vital subject, they will never forego or deny it, though the Inquisition tortures should be renewed again, and the Smithfield fires blaze as brightly as in the Marian era for their victims. That there can be no alliance between truth and error-no intermingling of their opposing ingredients, let the writer we have been quoting from demonstrate in his own stirring Promoting Christian Knowledge, and of the Society for ther in commendation of the plan suggested in the com-

darkness, the sun-beam with the thunder-cloud. as soon expect to wring tears of blood from the flinty rock, to extract honey from the adamant, or evoke strains of melody from the marble bust. Nothing can be more chaste than truth; nothing more simple, nothing more meritorious. The vitality of truth may be said to consist in its purity. Sully that purity, obscure that simplicity, and you no longer possess truth. To bring truth, therefore, into contact with error, to amalgamate them, to try to induce them to harmony, to mingle their principles, and to endeavour to coerce them into union and concord, is as fatal and as absurd as it. is wicked, impious, and presumptuous. The effect of it is immediate, and without remedy—the destruction of truth. She cannot mingle with error, she cannot touch error, and survive. To introduce error, therefore, into any system containing the description of the containing the description. containing the elements of truth, is treason to the majesty of truth, and hold impiety against the God of truth."

This position being thus happily established, the author before us goes on to express the duty of those who have, through the blessing of God, arrived at the knowledge of the truth. That they should not look idly on, when they see that truth assailed,-that it should not be with them a matter of indifference, whether it stands or falls, whether it remains firm and unadulterated or becomes contaminated by the inventions of men, the same writer thus forcibly points out:-

"If, then, truth be assailed by powerful adversaries; if er strongest bulwarks are periled, her defences threatened, her outworks already sapped or stormed; what are those men who can sit with their arms folded and look on with contemptuous indifference, and see her noble buttresses contemptuous indifference, and see her noble buttresses battered to pieces, without one voice upraised, one arm uplifted, to stay the wild work of devastation? Are they neutral, are they guiltless, are they harmless? Nay, are they not rather depressing the energies of the faithful; are they not damning the zeal, the ardour, and the courage, of those who are battling valiantly for the truth? Are they not rather cowards? are they not enemies? are they not traitors? are they not the worst kind of enemies? And the testimony of God's word is clear upon this point. The principle I have laid down is written as with a sunbeam upon the page have laid down is written as with a sunbeam upon the page of inspiration. Isaiah, in his 56th chapter, in enumerating the sins which had separated Israel from their God, expressly and emphatically mentions this as one, 'No one calleth for justice, nor any pleadeth for truth.' So that not to plead for the truth is a national iniquity; a sin of that enormous magnitude in the sight of the great and holy God, as to tend materially to the separation of a nation from Jenate and materially to the separation of a nation from Jenate and materially to the separation of a nation from Jenate and materially to the separation of a nation from Jenate and materially to the separation of a nation from Jenate and materially to the separation of a nation from Jenate and materially to the separation of a nation from Jenate and materially separation of a nation from Jenate and materially separation of a nation from Jenate and Separation of a nation from Jenate a rence to nations in this respect, is equally applicable to in dividuals. Jeremiah gives us similar testimony in, perhaps, still more express and emphatic language. In his 9th chapter, after the bitter lamentation over his people—'Oh, that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people, he mentions the sins which marked his time as one of great national degeneracy. Amongst other grievous offences he declares, 'They are not valiant for the truth.' You see, God not only requires that we should know the truth, and that we should love the truth, and that we should defend the truth, but he calls upon us to be valiant—to be valiant for the truth. He declares that any people who are not valiant for the truth, are in a worful state apostacy: a state of awful national degeneracy. And I has pronounced a curse. Yes, the God that cannot lie God has pronounced a curse. Yes, the God that cannot lie has declared solemnly that His judgments will be poured out upon those who do not defend His truth. He has pronounced the doom of the enemies and the despisers of His truth—of those who lightly esteem, as well as those who soldly blaspheme and openly hate the Rock of our salva-ion—one doom awaits both. He has denounced them with Lord, curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord gainst the mighty.

We have, on some former occasions, laid before our readers serious warnings from distinguished men and eminent Christians on the indifference which appears so widely to prevail in regard to the blessings achieved by the restoration of pure religion in the British isles, and the apathy with which too many view the strides of those who would overturn the altars of our country and quench their living light,-who would destroy our Protestantism, and bring back again the gloom and the cruelty and the spiritual death of Popery. It is refreshing, amidst so much coldness, to discern the warmth of at least one grateful heart, testified in this beautiful apostrophe to the departed Reformers by the admirable author already quoted :--

"Yes, illustrious Reformers! ye noble martyrs of our God! your works yet live, the malignant rage of your baffled enemies shall never obliterate your names from the brightest page of the annals of Christianity. Your illustrious deeds shall survive the wreck of nations, and the wild desolation depopulated cities. The restless tide of time, as it buries in oblivion kings and their noble fame, empires and their brilliant rise and rapid fall, shall waft upon her rolling bosom the memory of your matchless deeds in the cause of Christ. Your thrice-hallowed memory shall be enshrined in the hearts and warm affections of myriads of posterity. When the present generation shall sleep in dust, their children and their children's children shall love to dwell upon your holy memory. Father to son shall tell the story of your victory over the powers of darkness, your triumphs over the dark night of error, your immortal achievements on behalf of imperishable souls. The lamp of Divine truth, lit at your martyr's pile, already sheds its lustre upon the brightest page of English history, it yet shoots upwards its steady flame, and through the wide circuit of succeeding ages shall light myriads of our race to the paradise of God. Ye died not in vain. Your names are in the Lamb's book of life, and live indelibly engraved on the deathless tablets of a nation's gratitude. Noble Luther! Indomitable Huss! of a nation's gratitude. Noble Luther! Indomitable Huss! Wicliffe! Melanethon! Bucer! Knox! Ye lived not in vain. Venerable Cranmer! Immortal Bradford! Pious and learned Ridley! Illustrious Latimer! Ye died not in vain. by which your labours were animated still survivest slumbers not-it moulders not in the ashes of your martyrdom. It still exists in many a British heart; and should Rome again gain power—should she once more lord it over Christian heritages in this favoured land, she would find that the indomitable spirit of our martyred forefathers was not yet extinct. Should she once more unsheath her coning arguments against heretics, she should not want vic tims with which to satiate her persecuting sword. The flames of Smithfield should again attest the sincerity and the purity of our faith; the rack, the dungeon, and the stake. ild once more prove to the wide world that our faith would support us in death, and carry us triumphantly through the pains, the tortures, and the last dread agonics of martyrdom, to our glorious and eternal rest!"

The MIDLAND CLERICAL ASSOCIATION held their last meeting at Cobourg, according to appointment, on Wednesday and Thursday the 19th and 20th of August. Fourteen of the brethren composing the Association, were present; only one-and that from unavoidable circumstances-having been prevented from attending. The usual subjects were discussed by the Association with great earnestness and accustomed affection; the conversations on the first day being almost wholly confined to the nearly exhaustless topics for practical edification furnished by the Service for the Ordination of be held at Kingston on the 20th of October next. Priests. Much was said on the irregularities in the exercise of occasional offices which the circumstances of a new country rendered pardonable, if not necessary; but faction the pleasing narrative given in another column of which its growing advancement and increasing population would seem to justify the gradual abolition, and stances described remind us not a little, though on a a return to a more rigorous compliance with rubrical more limited scale and under a different aspect, of the directions and the discipline of the Church. The ex- occurrences in India so graphically told by the Bishop ercises of the day were concluded with Divine Service of Calcutta, and transferred not long since to this Jourread by the Rev. J. Deacon, and the Lessons by the which, with the Lord's blessing, is to yield an abundant Rev. T. Fidler, and a valuable Sermon in elucidation of harvest. the 21st Article of the Church was preached by the Rev. R. V. Rogers from Acts iii. 19, 20, 21.

the Propagation of the Gospel in Foreign Parts, -to munication which follows, upon the "Toronto Church of

the most efficient means for forwarding that intention,whether by weekly offerings according to the custom of paper for those objects. After much discussion, it was pursued. inally decided,-more in accordance, however, with what was deemed the convenience of the parties to be called upon, than from a belief that it was likely to should be made for each of those objects respectively,for the support of Missionaries, and for the diffusion of the Scriptures, the Book of Common Prayer, and useful ligious Tracts. An immediate employment for the contributions bestowed in the former case is offered in garded as most dutiful and becoming that, for the advancement of the latter object, a connexion should be maintained with the venerable Society for Promoting Christian Knowledge,

So strongly impressed were the Association with the importance of giving their combined exertions to the furtherance of these objects, that it was resolved that a public Meeting for their more full discussion and in the ope of their greater prosperity should, as a general rule, be held during their future sessions; for by no other means can the public sympathy be effectually engaged in the cause, and no opportunity for that purpose could To be presented more advantageous than these periodical

assemblages of a considerable portion of the clergy. We are ourselves strongly of opinion that the congregations of the Church, generally, are not sufficiently called upon to contribute from their worldly resources towards the important objects we have referred to: in some places—the larger towns especially—they are, it is true, often heavily taxed for the maintenance of the poor, and liberal contributions are also frequently given for Missionary objects; but, as a general rule, less is thus bestowed than should be expected from Christians alive to the greatness of their privileges, and who are affected, as they should be, by the principle that "the grace of God is not bestowed in vain", -but that it is to be accompanied by the appropriate fruit of holiness and a zeal for good works. It was a settled principle with the early Christians that, on the first day of the week, all were to lay by in stere, according as God had prospered them, a contribution for pious and charitable ases; and we find nothing in the sacred records to exempt succeeding Christians from the strictest exercise of the same duty. It will be time enough to plead for such exemption, when objects for the exercise of that Christian bounty shall have cessed to present themselves.

In regard to the Christian Knowledge Society, we should gladly refer our readers to the admirable Sermon of the Lord Bishop of Montreal in its behalf, published in this Journal in the month of May last; and while we might adduce many comforting instances of a connexion with it within the limited sphere of the operations of the District Committee with which we ourselves have the pleasure of being associated, we would request the attention of our readers to the following extract from a letter to that Society of the Rev. F. L. Osler, a faithful Missionary at Tecumseth in this Diocese, which we find in the Ecclesiastical Gazette for July :-

"I write to acknowledge, and gratefully to thank the Society for Promoting Christian Knowledge, for the most kind and liberal grant of books and tracts, to the value of £25, a great part of which is already distributed amongst the poor people under my charge. Many cases of destitution are doubtless brought under the Society's notice, but I think w more so than that which you have so kindly relieved. The inhabitants of ten townships, each containing 120 square niles, look to me for instruction, and earnestly desire the privilege of being enabled to worship God after the manner of their fathers. In many parts of this destitute tract of ountry, I have regular congregations, varying in distance com three to forty miles from my residence; and wherever can obtain teachers, I establish Sunday Schools, of which I have now nine in operation; but, generally speaking, the people are not only very poor but also very ignorant. Teachers, therefore, are difficult to be procured.

"In order to assist me in my overwhelming charge, the

constantly employed travelling on foot through the destitute townships, visiting from house to house, and searching out the members of our church, especially the old and sick; and on Sunday he collected the people together, to whom he reads the prayers and a sermon with which I provide him. In this way he has been made very useful, but he has been especially so in catechising the children, and distributing racts and books. At every house he visits, the children are examined, and lessons set to them, to be ready against his next visit; when, if they prove to have been diligent, they are rewarded with a tract or small book.

"My catechist returns to me about once a month, and takes away with him as many books and tracts as he can earry: it is not a small stock which can answer these con

stant demands: the Society may, therefore, easily imagine how truly acceptable was their valuable present.
"The Village Conversations on the Liturgy," and 'Sermon on the excellency of Common Prayer,' were the very things I most needed: teachers of various seets are going through country, striving to obtain proselytes from the Church of England: they bring before them specie nd the people, being very ignorant, have nothing to answer them. Could the Society see how joyfully and gratefully these valuable little works are received, it would cheer the hearts of its members.'

Nothing we could say, can add to the arguments which the foregoing delightful letter furnishes for increasing the local resources from which to draw a supply of these welcome publications, more commensurate with the vast wants of the country. The discussion upon this point, in connexion with the duty of advancing general Missionary objects, which employed the Midland Clerical Association on the 20th August, was particularly interesting; and it was with a very general reluctance that it was terminated by the arrival of the appointed hour for adjournment. The exercises of the day, and the business of the Association, were concluded by Divine Service in St. Peter's Church, at 7 P. M.,when Prayers were read by the Rev. J. Grier, the Lessons read and a Baptism publicly administered by the Rev. A. F. Atkinson, and an eloquent sermon, in illustration of the 23d Article of the Church, was preached by the Rev. C. T. Wade.

The next meeting of the Association is appointed to

Our readers, we are sure, will peruse with great satisunder the signature of "Eye-Witness." The circumin St. Peter's Church, at 7 P. M.; when Prayers were nal. It is, we trust, the scattering of the good seed

The remarks we have made above on the good ef-The discussions on the second day were confined, in fected by the distribution of religious tracts,—where a great degree, to a consideration of the claims of the such have undergone a judicious supervision,—almost great Church Societies, -namely, of the Society for render it unnecessary that we should say any thing fur-

"There are but two opposing systems in the world. Truth—eternal, immutable truth; and error,—baseless, worthless, perishable error. There is, there never was, there never will be, any middle system between the two. To try to compose a system which shall contain the elements of both in harmony, is to endeavour to weave light with darkness, the sun-heam with the thunder-gloud. You might that such support should be vigorously and systemati- pily awakened, is likely often to be maintained by the cally yielded; and much consideration was given as to presence of that constant though humble monitor, a sound religious tract. Such is often a persuasive counsellor, when the living teacher is unheard or disregarded. the primitive church, by stated collections in the sanc- Most sincerely do we hope that the good work so well tuary, or by the annual circulation of a subscription- recommended in this communication, will be vigorously

> We are much gratified to perceive, from the Ecclesiastical Gazette of July 14, that, on Saturday, July 4, prove the most efficient,-that an annual collection in the degree of Master of Arts was conferred on the Rev. every church within the bounds of the Association, Henry Scadding, late of St. John's College, Cambridge, and 3rd Classical Master of Upper Canada College.

> We have been directed by the Lord Bishop of the Diocese to request the attention of the Missionaries on the list of the Venerable the Society for the Propagation the demand for Travelling Missionaries; and it was re- of the Gospel in Foreign Parts, to the following form:

BY AUTHORITY. The Missionaries on the list of the Venerable the Society for the Propagation of the Gospel in Foreign Parts are requested to draw their bills half yearly according to the an-

Upper Canada,

At thirty days sight of this my first of Exchange (second and third of same tenor and date unpaid) please to pay to A. B. or order the sum of Sterling pay to A. B. or order the sum of

Sterling value received, and charge the same to accompt of my half year's Salary due from the Society without farther advice. Signed

The Rev. John Russel, D.D. and James Heywood Markland Esq., Treasurers for the Society for the Propagation of the Gospel in Foreign Parts, No. 4 Trafalgar Square, London.

Bills on the Society must in no case be drawn payable at sight—"The rule is thirty days after sight."

It is farther requested that the Missionaries make more frequent communications respecting their Missions, their labours and services, in order that the same, when interest-

COMMUNICATIONS.

For the Church.

A SCENE IN A CANADIAN PARISH. Mr. Editor,-I send you the following imperfect sketch of an interesting scene, which I lately had the happiness to witness, in hopes that it may awaken feelings of lively joy and gratitude in the hearts of many of your readers, and furnish those who labour in the Ministry with a powerful entive to sow, with unsparing hand, the precious seed of

the Word of God, and to commend it with fervent prayer to
His grace and blessing, who alone can give the increase.
In the Township of West Flamborough, and not very far
distant from the romantic village of Dundas, is an extensive clearing, known by the name of the "M—e settlement." The settlers consist chiefly of European emigrants and their descendants of two generations. They were most of them originally members of the Church of England; but partly owing to the religious destitution of the neighbourhood in which they settled, and partly to that indifference to spiritual things, to which the human heart is, alas! too prone, they appear very soon to have lost any serious impressions which they may have brought with them from their native land, and at length to have lapsed into a state bordering upon The Bible, (if Bible there was to be four heathenism. lay dusty and unopened upon the shelf; the Lord's day was spent in listless indolence, if not in the more gross and positive violation of the fourth commandment; public positive violation of the fourth commandment; public worship was unknown; private prayer abandoned; the Sacraments neglected and forgotten; and their children and their children's children were growing up to man's estate without the rite of Christian baptism. O, England! are these the descendants of thy privileged, thy Christian people! "How is the gold become dim! how is the most fine gold changed!" Hadst thou but followed thy exiled children with maternal solicitude to those distant wilds,—hadst thou provided them with the sincere milk of the Word, (and where should the infant look for nourishment but to the mother's breast)—hadst thou given them the bread of life, (and where should the infant look for nourishment but to the mother's breast)—hadst thou given them the bread of life, and spread a table for their spiritual sustenance in the wilderness,—many a hungry soul would have been satisfied, as it were, with marrow and fatness; many a desponding spirit would have been cheered in its dreary passage to the tomb; many a repenting sinner would have kindled joy in the presence of the angels of God, and have awakened notes of praise and thanksgiving from the strings of their golden

lyres. But we must descend from heaven to earth.

At a subsequent period, the "M——e settlement" appears to have attracted the notice of itinerating preachers, of various Dissenting persuasions, who, doubtless, with good intentions, but with more zeal perhaps than knowledge, or competency for the work, endeavoured to till the unyielding soil. Their efforts proved abortive; and it was reserved for the present zealous and indefatigable Minister of Ancaster and Dundas to break up the neglected ground,—to sow the good seed,—in other words, to furnish the people with the wholesome food of sound doctrine, and having preached Christ unto them, to give them admission into the Christian

A week-day service was commenced among them, -a congregation was gradually formed,—the zealous Missionary persevered "through evil report and good report," till it pleased the Lord to open the hearts of his hearers to attend on the things which were spoken, and to enquire, "Sir, what must we do to be saved?" "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins," was the prompt and Apostolic reply; and after of sins," was the prompt and Apostolic reply; and after laving been more fully instructed in the principle of the Phristian faith, and in the nature of the Baptismal covenant these honest-hearted people expressed to their delighted Missionary their readiness and anxiety to receive the initiatory rite.

A day was accordingly appointed, and the neighbouring Clergymen were invited to attend and to assist in the ceremony; the large number of persons to be baptized (nearly seventy in all) rendering the service too arduous

On Monday morning, the 3d August, in the middle of the wheat-harvest, and consequently at a season when loss of time to the farmer was attended with great sacrifice and self-denial, the members of the newly-formed congregation laid aside their worldly occupations, and, with pious haste, repaired to the largest house in the settlement, which, for want of a Church, had been selected as best adapted for the performing of the interesting ceremony.

A little before the hour appointed, the Reverend Mr. McMurray arrived, attended by three of his brotherclergymen. The house was already thronged, and yet men, women, and children could be seen in every direction wending their way in holiday attire towards the place of sacred rendezvous. The day was delightfully propitious,a Sabbatic stillness reigned around,—the cattle, free from toil, reclined beneath the pasture-shade,—the newly formed cocks of golden grain, ranged at regular intervals, lay smiling in the sun,—and the chirp of the grasshopper, or the more musical and lengthened note of the locust, were the only sounds that fell upon the ear.

The service was commenced by singing the Old Hundredth Psalm. The prayers were read in an impressive manner by the Rev. Geo. C. Street, and the lessons, not less so, by the Rev. Mr. Flanagan. These were selected particularly for occasion, and were taken respectively from 2 Kings v, and Acts ii, 37—47 verses. An appropriate sermon preached by the Rev. Mr. Geddes, of Hamilton. The as taken from the first lesson, (2 Kings v, 12), and the bject of the preacher was to explain to his hearers the ature, importance, and efficacy of the divinely-appointed means of grace, and to impress upon them the necessity of aubmitting to the Christian ordinances in a child-like, teachable spirit. The interesting nature of the Scripture narrative, and the plain and instructive manner in which it was illustrated and applied, rivetted the attention of the hearers, and although there was an unusually large propor-tion of infants and young children in the congregation, n interruption was experienced,—all was listened to with breathless attention, The sermon ended, the adults were equested to come forward, and about twenty individuals presented themselves before the font. The following Hymn

as then given out and sung by the whole congregation :-Soldiers of Christ, arise And put your armour on, Strong in the strength which God supplies Thro' His Eternal Son.

Strong in the Lord of Hosts, And in His mighty power,
Who in the strength of Jesus trusts
Is more than conqueror.

Stand then in his great might, With all his strength endued, And take, to arm you for the fight, The panoply of God.

That having all things done, And all your conflicts past, Ye may behold your victory won, And stand complete at last.

The Rev. Mr. Geddes then proceeded, with much feeling and solemnity, to read the impressive service of our Church for "the baptism of such as are of riper years." one, the elder candidates received the holy rite by affusion, and were signed with the sign of the cross. The feelings that were at work within were easily discernible, even in the hardy lineaments of the men; while the eyes of the female candidates were bathed in tears, and freer vent was given to their agitated feelings. The baptism of the adults over, they retired, and the parents were requested to bring forward their infants. In the interval, the following beautiful and appropriate Hymn was sung :-

The gentle Saviour calls
Our children to his breast;
He folds them in his gracious arms,
Himself declares them blest.

"Let them approach," he cries,
"Nor scorn their humble claim;
The heirs of heaven are such as these,
For such as these I came."

Gladly we bring them, Lord, Devoting them to thee; Implering that, as we are thine, Thine may our offspring be.

The lambs of the flock were then received and blessed by The lambs of the fiock were then received and blessed by the Rev. Mr. McMurray; the joyful parents presenting them with eager emulation, and seeking from the man of God the same precious boon which had so recently been imparted to themselves. Nearly fifty infants, and children under twelve years of age, were admitted into the congregation of Christ's flock, and their names registered in the Parish Record. God grant that at the last great day they may be found written also "in the Book of Life."

Referent the congregation dispersed, the faithful and

Before the congregation dispersed, the faithful and affectionate Pastor took each of his newly-baptized converts by the hand, and addressed to each, individually, a brief but feeling and emphatic exhortation, reminding them of the new relation they now sustained, and expressing an ardent hope that they might have grace to adorn the holy profession hope that they might have grace to adorn the holy professionthey had that day made, with corresponding holiness of life.
In reply to the sneer of those who, even in high places,
have stated that the ministrations of the Church of England
are not adapted to the inhabitants of this province, I might
point to the Township of West Flamborough, as a proof that,
let the Church of England be but faithfully exhibited in her
Scriptural doctrines and worship, and in her Apostolic
Ministry, by zealous and laborious Missionaries, and disent.
with its thousand shades and variations of error, shall with its thousand shades and variations of error, shall

vanish before her as noxious vapours before the genial sun-The day was fast declining before the services were finished. The four Clergymen then took their leave, and as they drove from the house, amidst the hearty salutations of the honest yeomanry and their families, I could not help ndulging in pleasing reflections on the interesting nature of heir sacred profession. Happy they, thought I to myself, their sacred profession. Happy they, thought I to myself, who, influenced by zeal for the glory of God and love for the souls of men, thus devote themselves to the work of the ministry. For "they that be wise shall shine as the brightness of the firmament, and they that turn many to

righteousness as the stars for ever and ever.'

I remain, Mr. Editor, Your humble servant, AN EYE-WITNESS.

August 17, 1840.

TORONTO CHURCH OF ENGLAND TRACT SOCIETY. It may not be generally known or understood, that a Society in connexion with the Church of England, was established in this City during the past winter, under the patronage of the Lord Bishop, the primary object of which is "to loan and circulate Religious Tracers among the poor and destitute inhabitants of the City of Toronto."

The Society has now how in the city of Toronto."

The Society has now been in active operation for about the space of six months—Tracts are distributed in various sections of the City. sections of the City, by a number of disinterested individuals who have kindly volunteered their services in promoting this good work;—and there is every reason to hope that their labour has not been altogether in vain. Indeed many instances of the good which has been already effected by these hundle programmers. instances of the good which has been already effected by these humble messengers of mercy, have come under the notice of the Society; and experience has shewn that these little Tracts have, by the Divine blessing, been a powerful means of stemming the corruptions of Popery on the one hand, and of curbing the proud spirit of licentiousness and infidelity on the other.

infidelity on the other.

The Committee, while making this gratifying announce. ment to the public, and particularly to the congregation of St. James', have, at the same time, to express their regret that the number of distributors is by no means commensurate with the work to be performed; and they would especially appeal to the Ladies, who have ever been prominent in aiding every pious work of labour and love, and earnestly and respectfully solicit them to step forward as distributors of Religious Tracts, and thus by their influence and pious example, become instrumental in diffusing the light of Christian truth among their necessary. never forget the great amount of good, which, in this way, is effected in Great Britain, chiefly through the instrumentality of pions females, who was the chiefly through the instrumentality of pions females, who was the chiefly through the instrumentality of pions females, who was the chiefly through the instrumentality of pions females, who was the chiefly through the instrumentality of pions females.

tality of pious females, who, by works of piety and charity ameliorate the condition of the suffering poor.

Let us then, while we look up to the land of our fathers with reverence and respect to the land of our fathers with reverence and respect to the land of our fathers. with reverence and respect, imitate the virtues of her sons and daughters, remembering that one distinguishing mark of "pure and undefiled relies on the control of the con of "pure and undefiled religion is, to visit the fatherless and widows in their affliction."

Persons desirous of becoming distributors, will please leave their names at the Depository, at Mr. Rowsell's, King-street, where the Subscription List now remains for subscriptions and donations; and where the religious public will always find a supply of Church of England Tracts on sale. Toronto, August 21, 1840.

ECCLESIASTICAL INTELLIGENCE.

CHURCH RATES. - One of those disgraceful scenes which have of late so frequently taken place in different parts of the country, occurred in our town Thursday, July 16th, and gave rise to many, very many, debasing, immoral, and blasphemous remarks within the porch of our parish church. In the vestry, on Thursday, it was proposed that a rate of one halfpenny should be granted, in order to defray the necessary expenses that might be incurred in repairing the parish church, &c. This moderate proposition did not suit parish church, &c. This moderate proposition did not suit the combined phalanx of dissenters; they, therefore, opposed the metion and the motion, and, as a matter of course, carried it, ther no more than six real friends of the church assembled. Hatch, the parish churchwarden, immediately demanded a poll, which being acceded to, commenced forthwith, will the understanding that it should close on Thursday and Friday at 7 o'clock, and on Saturday morning finally at 12.
The voting went on satisfactorily to both parties until the last two hours, when every trick that could be brought to bear was practised by the opponents of the rate. Roman Catholics, Dissenters (so called), Chartists, Radicals, Whigs, Unitarians, Sociains, and Jastly, the Catholics who came Unitarians, Socinians, and, lastly, the Socialists who came to their help, were found canvassing the town, falsely representing that "a rate of a rate of the second canvassing the town, falsely representing that "a rate of a rate of the second canvassing the town, falsely representing that "a rate of the second canvassing the town, falsely representing that "a rate of the second canvassing the town, falsely represent the second canvas and the second canvas a senting that "a rate of one shilling was about to be imposed, and if not overruled it would happen twice a-year." This trickery not succeeding, a Radical of church-rate notoriety objected to the poll closing at 12 o'clock, and persisted in the poll of the po to say that the poll did close at 12, and with a majority

219 in favour of the rate.—Cheltenham Chronicle.
A signal victory was-obtained in the parish of Hackney
on the question of church rates. The rate was opposed in the vestry at great length by the radical party, seven of whom inflicted their tiresome speeches upon the meeting in the hope of tiring out the church party, but in vain.

Rev. T. O. Goodchild (the rector) put the question, and the rate was carried on a show of hands by nearly 2 to 1. radicals demanded a poll, which lasted three days, and gave the following result. For the rate of a constant of the radicals demanded as poll, which lasted three days, and gave the following result. For the rate, 650; for a voluntary sority for the rate, 520! Thus the ar scription, 130; majority for the rate, 520! church-rate party did not amount to one-fourth of their op-ponents. We regret to state that a member of the church

of England, Mr. Henslep, recorded his vote against the rate.

CONSECRATION OF NEW CHURCHES AT DUDLEY.

Monday, Dudley was distinguished. Monday, Dudley was distinguished by one of those gratifying scenes which will long dwell in the memory of its inhabitants, and which, under the blessing of Divine Providence, cannot fail to be productive of the most beneficial effects in improving the moral and religious providence. inproving the moral and religious condition of a large proportion of its recovery s, reared chiefly through the active exertions of the vicar, warmly aided by the liberality of the principal inhabitant of the town and neighbourhood, were consecrated by the diocesan, the Lord Bishop of Worcester. The edifices, are respectively situated on the Wolverhampton road, near

densely inhabited by the working classes, and at a considerable distance from the churches in the town, are remarkably neat in their appearance, and exactly similar in size, design, and material: they are simple gothic structures, and are built upon land given by the Hon. Lord Ward, and, with the church-yards, the gift in each instance is between four and five thousand square yards. The Rev. Mr. Cameron has been appointed by the worthy vicar to the curacy of St. James's, and the Rev. J. Short to that of St. John's. The collection in the movement of St. collection in the morning, after the consecration of St. James's church, amounted to £115 15s. 10d. On the conclusion of the service the Lord Bishop, the Lord Ward, the Hon. Dudley Ward, Lady Ward, the Hon. Miss Ward, the whole of the clergy, and a considerable portion of the gentry, repaired to the vicarage, where an elegant refection awaited them. The collection in the afternoon, after the consecration of St. John's church, amounted to £69 13s. The Lord Bishop, Lord Ward, and a considerable portion of the company afterwards dined at the vicarage; and thus terminated a day to which every churchman in Dudley, and elsewhere, must refer with the liveliest feelings of real pleasure, and which there is good reason to hope will prove of incalculable benefit to thousands.—Worcester Journal.

The Marquis of Hertford has forwarded a donation of

£1,000, and also given the site for building the new church

The Rev. Dr. Warneford, whose munificent support of pious works stands unrivalled, has presented two hundred pounds towards the endowment of the new church now being

The ceremony of laying the first stone of the new church in the parish of St. Michael, Worcester, was performed on Friday morning by the bishop, in the presence of a numerous assemblage of the clergy and laity.—London Observer.

BISHOP'S COLLEGE, BRISTOL.—The General Committee of this institution met on Friday, when the Rev. H. Dale, M. A. Demy of Magdalen College, Oxford, was appointed head master, subject to ratification by our Diocesan. That the appointment is in every degree highly creditable to the committee. ment is in every degree highly creditable to the committee, our readers will entirely agree in opinion with us, especially as Mr. Dale attained the highest classical honours at his

Civil Intelligence.

university, his name appearing in the first class In Literis Humanioribus, at Oxford in 1834.—Bristol Standard.

From the St. James's Chronicle.

In reply to the Bishop of Exeter, Lord Melbourne stated that the ordinance for the re-incorporation of the fraternity of St. Sulpice (Lower Canada) has arrived in this country, of St. Sulpice (Lower Canada) has arrived in this country, but that the government would not lay it before parliament in the course of the present session. His lordship added, that in the opinion of her Majesty's law officers, the local government is competent to pass the ordinance in question, notwithstanding the limitation of the Act 2 and 3 Victoria, chap. 4, sect. 53, which prohibits from passing any law "affect—"ing the spiritual rights of any religious community, except "as to the tenure of land." We have not the statute before us, and must therefore take the words from the reporters us, and must therefore, take the words from the reporters— but these words seem to us very like nonsense. They may not, however, be less—probably on that account—a part of a Whig—made statute. The main consideration, however, is, has the local government the power to incorporate a Ro-manist fraction in the content of t manist fraternity with immense estates, and with perpetual succession? Whether such an act affects or does not affect "spirtitual rights," it certainly creates rights of a very form-idable political character, and such as it plainly was in the power of the local government to abstain from creating; and here the question presents itself, why is such an extraordinary exercise of the prerogative to be withholden from the observation of parliament for now at least six months to come? Lord Melbourne says that he has had the ordinance by him some time, but that he will not present it until next session, because the law, we suppose, does not compel him to do so; but is this fair dealing with parliament, and with the country? The law which requires a document to be com-municated before the expiration of a defined period does not say that it must be kept secret up to the last day of that period. Lord Melbourne has the document now, why does he not now lay it on the tables of the two houses? It is impossible to surmise any reason consistent with candour

> DAMASCUS. PERSECUTION OF THE JEWS IN THE EAST. From the Times.

TO THE EDITOR OF THE TIMES. 19, South street, Finsbury-square, July 29, 1840. Sir,—As President of the London Committee of Deputies of the British Jews, I am requested by them to state, that they have received a communication from Sir Moses Montefiore, from Marseilles, dated the 21st of July inst., on which evening he embarked

en route for Alexandria.

The subject of the Eastern persecution is so deeply interesting to our fellow-countrymen, and indeed to the whole civilized world, that any additional information respecting it cannot be otherwise

EXTRACT OF LETTERS ALLUDED TO IN THE FOREGOING

COMMUNICATION. "Damascus, June 4, 1840.

"Last week the wicked entered the synagogue at Djobar, and pillaged the whole edifice. The holy scrolls they have torn into pieces; they even took some of those holy coverings of the scrolls and other sacred writings, and used them most contemptuously.

"The community prepared a petition to the Governor, Scheriff Pacha, but he would not receive it on account of the quarantine. "I have before stated to you that our enemies dug a burialground, where the most distinguished of our brethren have been buried for 200 years; they have thrown the bones of our ancestors and friends into the open road, and have buried in our sepulchres their their own dead.

"Wo to the ears that hear these things, and to the eyes which behold such horrid deeds.
"Our enemies are now building a place of worship, and they

seize any Israelites they meet in the street, make them carry most heavy loads, inflict most cruel blows upon them, and make them suffer hunger and thurst.

"From the very day that Signor Sasun and Mr. Briggs spoke

to Scheriff Pacha in favour of the Israelites, the prisoners, instead of receiving favour, were put into separate dungeous, and are not allowed to receive food from their friends, unless each time the food is brought they pay from 50 to 100 piastres. They are not allowed any change of dress, so that they are covered with insects. Wo to us, what is to become of us? The mouth is not capable of expressing our sufferings. We only have our trust in the Almighty, our Father in heaven, who, we hope, will speedily deli-

EXTRACT OF A LETTER FROM CONSTANTINOPLE, DATED JUNE 29, 1840.

"On the 7th day of Passover (24th April), the firman from Mchemet Ali reached Damascus, whereby great help was rendered to our brethren, as they were immediately relieved from all cruel torture, but our enemies still seek the undoing of the Israelites.

"It is true that the French government sent a person to examine the consultation of the Israelites." the case, but not direct from Paris; they instructed the Consul General at Alexandria to send somebody to Damascus; the result

was, that he, being inferior in rank to the Consul at Damascus, decide. in favour of his superior.

"The Pacha once gave his word to the consuls that the prisoners should before him at Alexandria, but the moment the French Consul heard of the Pacha's decision, he went and persuaded him to alter his intention. The fact is, that if the trial takes place at Damascus there is no hope, as no person would dare to say a word in favour of the accused; but, on the contrary, if

their trial takes place at Alexandria, they are sure to be found innocent, as there will be hundreds of witnesses in their favour. The wife of my son, who is now kept amongst oppressors, has been most dreadfully beaten by * * * * * "

[Here follow charges of so grave a character against the party tentioned, that it has been thought best not to give them publicity at present.

COPY OF A LETTER ADDRESSED BY A DISTINGUISHED ENGLISH

MERCHANT, MR. BRIGGS, TO THE GOVERNOR OF DAMASCUS. "Whilst Mr. Briggs has been staying at the above town, Scheriff Pacha gave a banquet to that gentleman. Mr. Briggs embraced that opportunity to speak most favourably towards the Jews, and before he left town wrote the following letter to the

Governor:—

"'I here give you most righteous and noble advice. I have been in your town, and witnessed the outrageous behaviour towards the Israelites. I understand that in consequence of two or three of Assaultes. I understand that in consequence of two or three their enemies, all those cruelties have been inflicted upon them. This surely cannot be approved by the Almighty, as the Jews are entirely innocent. Proclaim all over the town that whoever will find out the Padre Thomase, shall receive a very great reward.

"I have also written on this subject to my friend the Pacha The following reply of the chief Rabbi of the Jews in Damascus

Shaver's-end, and at Kate's-hill near Dixon's-green, spots to the application made to him after torture to sign an admission

"'When you smote me with 500 stripes over all my body I would not confess to a lie; when you plunged me into a pool of cold water for three hours on a winter's day, a drawn sword over my head so that I could not raise it, I lied not; and when you inflicted 170 stripes on my hand, I still would not utter a falsehood; and when you drove the bones which you placed round my head into my eyes to blind me, I still lied not, and spoke not this

falsehood; and now shall I sign to a lie?" "

The writer adds, the Rabbi was then sent back to prison to

COLONIAL.

POST OFFICE REGULATION. From the U. C. Gazette.

> PROVINCIAL SECRETARY'S OFFICE, Toronto, 25th August, 1840.

The following Letters and Papers, relating to the alterations which the Lords Commissioners of the Treasury have authorised in the RATES OF POSTAGE between Great Britain and the British Possessions in North America, are published for the information

By the Lieutenant Governor's command. R. A. TUCKER,

GOVERNMENT HOUSE, Montreal, 18th August, 1840.

SIR, -I have the honour to transmith herewith, for your infor-SIR,—I have the honour to transmith herewith, for your information, the copy of a Despatch from Lord John Russell, accompanied by the copy of a letter from the Secretary to the Lords Commissioners of the Treasury, announcing the alterations which their Lordships have authorised in the Rates of Postage between Great Britain and the British possessions in North America; and I have to request that you will give publicity to the same, through the ordinary channel of the Gazette. I am already in correspondence with the Deputy Post Master General on the subject, pondence with the Deputy Post Master General on the subject, and arrangements will be made for bringing the new system into simultaneous operation throughout British North America with-

out delay.

In the mean time, I shall be happy to receive from Your Excellency, any information on the subject of the Post Office in the Province under your Government, with which in conformity with Lord John Russell's Instructions, you may think it necessary to

I have, &c. (Signed) C. POULETT THOMSON. His Excellency Sir George Arthur, &c. &c. &c.

(Copy.) No. 180. DOWNING STREET,

SIR,-With reference to my Despatch, (No. 135), of the 23rd May, I have now the honour to transmit to you the copy of a letter from the Secretary to the Board of Treasury, containing their Lordship's decision on the proposition submitted in your Despatch, (No. 85), of the 16th April, for a reduction of the rates of Postage charged on letters passing between the United Kingdom and British North America. In conformity with the suggestion at the end of Mr. Gordon's

letter, I have to instruct you to appoint a Commission, (of which an Officer of the Post Office Department should be a member) to an Officer of the Post Office Department should be a member) to investigate and report on the state of the British North American Post Office, including its administration—the remuneration of its Officers—the rates of Postage—the improvement of the mail roads, and every other matter comprehended in a full and complete enquiry. For the information of the Commission, I enclose the copy of a Report, which was made last year, by an Officer of the Royal Engineers, on the present state of the Metis Road.

It have directed the several Lieutenut Governors to collect

I have directed the several Lieutenant Governors to collect together, forthwith, all the evidence which they may consider essential to the right understanding of the question in all its bearings, and to forward it to you, for the information of the Commis-

In conclusion, I beg to call your attention to the Despatch on this subject, which I addressed to you on the 24th September last,

(Signed) J. RUSSELL. Right Honourable C. P. Thomson, &c. &c. &c.

GOVERNMENT HOUSE. Toronto, 24th August, 1840.

Sir,-I have the honour to acknowledge the receipt of Your

Sir,—I have the honour to acknowledge the receipt of Your Excellency's letter of the 18th instant, in which you transmit the copy of a Despatch from Lord John Russell, accompanied by the copy of a letter from the Secretary to the Lords Commissioners of the Treasury, announcing the alterations which their Lordships have authorised in the rates of Postage between Great Britain and the British Possessions in North America.

This reduction in the rate of Postage, coupled with the permission which has also recently been extended to Her Majesty's Subjects on this Continent, to import their Tea through the United States, may be considered two of the most valuable benefits which could at this moment have been conferred on the people of these Provinces. than acceptable.

I shall therefore feel greatly obliged by your giving insertion to the accompanying extracts from letters received by Sir Moses Montefiore at Marseilles previously to his departure.

I have the honour to be, Sir, your obedient humble servant, HANANEL DE CASTRO.

HANANEL DE CASTRO.

Mission which has also received.

Subjects on this Continent, to import their Tea through the United States, may be considered two of the most valuable benefits which could at this moment have been conferred on the people of these Provinces.

As these important measures have been effected through Your provinces.

As these important measures have been effected through Your provinces.

Excellency's powerful representations, I cannot refrain from offering you my cordial congratulations on having obtained for these Provinces advantages which must conduce very materially to the comfort of all classes of the community; and which, consequently, cannot fail to be most highly appreciated by them.

I have, &c. (Signed) GEO. ARTHUR. His Excellency
The Right Hon. C. POULETT THOMSON.

ANNO TERTIO ET QUARTO

VICTORIÆ REGINÆ.

AN ACT TO RE-UNITE THE PROVINCES OF UPPER AND LOWER CANADA, AND FOR THE GOVERNMENT OF CANADA.

Thursday, July 23, 1840.

I. Whereas it is necessary that Provision be made for the good Government of the Provinces of Upper Canada and Lower Canada, in such manner as may secure the rights and liberties and promote the interests of all classes of Her Majesty's subjects within the same: And whereas to this end it is expedient that the said Provinces be re-united and form one Province for the purposes of Executive Government and Legislation: Be it therepurposes of Executive Output School Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that it shall be lawful for her Majesty, with the advice of Her Privy Council, to declare or to authorize the Governor General of the said two Provinces of Upper and Lower has the Provinces of Upper and Lower than the Upper Indianation of the Upper and Lower than the Upper Indianation of the U Canada to declare, by Proclamation, that the said Provinces, upon, from, and after a certain day in such proclamation to be appointed, which day shall be within fifteen calendar months next appointed, which and a state the passing of this act, shall form and be one Province, under the name of the Province of Canada, and thenceforth the said Provinces shall constitute and be one Province, under the name aforesaid, upon, from, and after the day so appointed as

II. And be it enacted, that so much of an act passed in the 11. And be it enacted, that so much of an act passed in the session of Parliament held in the thirty-first year of the reign of King George the Third, intituled An Act to repeal certain parts of an act passed in the fourteenth year of His Majesty's reign, intituled 'An Act for making more effectual provision for the government of the Province of Quebec in North America,' and to make further provision for the Government of the Covernment of government of the Province of Quebec in North America,' and to make further provision for the Government of the said Province as provides for constituting and composing a Legislative Council and Assembly within each of the said Provinces respectively, and for the making of laws; and also the whole of an act passed in the session of Parliament held in the first and second years of the reign of Her present Majesty, initiuled an Act to make temporary provision for the Government of Lower Canada; and also the whole of an act passed in the session of Parliament held in the second and third years of the reign of Her present Majesty intisecond and third years of the reign of the present Majesty inti-tuled An Act to amend an act of the last session of Parliament, for making temporary provision for the Government of Lower Canada; and also the whole of an act passed in the session of Parliament held in the first and second years of the reign of His Parliament neta in the instant before yours of the reign of His late Majesty King William the Fourth, intituled An Act to amend an act of the fourteenth year of His Majesty King George amend an act of the fourteenth year of this Majesty King George the Third, for establishing a fund towards defraying the charges of the administration of justice and the support of Civil Government in the Province of Quebec in America, shall continue and remain in force, until the day on which it shall be declared by proclamation as aforesaid, that the said two Provinces shall con stitute and be one Province as aforesaid, and shall be repealed on, from and after such day: Provided always, that the repeal of the said several acts of Parliament and parts of acts of Parliament shall not be held to revive or give any force or effect to any enact. ment which has by the said acts, or any of them, been repealed or

of the application made to him after torture to sign an admission of the truth of the supposed crime, and which reply is contained in a letter dated Constantinople, the 18th of June last, may also prove interesting:—

"The chief Rabbi being requested to sign a confession of the murder, said—

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"The chief Rabbi being requested to sign a confession of the murder, said—

"The shall have power, by and with the advice and consent of said Legislative Council and Assembly, to make laws for the peace, welfare, and good government of the Province of Canada, such welfare, and good government of the Province of Canada, such laws not being repugnant to this act, or to such parts of the said act passed in the thirty-first year of the reign of His said late Majesty as are not hereby repealed, or to any act of Parliament made or to be made and not hereby repealed, which does or shall, made of to be made and not hereby repeated, which does or shall, by express enactment or by necessary intendment, extend to the Provinces of Upper and Lower Canada, or to either of them, or to the Province of Canada; and that all such laws being passed by the said Legislative Council and Assembly, and assented to by Her Majesty, or assented to in Her Majesty's name by the Governor of the Province of Canada, shall be valid and binding

to all intents and purposes within the Province of Canada.

IV. And be it enacted, that for the purpose of composing the Legislative Council of the Province of Canada, it shall be lawful for Her Majesty, before the time to be appointed for the first meeting of the said Legislative Council and Assembly, by an inmeeting or the sign manual, to authorize the Governor, in Her Majesty's name, by an instrument under the Great Seal of the said Province, to summon to the said Legislative Council of the said Province, such persons, being not fewer than twenty, as Her Majesty shall think fit; and that it shall slso be lawful for Her Majesty shall think it; and that it shall elso be lawful for Her Majesty from time to time to authorize the Governor in like manner to summon to the said Legislative Council such other person or persons as Her Majesty shall think fit, and that every person who shall be so summoned shall thereby become a member of the Legislative Council of the Province of Canada. Provided always, that no person shall be summoned to the said Legislative Council of the province of Canada, who shall not be of the full age of twenty-one years and a natural born subject of Her Ma-jesty, or a subject of Her Majesty naturalized by act of the Par-liament of Great Britain, or by act of the Parliament of the

liament of Great Britain, or by act of the Parliament of the United Kingdom of Great Britain and Ireland, or by an act of the Legislature of either of the Provinces of Upper or Lower Canada, or by an Act of the Legislature of the Province of Canada.

V. And be it enacted, that every member of the Legislative Council of the Province of Canada shall hold his seat therein for the term of his life; but subject nevertheless to the provisions hereinafter contained for vacating the same.

VI. And be it enacted, that it shall be lawful for any member of the Legislative Council of the Province of Canada to resign his

of the Legislative Council of the Province of Canada to resign his seat in the said Legislative Council, and upon such resignation the seat of such Legislative Councillor shall become vacant.

VII. And be it enacted, that if any Legislative Councillor of the Province of Canada shall for two successive sessions of the Legislature of the said Province fail to give his attendance in the said Legislative Council without the permission of Her Majesty or of the Governor of the said Province, signified by the said Governor to the Legislative Council, or shall take any oath, or make any declaration or acknowledgment of allegiance, obedience, or adherence to any foreign prince or power, or shall do, concur in or adopt any act whereby he may become a subject or citizen of any foreign state or power, or whereby he may become entitled to the rights, privileges, or immunities of a subject or citizen of any foreign state or power, or shall become bankrupt, or take the benefit of any law relating to Insolvent Debtors, or become a pub-lic defaulter, or be attainted of treason or be convicted of felony, or of any infamous crime, his seat in such Council shall thereby

VIII. And be it enacted, that any question which shall arise respecting any vacancy in the Legislative Council of the Province of Canada, on occasion of any of the matters aforesaid, shall be referred by the Governor of the province of Canada, to the said Legislative Council, to be by the said Legislative Council heard and determined: Provided always, that it shall be lawful, either for the person respecting whose seat such question shall have arisen, or for Her Majesty's Attorney General for the said province, on Her Majesty's behalf, to appeal from the determination of the said Council in such case to Her Majesty, and that the judgment of Her Majesty given with the advice of her privy Council thereon shall be final and conclusive to all intents and

IX. And be it enacted, that the Governor of the province of Canada shall have power and authority from time to time, by an Instrument under the Great Seal of the said province, to appoint one Member of the said Legislative Council to be Speaker of the said Legislative Council, and to remove him, and appoint another

X. And be it enacted, that the presence of at least ten Mem bers of the said Legislative Council, including the Speaker, shall be necessary to constitute a meeting for the exercise of its powers; and that all questions which shall arise in the said Legislative Council shall be decided by a majority of voices of the Members present other than the Speaker; and when the voices shall be equal, the Speaker shall have the casting vote.

XI. And be it enacted, that for the purpose of constituting the Legislative Assembly of the province of Canada, it shall be lawful for the Covarious of the said province within the time hereinafter

for the Governor of the said province, within the time hereinafter mentioned, and thereafter from time to time as occasion shall require, in Her Majesty's name, and by an instrument or instru-ments under the Great Seal of the said province, to summon and call together a Legislative Assembly in and for the said province.

XII. And be it enacted, that in the Legislative Assembly of the province of Canada to be constituted as aforesaid, the parts of the said province which now constitute the provinces of Upper and Lower Canada respectively shall, subject to the provisi hereinafter contained, be represented by an equal number of re-presentatives, to be elected for the places and in the manner here-

XIII. And be it enacted, that the County of Halton in the ince of Upper Canada shall be divided into two Ridings, to be called respectively the East Riding and West Riding; and that the East Riding of the said County shall consist of the following townships, namely, Trafalgar, Nelson, Esquesing, Nassagaweya, the West Riding of the said County shall consist of the following townships, namely, Garafraxa, Nichol, Woolwich, Guelph, Waterloo, Wilmot, Dumfries, Puslinch, Eramosa; and that the East Riding and West Riding of the said County shall each be represented by one Member in the Legislative Assembly of the pro-

XIV. And be it enacted, that the County of Northumberland in the province of Upper Canada shall be divided into two Ridings, to be called respectively the North Riding and the South Riding; and that the North Riding of the last mentioned County shall consist of the following townships, namely, Monaghan, Otanabee, Asphodel, Smith, Douro, Dummer, Belmont, Methuen, Burleigh, Harvey, Emily, Gore, Ennismore; and that the South Burleigh, Harvey, Emily, Gore, Emismore; and that the South Riding of the last mentioned County shall consist of the following townships, namely, Hamilton, Haldimand, Cramahe, Murray, Seymour, Percy; and that the North Riding and South Riding of the last mentioned County shall each be represented by one member in the Legislative Assembly of the province of Canada.

XV. And be it enacted, that the County of Lincoln in the

Av. And be to the country of Lines of the Province of Upper Canada shall be divided into Two Ridings, to be called respectively the North Riding and the South Riding; and that the North Riding shall be formed by uniting the First and that the North Riding shall be formed by uniting the First Riding and Second Riding of the said County, and the South Riding by uniting the Third Riding and Fourth Riding of the said County; and that the North and South Riding of the last mentioned County shall each be represented by one member in the Legislative Assembly of the province of Canada.

XVI. And be it enacted, that every County and Riding, other than those hereinbefore specified, which at the time of the passing of this act was by law entitled to be accepted in the Assembly

than those hereinold the state of this act was by law entitled to be represented in the Assembly of the province of Upper Canada, shall be represented by one member in the Legislative Assembly of the province of Canada.

XVII. And be it enacted, that the city of Toronto shall be a VII. And be it chacted, that the city of Toronto shall be represented by two members, and the Towns of Kingston, Brockville, Hamilton, Cornwall, Niagara, London, and Bytown shall each be represented by one member in the Legislative Assembly of the province of Canada.

XVIII. And be it enacted, that every County which before and at the time of the passing of the said act of Parliament, intituled an act to make temporary provision for the Government of
Lower Canada, was entitled to be represented in the Assembly of
the province of Lower Canada, except the Counties of Montmorency, Orleans, L'Assomption, La Chesnaye, L'Acadie, La Prairie,
Dorchester, and Beauce, hereinafter mentioned, shall be represented by one member in the Legislative Assembly of the province

XIX. And be it enacted, that the said Counties of Montmo-XIX. And be it enacted, that the said Counties of Montho-rency and Orleans shall be united into and form one County, to be called the County of Montmorency; and that the said Coun-ties of L'Assomption and La Chesnaye shall be united into and form one County, to be called the County of Leinster; and that the said Counties of L'Acadie and La Prairie shall be united into the said County to be called the County of Huntingdon; and form one County to be called the County of Huntingdon; and that the Counties of Dorchester and Beauce shall be united into and form one County, to be called the County of Dorchester; and that each of the said Counties of Montmorency, Leinster, Huntingdon, and Dorchester, shall be represented by one Member in the Legislative Assembly of the said province of Canada.

XX. And be it enacted, that the cities of Quebec and Montreal shall each be represented by two members, and the towns of Three Rivers and Sherbrooke shall each be represented by one Member in the Legislative Assembly of the province of Canada.

XXI And be it enacted, that for the purpose of electing their several Representatives to the said Legislative Assembly, the several Representative to the said Legislative Assembly, the cities and towns hereinbefore mentioned shall be deemed to be bounded and limited in such manner as the Governor of the province of Canada, by Letters Patent, under the Great Seal of the province, to be issued within thirty days after the union of the

III. And be it enacted, that from and after the re union of the said provinces of Upper and Lower Canada, shall set forth and describe; and such parts of any such city or town (if any) which shall not be included within the boundary of such city or town

respectively by such Letters patent, for the purposes of this act shall be taken to be a part of the adjoining County or Riding for the purpose of being represented in the said Legislative Assembly.

XXII. And be it enacted, that for the purpose of electing the members of the Legislative Assembly of the province of Canada, it shall be lawful for the Governor of the said province, from time to time, to nominate proper persons to execute the office of Returning Officer in each of the Counties, Ridings, Cities and Towns which shall be represented in the Legislative Assembly of the province of Canada, subject nevertheless to the provisions herein-

XXIII. And be it enacted, that no person shall be obliged to execute the said Office of Returning officer for any longer term than one year, or oftener than once, unless it shall be at any time otherwise provided by some act or acts of the Legislature of the rovince of Canada.

XXIV. And be it enacted, that writs for the election of mem-

bers to serve in the Legislative Assembly of the province of Canada shall be issued by the Governor of the said province, within hada shall be issued by the Governor of the state portion of the fourteen days after the scaling of such instrument as aforesaid, for summoning and calling together such Legislative Assembly; and that such writs shall be directed to the Returning Officers of the said Counties, Ridings, Cities, and Towns respectively; and that said Counties, Ridings, Cities, and Towns respectively; and that such writs shall be made returnable within fifty days at farthest from the day on which they shall bear date, unless it shall at any time be otherwise provided by any act of the Legislature of the said province; and that writs shall in all like manner and form be issued for the election of members, in the case of any vacancy which shall be be the death or resignation of the person cho-sen, or by his being summoned to the Legislative Council of the said province, or from any other legal cause; and writs shall be made returnable within fifty days at farthest from the day on which they shall bear date, unless it shall be at any time otherwise provided by any Act of the Legislature of the said province; and that in any case of any such vacancy which shall happen by the death of the person chosen, or by reason of his being so sum-moned as aforesaid, the writ for the election of a new member shall moned as aforesaid, the wift for the creek of shall have been deli-vered to or left at the office of the proper officer for issuing such

writs of election.

XXV. And be it enacted, that it shall be lawful for the Governor of the province of Canada for the time being to fix the time and place of holding elections of members to serve in the Legislative Assembly of the said province, until otherwise provided as hereinafter is mentioned, giving not less than eight days

notice of such time and place.

XXVI. And be it enacted, that it shall be lawful for the Legislature of the province of Canada, by any Act or Acts to be hereafter passed, to alter the divisions and extent of the several counties, ridings, cities, and towns which shall be represented in the Legislative Assembly of the province of Canada, and to establish new and other divisions of the same, and to alter the apportionment of the number of representatives to be chosen in and for blish new and other divisions of the same, and to alter the apportionment of the number of representatives to be chosen in and for those parts of the province of Canada which now constitute the said provinces of Upper and Lower Canada respectively, and in and for the several districts, counties, ridings, and towns in the same, and to alter and regulate the appointment of returning officers in and for the same, and make provision, in such manner as they may deem expedient, for the issuing and return of writs for the election of members to serve in the said Legislative Assembly, and the time and place of holding such elections: provided alters the title all parts he profet to present to the Governor of liways, that it shall not be lawful to present to the Governor of the province of Canada for Her Majesty's assent any bill of the Legislative Council and Assembly of the said province by which the number of representatives in the Legislative Assembly may be altered, unless the second and third reading of such bill in the

the number of representatives in the Legislative Assembly may be altered, unless the second and third reading of such bill in the Legislative Council and Legislative Assembly shall have been passed with the concurrence of two-thirds of the members for the time being of the said Legislative Council, and of two-thirds of the members for the time being of the said Legislative Assembly respectively, and the assent of Her Majesty shall not be given to any such bill unless addresses shall have been presented by the Legislative Council and the Legislative Assembly respectively to the Governor, stating that such bill has been so passed.

XXVII. And be it enacted, that until provisions shall otherwise be made by an Act or Acts of the Legislature of the province of Canada, all the laws which at the time of the passing of this Act are in force in the province of Upper Canada, and all the laws which at the time of the passing of the said Act of Parliament, intitled an Act to make temporary provision for the Government of Lower Canada, were in force in the province of Lower Canada, relating to the qualification and disqualification of any person to be elected or to sit or vote as a member of the Assembly in the said provinces respectively, (except those which require a qualification of voters at the election of members to serve in the Assemblies of the said provinces respectively, and to the oaths to be taken by any such voters, and to the powers and duties of returning officers, and the proceedings at such elections, and the period during which such elections may be lawfully continued, and relating the given the continued, and relating the given the said provinced as a such elections, and the period during which such elections may be lawfully continued. officers, and the proceedings at such elections, and the period during which such elections may be lawfully continued, and relating to the trial of controverted elections, and the proceedings incident thereto, and to the vacating of seats of members, and the issuing and execution of new writs in case of any seat being vacate otherwise than by a dissolution of the Assembly, shall respective be applied to elections of members to serve in the Legislative Assembly of the province of Canada for places situated in those parts of the province of Canada for which such laws were passed.

(To be continued.)

NOTICE.

THE undersigned, having opened an office in John Street, West the Parliament Buildings, as a LAND AGENT, &c., begs inform the public generally, that he will at all times be ready to condu any business entrusted to his care, with the strictest integrity, an attention to their interest, and trans, it is a patronage. Public Offices, to obtain a share of public patronage.

ANDREW TOD,

Late of the Crown Lands Office. Toronto, 28th August, 1840.

TORONTO AUCTION MART, 155, KING ST.

FALL DRY GOODS. TO BE SOLD, by Auction, at the Stores of Mr. James Charles, 142, King Street, on Tuesday, September 15, and following days, until EIGHTY PACKAGES OF DRY GOODS,

om England, consisting in part as follows, viz:—
100 pieces of Pilot Cloths, Blues, Drabs, and Browns,
100 "Fine and Superfine Cloths and Cassimere
15 "Lion Skin Cloths,
250 "Printed Callicoes,

250 "Printed Callicoes,
250 "Grey Cottons,
100 doz. 4-4, 5-4, and 8-4 Blanket Shawls,
100 "Worsted Shawls,
50 pieces of Tweeds, various,
50 "6-4 Merinoes,
50 "GA Merinoes,
50 "STirkey Stripes,
50 "Stripes,
50 "Stripes,
50 "Regatta Shirting,
100 "Moleskins,
150 doz, Scotch Caps,
200 "Woollen Hostery,
20 "Spotted Guernsey Frocks,
80 "Regatta Shirts,
300 pairs Blankets,
a large quantity of Linen and Cotton Thread

300 pairs Blankets,
With a large quantity of Linen and Cotton Thread, Tapes, and other
small wares, suitable for the trade.
Also: For the benefit of whom it may concern,
50 pieces of plain and printed Moleskins.

Sale each day at TEN o'clock.
TERMS:—Under £50, Cash—above £50, and under £200, three months' edit—above £200, four months' credit, on furnishing approved endorsed

tes. The above sale will be without reserve, and well worthy of the attention W. WAKEFIELD.

BROCK FARM FOR SALE,
TOGETHER WITH THE MOST EXTENSIVE STOCK OF
HORSES, COWS, &c. EVER OFFERED AT PUBLIC AUCTION

PUBLIC AUCTION

In the Newcastle District, amongst which is an Imported Cow of the Durham breed, weighing 1875 lbs.—her caif, 2 months and 17 days old, weighing the extraordinary weight of 405 lbs.

On Monday, the 15th day of September next, will be offered and exposed for Public Sale by Auction, that well known valuable Farm belonging to Captain Brock, about 2 miles east of Cobourg, on the Kingston Road; it consists of the west half of Lot. No. 8, broken front con. B, and south east angle of Lot. No. 9, broken front con. B, Hamilton, Newcastle District, 130 acres, more or less, bounded on the north by the Kingston road and on the south by Lake Ontario; a good Frame House, large Barn and Out Houses, with large Garden well stocked with Fruit Trees, a large Orchard, all grafted in the root; a fine creek runs between the House and Barn, and through the 2 lots; 50 tons of Hay, 300 Bushels of Oats, and 600 Bushels of Barley. THE STOCK

Will consist of the following, viz:—20 to 30 Cows, 20 Horses, 20 Oxen, 10 Colts, 2 three year old Durham Bulls, from 2 to 300 Sheep, with superior breed of Rams and Ram Lambs; the famous Horse ECLIPSE, 7 years old; one yoke of fat Cattle; double Waggons, single do., Carfs, Sleighs and Cutters; Fanning Mill; Ploughs, Harrows, Wheel-barrows, Grind Stone, Shovels, Stoves, &c. &c. Among the Horses is an Imported Mare, Carriage and Saddle Horses, Brood Mares and Roadsters. The Imported Cow has been covered by Mr. Wade's celebrated Imported Durham Bull; a lot of Hogs, I Gig, &c. &c.

Sale to commence each days at ELEVEN o'clock. Sale to commence each day at ELEVEN o'clock.

The Farm will be offered precisely at TWO o'clock on the first day's Sale, and will be put up at an upset price, and on as good terms as Wild Land can be purchased from the Canada Company.

TERMS:—For all sums under £7 10s. Cash; above £7 10s. and under £12 10s. three months' credit; and for all sums above £12 10s. six months' credit will be given, upon furnishing the Broker with approved endorsed notes.

F. H. HALL, Auctioneer and Broker.

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

EXTENSIVE IMPORTATIONS.

FALL AND WINTER DRY GOODS. THE Subscribers are now receiving part of their Fall Importations, and they are advised of the arrival of several vessels at Quebec and Montreal, with large shipments on their account. They, therefore, beg to intimate to their correspondents and the trade generally, in Upper Canada, that by 10th proximo, (September), they will have on show a cheaper, more varied, and more extensive assortment of FALL AND WINTER DRY GOODS, than has ever before been offered in this province; and as they have further shipments coming forward by most of the regular traders, to arrive this season, from the different ports of Great Britain, the extent and variety of their stock will be maintained during the next three months.

ISAAC BUCHANAN & Co. Front Street, Toronto, U. C., August 21, 1840.

I. B. & Co. beg to direct the attention of the trade of the Western part of the province, to the advertisement of their Hamilton firm—Buchauan, Harris & Co.—who are importing very large stocks of Ghockhiss, Luçuons, &c., besides an assoriment of Day Goods, equally extensive as THAT pleasantly situated Cottage, with a garden, containing half an acre, lately occupied by Mr. Frederick Rubidge, nearly opposite to the Cobourg Rectory. For particulars apply to Mr. J. Vance Boswell, at

obourg. Cobourg, 10th August, 1840. TO BUILDERS AND OTHERS.

TENDERS will be received until the 16th day of September next, for the erection of a NEW CHURCH, in the town of Niagara, according to a plan and specification, to be seen at the store of Mr. Henry Charles, Queen street.

Tenders to be addressed (post paid) to the subscriber.

W. COCKELL, Honorary Secretary.

Niagara, U. C., August 15, 1840.

NOTICE.

THE Subscriber begs to acquaint his customers, and the public generally, that he has disposed of his stock in trade to Messieurs Lyman, Fana & Co. It is his intention to re-commence in one of the new buildings in the Market Block, and with a new stock. He expects to be ready by the beginning of September, where he will be furnished with a general assortment in the line, and will be happy to attend to the orders of his friends.

J. W. BRENT. J. W. BRENT.

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

Hospital Street, 22d July, 1840.

TORONTO AXE FACTORY. JOHN C. CHAMPION, CHAMPION'S CAST STEEL WARRANTED AXES,

Hospital Street, Toronto.

EVERY DESCRIPTION OF EDGE TOOLS MADE AND REPAIRED, AND ORDERS PROMPTLY ATTENDED TO. Toronto, August 29, 1840.

LARGE IMPORTING HOUSE AT HAMILTON.

THE Subscribers are now in possession of the DRY GOODS part of their premises in Hamilton, which will be admitted by all to be the finest on this side the Atlantic, and by the first of September the GROCERY department will be opened. They now, therefore, solicit the co-operation of the Trade, to realize the opinion which originated so large an establishment, viz., that the business of this and the surrounding Districts has now attained an importance which warrants Hamilton being made a great commercial depot, to which large at cost Dry Goods may be regularly brought direct from the English Manufacturing Districts, as well as direct importations of all kinds of Groceries and Liquors from the first markets, the places of growth, or the ports of trans-shipment.

They believe that this Establishment will be found to speak home to the interests of the Importing Retailers throughout the country, as a more safe, regular and convenient mode of laying in and keeping up their stocks, than a correspondence with similar houses in England, Ireland or Scotland, none of whom have greater advantages in purchasing than are possessed by their home house, while few of the home wholesale houses are so large buyers of such fancy and staple goods as are adapted for this country, even if equally informed as to the most suitable qualities and fabrics for this climate.

In Toronto, the business of the subscribers has been scrupulously confined to selling to dealers, and this establishment will adopt and strictly adhere to the same system—not selling to families or private individuals, but only to those who sell again,—so that they rely with entire confidence on a continuance of that support with which the trade has distinguished Isaac Buchanan & Co. of Toronto.

BUCHANAN, HARRIS & Co.

Hamilton, U.C., 7th August, 1840.

NOTICE.

THE Stockholders of the Steam Boat Cobourg are hereby notified, that at a meeting of the Committee held this day, a dividend of two Pounds Currency per share, was declared, payable at the office of W. L. Perrin Esquire, King street, Toronto.

By order of the Committee,
DAVID M. PATERSON,

VOUNG LADIES' SEMINARY. MRS. BROWN, who has for some time conducted a School for the instruction of Young Ladies in the usual departments of a useful and accomplished education, in the healthy and flourishing town of Cobourg, begs to announce that she has now a vacancy for two or three additional Boarders.

dditional Boarders.

For Terms, which are moderate, application (Post paid) may be made o her at Cobourg, or to the Rev. A. N. Bethune, to whom she is persisted to refer the property of the Rev. A. N. Bethune, to whom she is persisted to refer the property of the Rev. A. N. Bethune, to whom she is persisted to refer the property of nitted to refer. Cobourg, August 19, 1840.

THE HOME DISTRICT SCHOOL. THIS SCHOOL will be re-opened, after the summer recess, on Thursday, the 20th instant. On the re-opening of the School, new classes will be formed in the various English and Commercial oranches; in Latin, Greek, Mathematics, &c. A French master is engaged to attend the School.

The business of Mrs. Crombie's Seminary will be resumed on the

THE PRINCE EDWARD DISTRICT SCHOOL. THE Summer Vacation will terminate on Monday the 17th of August, and the School will be re-opened on Tuesday the 18th. JOHN DEACON,

Picton, August 10th, 1840.

THE MIDLAND DISTRICT SCHOOL.

THE REV. R. V. ROGERS—PRINCIPAL.
Mr. C. B. TURNER, B.A. BALIOL COLL. OXFORD—Assistant. THE duties of this School will re-commence on Monday, Sept. 14th.

There are three vacancies as Boarders.

For particulars, apply, if by letter, post paid, to the Principal.

Kingston, August 7th, 1840.

THE REVEREND W. H. NORRIS, having a small portion of his time unoccupied, would be happy to read with two or three Divinity Students, or others, the Principles of the HEBREW language and the Cognate Dialects, (Chaldee and Syriac), or, with a more advanced Student, a Course of Rabbinical Literature. JUST PUBLISHED,

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

Toronto, August 27, 1840. BY HENRY ROWSELL, KING STREET, TORONTO, "THE PARABLE OF THE SOWER;"

A SERMON, preached in the Church of Scarboro', June 14, and at L'Amoureux, July 12, 1840, by the Rev. W. H. Norris. Published by desire. Price—One Shilling and Three Pence.

Toronto, August 8, 1840.

5-3w TO SUNDAY SCHOOLS, &c.

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

E MBRACING Sketches of the Geography, Antiquities, and present condition of EGYPT and PALESTINE.

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

HENRY ROWSELL, BOOKSELLER AND STATIONER, King Street, Toronto.

TO THE MEMBERS OF THE EASTERN CLERICAL ASSOCIATION. DEAR BRETHREN,—You are hereby reminded, that the next Meeting of the Association is appointed to be held at the house of the Rev. Robert Blakey, Rector of Prescott, on Wednesday and Thursday, the 23d and 24th of September next.

HENRY PATTON, Secretary. Rectory, Kemptville,

BIRTH.

At Lower Lachine, on the 18th ultimo, Mrs. A. C. Newman. MARRIED.

Rev. W. H. Norris, Minister of Scarboro, Boyd Sylvester, Esq., of Darlington, to Frances, cldest daughter of Mr. John Sheppard, On Saturday morning, August 22, by the Rev. Henry Esson, Robert Somerville, Esq., of Huntingdon, to Mary, third daughter of Adam L. Macnider, Esq., of Montreal.

On Tuesday, August 25, at Thornhill, Yonge Street, by the

LETTERS received during the week ending Friday, Sept. 4:-Rev. H. Patton, rem.; C. Bourne, Esq.; A. Davidson, Esq.; J. Kent, Esq., (July 29), letter and parcel; J. Graham, Esq.; Rev. J. Macmaster, rem. in full vol. 4.

Rev. J. Macmaster, rem. in full vol. 4.

The following have been received by the Editor:—
J. T. Wilson Esq.; D. Perry Esq. [for Mr. J. Giles] rem.;
Rev. W. J. D. Waddilove; Mr. Justice Hagerman; Mr. A.
Menzies, rem. in full vol. 3; Rev. S. Armour (for Rev. J.
Thompson), rem. vol. 4; P. M. Cooksville, U. C. rem. 6 mo.

From the remarks in our last number, it will be apparent to DROIT that the insertion of his communication would not be ad-

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ray,

ALBAN, A TALE OF VERULAM.* CHAPTER V .- THE DRUID'S BURIAL.

the forementioned business. Alban transacted it with reward: even now its presence was inspiring, and its entirely new to his mind, and with resolutions of a nature rush into the sanctuary, where the fiery scraphim cover their faan alacrity and clearness to which he had been long a stranger. His mind indeed was not less occupied, but on the contrary more than ever on its usual momentous subject of thought; but his preplexity was clearing away, his views were becoming more steady, and the vigour and satisfaction imparted by the adventure of the past night. enabled him to arrange even his temporal concerns with a lucid decision. But as soon as this affair was despatched, his thoughts reverted more strongly than ever to their former train. He determined to pursue his discovery to its last recess. His curiosity was raised to a painful pitch; his duty to his deceased father summoned him with a louder voice as he advanced; his feelings had been taken captive by the scenes which he had witnessed at the hut and in the cell; a chord had been struck in his mind which yielded so exquisite a sound, that he was impatient for the renewal of the stroke.-Glad was he when he saw the sun set behind the green downs. As soon as it was dusk he sallied forth; his heart throbbed with expectation as he approached the Druid's circle. He impatiently crossed it in a straight line to the Druid's cell.

But what was his grief and disappointment, when he found the old man laid out as a corpse on a rude wicker bier before the door. The moon shone bright upon the lifeless figure, and he was struck with wonder on beholding the smiling serenity of the countenance. He had not long been gazing thus before he noticed the wildlooking British boy, the old man's attendant; he was kneeling at the head, and wreathing round it a crown of the gayest wild-flowers. As soon as he caught Alban's eye he arose, and then kneeled and embraced his knees in the most humble and affectionate manner. Amid much weeping, he told him a long story in his native tongue, from which Alban could gather through his gestures that himself had been the subject of much of the Druid's last prayers and conversation, and that this boy had been charged by him with a message which he was unable to interpret to him. Alban was much affected: he felt towards the old man as towards a second father, and felt himself now doubly fatherless .-He eagerly assisted the boy in what remained of his pious offices towards the body; these had been just completed when the boy, looking steadily at him, pointed with his hand to that quarter of the circle from which led the pathway to the hut, and then waved a signal that he should depart.

He had but just time to immerge into the deep shade of the trees on the opposite quarter, when he perceived a large procession of people approaching; they emerged into full moonlight from the trees, and being all dressed in white had quite a supernatural appearance. At their head advanced that figure which haunted him both waking and dreaming. They reverently raised the body with its bier upon their shoulders, and after taking one turn round the circle, in order to arrange themselves more conveniently, proceeded to the altar. On their way they sang the following hymn:-

> Child of Adam, son of sin, Unto dust thy dust we give; Heir of glory! enter in, Take thy crown, thy throne, and live. Pilgrims of a passing morn, We must sleep as thou hast slept; Bearing, who shall soon be born, Weeping, who shall soon be wept. Farewell Satan, sorrow, night, Time! a long farewell to thee: Welcome Christ, and joy, and light; Welcome God, eternity.

For the first time Alban noticed a grave dug underneath the altar's central part; the Druid had designedly fixed upon that spot for his sepulchre, not from a hankering after any part of the old superstition, but, on the contrary, in order that, by the pollution of his dead body, he might desecrate the ground, and render it ever after unfit for the practices of the religion which he had abandoned and abominated. The company formed a circle round this stupendous tomb, as it had now become .-A select few carried the body to the grave, and when it had been deposited, he who headed the company pro- blameless! Only think awhile. ed a long and fervent prayer, in whi name of them all, he thanked God for his mercies to his servant their dear departed brother, above all for having called him to the knowledge of his Gospel in Jesus Christ. He prayed that he would grant to each of themselves, whom he had also so mercifully called, grace to abide in that calling, and make their election sure .-He implored help against the temptations of this world. especially in the hour of fiery trial, which was now evidently fast approaching, so that no allurement nor threat of the powers of this world may lead them to forego the promised bliss of the world to come; but that they may all finish their course as faithful servants of their Lord Jesus Christ, in whom only they had the forgiveness of sins, and the resurrection unto everlasting joy. He concluded with a solemn blessing. The grave was then filled up, the assembly dispersed, and in a short time the Druid's circle was restored to all its former solitude.

Alban then quitted his hiding place, and went and sate by the new-made grave. His heart was indeed full. A pure and lofty feeling was fast flowing into it, to which, with all his natural generosity and affectionate disposition, he had hitherto been a stranger. He felt an intense yearning and hope after better things, which had now come in the place of that gloomy dissatisfaction with all around, to which he had been of late so much subject. The prayer which he had just heard had much affected him; no one, not the most prejudiced heathen, could have heard its affectionate and pathetic strain, its lofty aspirations, its solemn invocation of the Almighty, without being strangely moved. Upon Alban it fell like seed into ground which had been well prepared for it; his whole frame of mind was undergoing a rapid change, more rapid than he himself was aware of. Notions, at which he would but two days ago have started in surprise or incredulity, or laughed in derision, were now growing familiar to him, and thus assuming the elementary shape of acknowledged truths.

These reflections were interrupted by the British boy. who brought on his back a huge load of turfy sward; with exceeding joy and delight Alban assisted him in placing it on the mound of the grave: how different a person in all his heart and mind from that Alban who with pious hand had assisted in placing the stones of the marble tomb of his father. When all was finished, the boy again embraced his knees with sobs and tears, poured forth a long effusion in the same unintelligible language, and then rose and vanished in the forest.

Alban could not resist the desire which suddenly came upon him of visiting the Druid's cell. A few embers were still alive upon the hearth, and threw sufficient light for him to recognize old appearances. He long lingered here, fondly recalling to mind his former visit; and the account which the Druid had given of the abandonment of his native religion, came upon his mind with redoubled force. Thus divine truth was insensibly sinking deeper and deeper into his mind, and

* From "Tales of the Ancient British Church," by the Rev.

reached. It was indeed to him as yet but as angels have appeared to men, in human disguise; but he enter-The earlier part of the day was entirely occupied with tained it with hospitality unawares, nor did he lose his be to let it depart.

At length he became aware of the advanced hour of on his return, when he heard a piteous cry of distress. On going up to the spot whence it proceeded, he found a little girl, of about twelve years of age, entangled in a thick brake; he quickly released her from her thraldom, and allayed her fears by promising to conduct her safe through the forest. They had much conversation on that he awoke. the way, for she, as is natural to her age, was very com-

Were you not sorely afraid, my child, asked Alban, at the thoughts of being kept all night in the forest?-The wolves may have found you out and devoured you before morning.

I own I was afraid, but I ought not to have been; I ought to have recollected, that my deliverer is all around my path, and will never forsake me as long as with a sincere and faithful heart I call upon him. But I was also afraid of my poor mother, whose only child I am. It would be a sorrowful life to her should anything hap-

But would not your father have come and looked for

Alas! I have no father. He died for the sake of the truth. He was given to be devoured by wild beasts, at

Antioch, five years ago. Indeed! cried Alban in involuntary surprise, for now he well recollected a brother officer who had undergone that fate. He had formed some acquaintance with him until a short time before he was accused of Christianity. His new friend had become reserved, and shunned his former company a little before his detection. Alban had been at least an indifferent spectator of his death: the unsocial turn which he had taken had increased the prejudice which his religion always raised. Alban now vividly remembered the patience with which he met the shouted insults and mockery of the amphitheatre, and the dignified fortitude with which he encountered his death; he therefore looked with extreme interest and pity on his little orphan daughter who was holding his

I am sorry for you my child, he said. O, be not sorry, she replied, my father is much more happy than you or I are or can be here. He has entered nto the glory of his Lord. My mother and I praise and bless our heavenly Lord, day and night, for having thought my dear father worthy of the glorious crown of

Then, said Alban, you easily forgive those who put him to death?

Assuredly I do. It is our duty to forgive every one, ven those who may put ourselves to death. We must orgive, even as our Lord and Master hath forgiven us. Why! what can you want God to forgive you?-

What sin can you little innocent have committed? Here the child instantly let go his hand, and cried, O now I see that you are not one of us; let me go instantly. I had taken you * * * * but loose my hand. I will not go a step further with you.

She struggled hard to get free. Alban however retained his hold. Fear not, child, he said, I will not betray you. Though no Christian myself, I am no lection of her beauty, and sympathising with the affliction enemy to the Christians. I wish to know more about them; not in order to inform against them, but to satisfy

Such was the openness and sweetness of Alban's ountenance, of which the moonlight afforded the child distinct view, that he won her childish confidence, and there was nothing which she would have concealed from him. He then proceeded with his question. Surely I ought to think you Christians a wicked people, when a child of your age talks of having sins to be forgiven.

No! sir, we are not wicked, we strive to obey God before the God of righteousness and say that you are form the inscription. Below is the name of the deceas-

Alban felt the appeal to his inmost heart: he remained silent for many minutes. But how do you know that God will forgive, he resumed, what warrant have you? We have his own word for it, through his blessed Son Jesus Christ. But I am not able to speak of these things as they require. Come to my mother, and she will instruct you.

Where does she live? from the persecution of the east. But they say that we shall not be left in peace long, even here.

What an uncertain and anxious life you must lead! Yes! it is a fleeing from city to city. But at last we shall reach a city where we shall evermore dwell in

And where is that my child? She looked earnestly in his face, and pointed to the sky. Alban smiled in admiration of his little preacher. So then you would willingly quit all earthly friends and go to that city?

Not unwillingly; for all such friends as are worth naving we shall meet with there. We Christians are and full of idols, hoard up provisions and preparations of their own, all fast unfailing friends of one another; and our heavenly Master, who rules in that city, is the unfailing friend of us all. Oh may he bring you into our society! Come to my mother, and she will tell you things which I know will delight you. Do come along: and she pulled him sad experience, did) penitently renounce and abjure them all .-

come another time. But tell her, that in me she shall carnal confidence doth deify.—Bishop Reynolds. find a friend in every difficulty.

And who shall I say that you are? asked the child. Alban was staggered at the unexpected, though natuwill perhaps soon know. Where do you live?

The child described the street and house. They were now entering upon the high road; the child here him to her God, loosed his hand, and was quickly out of will?—Is it not accordant to His known dispensations, that if the

said to himself. If ever the supreme God gave man a religion, this seems to be it. I may justly be blamed if Unduc indulgence in the more refined desires of the soul, not less

challenged my investigation.

friend opened the gate, a blaze of glorious light flashed Sir Francis Palarave. on his eyes, and a stream of exquisite perfume struck his senses. So great was the excitement of this moment

RELIGION IN GEORGIA.

The Greek faith, according to the ritual of Grusia, is the predominant religion in this quarter of the globe .-The people of Grusia embraced Christianity as far back as the times of Constantine the Great, and as a nation adhered firmly to the Gospel; though some few individuals and frontier-villages, nay, even some of their czars, at times adopted Islamism. The superintendence of all ecclesiastical matters is exercised by the Katholikos, or Eparch of Grusia; a dignity which has hitherto been almost exclusively vested in a member of the ruling dynasty. Tiflis is the seat of his see, and he is one of the members in the directing synod at St. Petersburgh. His establishment consists of twelve archbishops, bishops, and metropolitans; thirteen archimandrites; and the diocese contains thirteen monasteries, namely, eleven of the Grusian and two of the Greek Church. The whole of them are richly endowed with landed property; but there is not a single numery throughout the country. The churches are nearly three thousand in number, though the greater portion of them has been destroyed or abandoned, in consequence of the inroads of the Persians. Here and there, in secluded spots, a few monks have erected hermitages, where they pass their days in estrangement from the tumults of the world. The Christians of the Grusian heresy are exceedingly superstitious, and look up with great veneration to their priests: notwithstanding this, both pastor and flock are be thy strength, and grace sufficient for thee; in the midst of thy in the highest degree tolerant towards those who are of a different persuasion. A remarkable instance of this feeling exists at Tiflis, where sixteen of their churches are surrounded by thirteen Armenian, four Roman Catholic, and three Persian places of worship. Catholic missionaries have been settled in Georgia since the year 1725; they have a Franciscan convent and church in Tiflis. The Armenians, who constitute one-fourth of the population of Grusia, and have monopolised the whole of its commercial traffic, have rigidly adhered to their own faith. The Turcomans are Mahometans, and have their own imaums. The Jew has also retained the faith of his ancestors, and his exclusive supremacy in usurious dealings.-Klaproth.

TOMB OF MADAME LANGHAUS.

At Hindelbank, avillage about four miles from Berne, exists a most celebrated work of Nabl, a Saxon sculptor. Being employed in constructing a sepulchre for Count D'Erlach, he was lodged in the house of the clergyman, his particular friend, whose wife, a woman of uncommon beauty, expired in child-bed on Easter-eve. Struck with the time of her death, animated by the recolof her husband, he conceived and finished this affecting monument. It is placed in the body of the church, sunk into the pavement like a grave, and covered with two folding-doors. When these are opened, a gravestone appears as if just rent into three fractures, through which is half discovered the figure of a woman slightly veiled with a shroud. She is represented at the moment of the resurrection, when "the graves are commanded to yield up their dead." With her right hand she is gently raising that portion of the broken gravestone which lies over her head, and in the other holds in all things, and it is by this very striving that we dis- a naked infant struggling with its little hand to release cover how imperfect is our strictest obedience, and how itself from the tomb. "Here am I, Lord, and the child much we need forgiveness. Can you yourself stand up whom thou gavest me" are the sublime words which ed, "Anna Magdalena Langhaus, wife of the clergyman; Born 1751; died 1793. The workmanship is by no means inferior to the original design. The artist has formed the whole sculpture out of one block, and so naturally expressed the swelling of the stone, that the fragments seem as if they had just burst, and were in the act of opening. The only circumstance to be regretted is, that the materials are not so durable as such a monument deserves; being of sand-stone they are too the Bible & Tract Depositories in Montreal & Toronto, In Verulam. We came thither as to a place of refuge soft to resist the effects of time, and even now exhibit some symptoms of decay.—Archdeacon Coxe's Travels

The Garner.

CARNAL CONFIDENCE,

These are the great props of carnal confidence,-foreign interest, domestic treasures, superstitious devotions. When men please themselves in the "children of strangers," and have their "land full of silver and gold and treasures," full of horses and chariots, comply with the enemies of God abroad, and corrupt the worship of God at home: these are the things for which God threatens terribly to shake the earth, and to bring down and to make low the loftiness of man, if he do not (as Ephraim, by long and This is matter for which we may be humbled. There is no sin Alban was much inclined to accept the child's invita- more usual amongst men than carnal confidence, to lean on our tion. But after a short consideration he judged it a own wisdom, or wealth, or power, or supplies from others, to defy step too decisive to take. He was in high rank and counsels and armies, or heroes and treasures, and to let our hearts well known. He could not therefore visit the house of rise or fall, sink or bear up within us, according as the creature is this Christian matron without committing himself be- helpful or useless, nearer or farther from us, as if God were not a yond all power of retreat. He said therefore to the God afar off as well as near at hand. Thus we may justly fear child, the night is too far gone for me to visit your lest God should visit us, because we do not sanctify the Lord of mother; the appearance of a perfect stranger at so Hosts himself in our hearts, to make him our fear and our defence; unseasonable an hour would much disturb her. I will and that he will blow upon all such counsels and preparations as

PROPER USE OF OUR INTELLECTUAL FACULTIES. Should it be proved, that at any period the human mind has ral, question. I cannot tell you now, he said. But you been visited by a real degradation and torpidity, or by an unquestionable diminution of its more exalted faculties, may we not also reverently and humbly ask the question, whether any progress of our intellect, for good, can be expected, if, refusing to retain God thanked him heartily for his protection, and commending in our knowledge we resist His guidance and strive against His power bestowed by Him upon us be abused, the gift should fail? Alban, left to himself, could not but wonder at the Surely the employment of those mental endowments, so emphatieffects of the religion of the Christian: here had been a cally termed talents, involves as much responsibility as the dismere child, treating as intuitive truths, what the greatest position of the worldly possessions constituting the elements of philosophers, after long research, had only arrived at a temporal prosperity. The application of our intellectual faculsuspicion of, and conversing on momentous topics of ties for the purpose of satisfying the mere natural curiosity of the which they ever were, and ever would be ignorant. He mind, cannot in any wise be distinguished from the expenditure was struck too with the wondrous symmetry of its pre- of our riches for the gratification of the mere natural appetites of cepts. All appeared necessary consequences of one the body. We are bound to honor the Lord with our substance; peculiar principle, and the highest and noblest practice can it be less imperative upon us to honor him with the infinitely of morality seemed but a corollary to the grand proposition. I must and will know more of this matter, he gross inclinations of our corporeal nature tends to sink man be-

heart, deludes man into the belief, that he already belongs to a With such thoughts he reached home, and for the higher sphere than that which is now his own. Placed by the third time laid his head upon his pillow with reflections will of his Creator a little lower than the angels, he attempts to conversation enchanting, and most unwilling would he at which a few days ago he would have started. He ces before the Glory of the Most High. What is then our duty? dreamed that his late brother officer, who had suffered Sobriety and vigilance. - Depreciate not the marvellous powers of for Christianity, appeared to him, at the gates of a the human intellect; they proceed from Him to whom the fulness the night. He had plunged some way into the forest glorious city, and entreated him to enter, and partake of of the universe belongs. Worship them not; because they were the exceeding joy of the society within. He heard lent to us for His service. Cultivate them most diligently, for divine strains of music coming from within, and as his sloth is sinful; yet let our moderation be known in all things.-

> O what a change would it make in the world, if men were brought to the knowledge of themselves! How many would weep, that now laugh and live in mirth and pleasure! How many would lament their sin and misery, that are now pharisaically confident of their integrity! How many would seek to faithful ministers for advice, and, inquire what they should do to be saved, that now deride them, and scorn their counsel, and cannot bear their plain reproof, or come not near them! How many would ask directions for the cure of their unbelief, and pride, and sensuality, that now take little notice of any such sins within them! How many would ory day and night for mercy, and beg importunately for the life of their immortal souls, that now take up with a few words of course, instead of serious, fervent prayer! Do but once know yourselves aright, know what you are, and what you have done, and what is your danger; and then be prayerless and careless if you can: then but trifle out your time, and make a jest of holy diligence, and put God off with lifeless words and compliments if you can. Men could not think so lightly and contemptuously of Christ, so unworthily and falsely of a holy life, so delightfully of sin, so carelessly of duty, so fearlessly of hell, so senselessly and atheistically of God, and so disregardfully of heaven as they now do, if they did but thoroughly know themselves .- Baxter.

THE GUIDANCE OF THE HOLY SPIRIT. The observation of the secret admonition of the Spirit of God in the heart, as it is an effectual means to cleanse and sanctify thy heart, the more it is attended unto, the more it will be conversant with thy soul for thy instruction. In the midst of thy difficulties it will be thy counsellor; in the midst of thy temptations it will troubles it will be thy light and thy comforter: only beware thou neglect not the voice of this Spirit; it may be thy neglect may quench it, and thou mayest never hear that voice more. It is impossible for thee to enjoy that which must make thee happy, till thou art deepily sensible of thy own emptiness and nothingness, and thy spirit thereby brought down and laid in the dust. The Spirit of Christ is an humbling spirit; the more thou hast of it the more it will humble thee, and it is a sign that thou hast it not, or that it is yet over-mastered by thy corruptions, if thy heart be still haughty .- Sir Mathew Hale.

Advertisements.

JOHNSTOWN DISTRICT SCHOOL AND BROCKVILLE ACADEMY. THE SUMMER VACATION of this institution will

terminate as follows:-Male Department,-Tuesday, August 18th. Female Department-Saturday, August 22d. Apply to the REV. H. CASWALL, Brockville. August, 1, 1840.

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

respective parties. The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the third

day of August, to be then fixed by the Local Boards. The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take

By order of the Court. (Signed) G. DE BOSCO ATTWOOD, Secretary.

London, June 3, 1840.

FAMILY AND INDIVIDUAL PRAYERS. JUST PUBLISHED, Second Edition, price one shilling and six pence, FAMILY & INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. James Thompson, Agent for the British & Foreign Bible Society, sold at

and in Cobourg by Messrs. Gravely & Jackson. These prayers are recommended by various Ministers whose testimonies may be seen prefixed to the book.

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 El liot, Cobourg. If by letter post-paid.

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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 fal-

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A back kitchen in the reat, 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 beween 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. 24-tf

R. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carlile. Cobourg, June 19th, 1840.

usurping greater room in such places as it had already I do not enquire, when it has so directly and openly corrupt, when unrenewed by God's Holy Spirit, than the infected BRITISH SADDLERY WAREHOUSE. Removed to Wellington Buildings, King-St. Toronto.

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15tf Toronto, August 29, 1839. CUTLERY, MILITARY & FANCY STORE.

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26-tf Toronto, December, 1839.

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HAS just received from London a large assortment of Books and Stationery of every description, to which he respectfully invites attention. new arrivals are the latest published volumes of the Church of England Magazine, Penny and Saturday Magazines, Penny Cyclopædia, &c.; likewise a great variety of Theological Works, as also Works of General

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Mr. Jas. McLaren, Infant School, Quebec. A. Joynt, Esq., Richmond. A. K. Boomer, Esq., St. Catherines. Dr. L. B. Botsford, St. John, N. B.

H. Smith Esq. P. M., Wellington Square. T. Webster, Esq., Whitby.
J. White, Esq., P. M., Whitehall, Camden West.
T. S. Shortt, Esq., Woodstoch, U. C.

Rev. S. D. L. Street, Woodstock, N. B.