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Poetry.

THE DEAD. (From the New York American.)

The dead! The dead are with us: And they throng around our way, And the greenness of their memory In our hearts can ne'er decay. When round the hearth we gather, We know that they are there; And with them our spirits worship In the holy place of prayer.

Around our couch at midnight, Their forms flit slowly by, And in olden tones they speak to us, Ere they fade into the sky. At twilight, when the dew falls, They talk with us and sing, And their voice is like the murmuring

And when in social circle We join the merry band, Or in the hour of sorrow, Sit silent hand in hand, And gaze into our eyes; And we listen to their voices then, With a calm and mute surprise.

The departed—the departed, They crowd around me now, And a sweet and cheerful light of peace They shed upon my brow. I know they have not left me Tho' no more I see their forms; And their presence 'mid the strife of life, Is like sunshine seen in storms.

The beautiful, the beautiful, All silently they stand, Within the chambers of my soul, A fair and shadowy band; And from out those chambers, now and then, This cheerful voice is given, "Oh! faint not, while ye walk below

Ye dwell with us in heaven "No earthly sorrow blights us, No chill misfortunes pain; Then weep not, tho' with you no more— Ye feel that we are with you-When ye wander by the streams, In the pleasant light of dreams.

"And when in twilight musings Ye think of us as dead,-And o'er our grassy resting place
The sweet spring flowers ye spread,
Remember, for the soul that lives There can no ending be,—
Remember, that the soul once born,
Lives thro' eternity."

IMAGE WORSHIP IN THE CHURCH OF ROME.

(From a Sermon by the Rev. E. Tottenham, M. A.)

diligently to what follows.

the juridical examination into the authenticity of the Miraculous events which happened in Rome in 1796

I would now close this part of the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of the subject by a start of many which I leave the subject by a start of the subject these considerations. It is not only translated by an this I shall be as brief as possible. English Priest, but it has, among its list of subscribers, We have seen how far the Church [of Rome] holds

cially approved of; and there is also mention of mi- crowning the Virgin Mary as the "Queen of Heaven!" racles wrought in connection with other pictures, which have no judicial decision, as yet, in their favor, although | Saints, much might be told. The Virgin's Chapel is or three specimens.

testimony:-

began to ascend, and to conceal itself almost entirely under the superior eyelid; the ball of the eye remained all white, except a ry small part of the black of the pupil, about the thickness of edge of a knife. It then began to take a originally painted.

The motion of the eyes, which we have described about the motion of the eyes, which we have described about the color of the eyes. above, was seen by all present, as their cries of joy abundantly ceive than to express. Many burst into tears, and during the whole time of the Litanies, the miracle was very frequently and very visibly renewed."+

From the account of a picture of the Virgin called luted by those who pass by. Delle Muratte, I take the following:

continued without any interruption during many months..... The sacred names of Jesus and Mary were on every lip, and seemed to make a feast for every heart. You would meet at every step altars erected, where the blessed Virgin Mary, Mother of God and Man, was represented. Surrounding crowds on their knees were incessantly soliciting her favors."‡

The following is from an account of a statue of the Virgin at Torricella, in the Diocese of Taranto:

"On the 29th of May 1796, a torrent of tears was observed running in a most miraculous manner from the eyes of a statue carved in wood, and representing the blessed Virgin Mary, under the title of our Lady delle Grazie. There issued from

*Bell. de cultu Sanct. Lib. 2. cap. 12. sect. 22—27. † Offic. Mem. pp. 28, 29. ‡ Ibid. pp. 35, 36, 41, &c.

her countenance at the same time, so profuse a perspiration, that not only the Virgin's veil, but cloths applied by the faithful, were completely moistened by the same. The arch-priest and magistrates of the place presented an authentic narrative of this miraculous event to the Archbishop who was then making the visit of his diocese."

Here you have a sample of what you may read again and again in this authenticated book.

There is another book lately published, which also

In those Memoirs there are narrated some most exof those who were cannonized) it is said, that he gave this manner:

"The Saint made the sign of the cross upon his forehead, and gave him a picture of our Lady to kiss, telling him at the same time, to say whom the picture represented, and he immediately replied, "The blessed Virgin.";

Of St. Francis di Girolamo, it is said, that on one occasion when he was preaching, a carriage, containing some disreputable persons, drove contemptuously by, and interrupted him. Forthwith he held up the crucifix before the horses, and "the animals sunk down on their knees, and would not stir till the discourse was over."

In the life of St. Joseph of the Cross, of whom it is said, generally, that his miracles "surpass enumeration,"-that "he possessed a mighty empire over the evil spirits,"-that "even the elements obeyed him," -that "rain ceased at his command,"-that "the air bore him his stick on its wings,"-and that "all nature was subserviant to him;" |-- of this Saint, I say, numerous marvellous things are told. I select onethe case of an aged Priest, suffering most dreadfully from an intestinal rupture, with scarcely any chance of life remaining. But, says the account, the Bishop "Sent him a picture of the Saint, whom the Priest had no the brink of eternity, only that its miraculous cure might be a more signal triumph to religion, and to the powerful advocacy of St. Joseph of the Cross."

I might detain you for hours in reciting the account of similar prodigies. I forbear, however, partly because many of them are of such a nature that I could not well speak of them in the pulpit, and partly because I have already extended my observations to a very considerable length. Indeed, I regret being obliged to introduce these narrations at all, but they are needful for a full view of the subject.

I hope it will be borne in mind that I have quoted from authority, and that the parties, of whom these legends are told were canonized by the present Pope a few months ago, previous to which canonization, the miracles of the parties must be attested to his satisfaction. I know that genuine miracles are among the most indisputable proofs of the Christian religion, but, with regard to such as these, I must agree with a well-In illustrating the practical working of the doctrine known Divine, in saying that they are "the sorest disof Image veneration, it is proper that I should dwell graces of Christianity, which have bid the fairest of on the fact of the secondial elements of on the fact, that miracles are said to be wrought by or any one contrivance, to overturn the certainty of the through the instrumentality of these Images; and this miracles of Christ and the whole truth of the Gospel, sometimes—as by Bellarmine*—made the basis of an bear a stronger resemblance to the Pagan miracles of argument in support of the practice of venerating Ima- a "weeping Apollo," a Diana's "Image sent down ges. In the Acts of the second Council of Nice, there from Jupiter," or a Minerva's statue sending forth 18 mention made of several such circumstances. I flames from its eyes and a perspiration through its besides, it is better to come to more modern times, in torians, it than to the miracles recorded in Scripture. which, we are told, the enormities of Romanism have This is not the place, however, to discuss their claims been cast aside. Let the favourers of this view attend to attention—I only mention them now as facts alleged by Romanists, and with a view of illustrating the ex-I quote from a book, entitled "Official Memoirs of tent to which Image-veneration is practically carried

97, including the Decree of Approbation, &c." ment of a few circumstances, out of many, which I have

four Roman Catholic Archbishops, and eleven Bishops, it to be lawful to make representations of God the Desides nearly sixty Priests, in England and Ireland. Father, and of the Trinity. The Church, says Bel-The translator tells us in his preface, that "few his- larmine, \$\\$ would not universally tolerate any thing torical facts are better authenticated or more strongly unlawful. Now, there is no one thing more common recommended, than the subject of the present me- abroad than Images of the Trinity; it would be usemoirs." There is appended to it a copy of the "de- less to specify places, for they are to be seen almost cree of Approbation" signed by the Pope's Vicar Ge- every where-in Churches, on walls, over gates, and neral, and also a copy of the "grant of an office and in various other positions, as well as frequently on the mass in commemoration of the miracles," signed by the title-page of books. Sometimes the representation is same. In this book then, thus authenticated, there painted, sometimes carved. Godthe Father is represenis an account of twenty-six pictures in Rome, and of ted under the form of an old man, the Son in his humaniothers elsewhere in Italy, the miracles connected with ty, and the Holy Ghost like a dove; and not unfrewhich, we are told, have been fully attested and judi- quently, the sacred Trinity are represented in the act of

With respect to Images of the Virgin, and other they are believed to have taken place. I select two always the most crowded with votaries. Enter a Church, and if you see a large number of people at The second picture spoken of is that of "our Lady one of its little Chapels, you may conclude, almost inof seven Dolours," since placed in the church de- variably, that it is the Chapel of the Virgin. Before gli Agonizanti. Among the statements of its miracu- her shrine, and that of other Saints, votive offerings lous movements is that of a "pious and learned Priest" | are suspended, either pictures of cures wrought through as he is termed, who, having heard of these matters, the instrumentality of the saints, or small waxen mowent to see for himself. This is an extract from his dels of legs, arms, horses, cows, dolls, &c., as the case may be. On special occasions, the statues of the "On a sudden he saw with surprise and emotion the move- Virgin are dressed in all the finery that can be imagined, ment in the eyes which he had so anxiously wished to see. The with gold and silver brocades, lace caps, ear-rings, left pupil, which is painted in full light, and very distinctly, and the like; she is very frequently painted or carved standing upon the world and the serpent, and "bruising the serpent's head;" sometimes, indeed, the infant

In Rome, every house has an Image of the Virgin, testified. Oh, Mary! we are not deserving of this favour!
The priest then intoned the Litanies, to which the people answered. All present experienced various emotions, easier to conceive the conceive the conceive the conceive the conceive and elsewhere.

At the entrance of the Churches there is frequently an individual selling candles, and many of the persons "The arraculous movement in the eyes of this picture was first observed on Saturday the 9th of July 1796...........The circular movement of the eyes, as described by the witnesses, so the deliverance. All the inscriptions of the composed a very learned and elaborate of the shrine of some favourite saint. You might thought so, when he composed a very learned and elaborate to the principle of the shrine of some favourite saint. You might thought so, when he composed a very learned and elaborate to the principle of the principle of the principle of the shrine of some favourite saint. You might thought so, when he composed a very learned and elaborate to the principle of the princi often see scores of candles thus burning.

* Offic. Mem. p. 217.

† "Lives of St. Alphonsus Liguori, St. Francis de Girolamo, St.
Joseph of the Cross, St. Pacificus of San Severino, and St. Veronica
Giuliani, whose canonization took place on Trinity Sunday, May 26,
1839.—London, Dolman, 1839."

* P. 154.

* P. 173.

‡ p. 49. § p. 80. ¶ p. 154. ¶ p. 173.

** Leslie's Short and easy method with the Deists, Works, vol. I,

p. 24.

†† Virgil, Livy, &c.

‡† The reader may consult Patrick's Roman Devotions, and Middleton's Letter from Rome, for further information as to the practices of the Church of Rome.

§§ "Nor is it credible that the Church would universally tolerate any thing unlawful. Add that the 7th Council, Act 5, approves of representations of the Holy Ghost under the form of a dove, and the Council of Trent, Sess. 25, admits representations of God, especially in historic painting."—Bellarmine.

There are also grand processions of the Images of saints. For example, -on the festival of St. Gennaro, the patron saint of Naples (the day on which his blood the annals of the Church of Rome-a pillar, with a and genuineness, if we had not at the same time the collateral is said to be miraculously liquified,) his image is decorated with a profusion of gold and precious stones, and, with a magnificent mitre on his head, he is carried in triumph through the streets, while the people from the houses are showering down offerings upon him. In of, and expressive of confidence in, the Virgin, while affords considerable information on these points. It his honour, there is a procession of the silver Images contains the lives of five persons who were canonized of the saints belonging to the different Churches of dentally) introduced. Among the inscriptions are these by the Pope, so late as Trinity Sunday, May 26, the city. Each Image is placed upon a bier, magnificently decorated, surrounded by flowers, candles, and | refuge of sinners" - "To Mary the terror of those bemultitudes of Priests and attendants,—they are car- low," that is, in Hell, &c .- and the single instance in traordinary miracles. Of St. Alphonsus Liguori (one ried in succession into the Church, on the altar of which the name of God is introduced, is in connection which is the gorgeous Image of St. Gennaro,-they with the Virgin, thus:-"To God thrice blest and speech to a boy who had been dumb from his birth, in halt for a moment before the Image, are incensed and saluted by the officiating Priest, and then pass on .-Similar scenes occur on the Fete de Dieu, and on numberless occasions throughout the year; in short, the set forth by authority, as the last quoted inscription people seem, in some countries, to be ruled by this states, and the whole effect of which is obviously to sort of shows and exhibitions.

Sometimes a particular Image of a saint is specially venerated, that is above the other images of the same saint; and although representations may be numerous that are within immediate reach, yet the devotee performs a pilgrimage to some distant shrine, as, for example,-to that of St. James of Compostella in Spain; in Bavaria to that of the Black Lady of Altotting (for oftentimes the Virgin's Image is black); in France, to that of Notre Dame de la Garde, at Marseilles; and in Switzerland, to that of our Lady of Einsiedeln. Hundreds and thousands, of all classes, annually visit

You may see crowds in the Churches, embracing particular Images, as that of St. Peter in the splendid Church at Rome, that bears his name, and frequently as in this case, a part of the material is worn away from constant kissing.* There is a figure of our Lord in the Church of Santa Maria sopra Minerva at Rome, executed in marble by Michael Angelo, on the foot sooner invoked with fercent confidunce, than instantaneously he was restored to perfect health, and never afterwards experienced of which in consequence, a brass covering has been put. the slightest relapse of the disorder, which had brought him to In the country parts the figures are often so rude and grotesque, as to cause the mind of a stranger to revolt from the sight, and in some cases, the use made of the figures is shocking beyond description. For inand the wound in his side is made the channel for the conveyance of water for the supply of the people!what they call their Calvaries, I am sure they are tolerate any thing unlawful." calculated neither to honour God nor to inspire genuine devotion. On the contrary, their tendency, to say the least of it, is to degrade the divine being, and to make religion degenerate into gross superstition and ido-

resemblance to the ancient rites of heathenism. It reobjects in Roman Catholic countries,

have not time, however, to adduce any of them, and limbs, of which we read in the ancient poets and his- the present tolerated, and, so far as one can judge, testimony, proposing nothing anew; and Church is given for forgiveness of sins, infants also are, by the approved, practice of the Church of Rome abroad.

ways paid to Him.

In Milan, in the Church of S. Maria della Grazie, there is a painting of a part of the city; a procession of Monks and others is advancing towards it; above, of continually gazing on such a representation.

scription on each side that it is a "place dedicated to the implies.

* The kiss is mentioned as a sacred rite used by Heathens in their adorations. In a religious sense, it signifies adoration—see 1 Kings, (3 Kings, in Douay Bible,) xix. 18.—Hosea, xiii. 2.

† (i. e.) without the Infant in her arms.

Cathedral at Constance—a town so celebrated in might appeal in vain to the internal evidence of their purity statue of the Virgin and Child on the summit. The child, however, seems to be overlooked, and the inscriptions intended to sound the praises of the Virgin. There are around the base eight inscriptions, laudatory once only the name of God is (I had almost said, inci--"To Mary the patroness of men"-"To Mary the tion of this great truth, why should it be rejected when it is Heaven and Earth, the Church of Constance has erected this everlasting monument." Here is this exhibition, give undue honour to the Virgin and her Image-such honour as she herself doubtless would scorn to receive.

These are but two or three specimens, I might add many more from different parts of Italy, Germany, France, and other countries where Romanism prevails either to a greater or a less degree. These are all for it the same share of deference which is freely yielded, when positive facts which I have myself witnessed. They it is brought forward in support of tenets equally dear to all are not things that you need go and look for, when abroad, inasmuch as they strike your observation everywhere. This all travellers know. Of course Roman Catholics have no just reason to complain of my bringing forward these facts, as they are the unconcealed exhibitions of their religion, in the countries where it exists more than it does in England.

And this is what may be expected in proportion as the Religion of Rome advances. It is true, in England she wears a simpler and less meretricious garb, but there are various hindrances here, in the Scriptural knowledge of the people, and in other circumstances, to the full exhibition of the grosser parts of the system. How does it work, however, where it has full scope and all to itself? You have seen. Perhaps it may be replied that many of these things are abuses. My answer is ready—the pictures I have spoken of could not be introduced (according to the decree of stance, -in Tyrol, as you cross the Brenner, there is the Council of Trent*) without the approbation of the by the way-side a rudely-carved figure of the Saviour, respective Bishops, and the other matters are "universally tolerated," if not universally approved of, and as Bellarmine says (I quote the same passage again) "it It is truly painful to look at the scenes represented in is not to be conceived that the Church would universally

> INFANT BAPTISM. NO. III .- TESTIMONY OF THE PRIMITIVE CHURCH.

An allusion to the Testimony of the Primitive Church might The forms and ceremonies employed bear a striking | be supposed to throw us into the prevailing conflict of opinion upon the subject of Tradition; but into all the niceties of this quires but little knowledge of the ancient poets and perplexed question, we have neither intention nor inclination historians, to be aware of the fact that Image-worship, to enter. We shall content ourselves with proposing a view of with its concomitants of lights, incense, bowings, kis- this subject to which Dissenters as well as Churchmen,-to such like, formed some of the essential elements of cates will, for the maintenance of certain great and undeniable heathenism. All these things are now seen in the principles, be compelled to subscribe. And here let us premise, is the more important, because such alleged facts are by putting them all on the same footing."** They Church of Rome, and are among the most prominent that the testimony of tradition, or the voice of the primitive Church, as it may more legitimately be termed, in opposition I have not time to enlarge in the way of general to Scripture—if that were credible—or as an authority separate persons." description, but let me append one or two more formal from Scripture, can have no weight whatever. In matters of instances, out of a multitude that might be named, of faith, strictly so termed, it can only be adduced as collateral even in things indifferent, such as involve not any Christian usage of the Church, baptized, when, if there were nothing in In the Church of Notre Dame, at Mechlin, in Bel- doctrine, properly so called, there must be apparent, in the tes- infants that wanted forgiveness and mercy, the grace of haptism gium, the pillars on each side of the nave are sur- timony of tradition, a spirit of accommodation to the precepts would be needless to them." Again, he says, "Infants are mounted by statues of the Apostles. On the first at of Divine truth, and nothing discernible which even by implibantized for the forgiveness of sins. 'None is free from polluone side is a statue of Christ, and on the first at the cation may lead to a contradiction of the Word of God. The tion, though his life be but of the length of one day upon the other, a statue of the Virgin. The inscriptions speak great value of traditional testimony is, not its assertion of what carth;' and it is for that reason, because, by the sacrament of of Him as "the Son of the Eternal God, the Saviour the Rule of Faith actually is, for in the Word of God alone we baptism, the pollution of our birth is taken away, that infants of the world, the Master of the Apostles, &c."; and of are to look for that; but its declaration of what may be deemed are baptized." And in another place, "For this also it was, The authority which this book possesses appears from the Apostles a tradition [or order] the authority which this book possesses appears from the Apostles a tradition [or order] the sense of the Church, in its earliest and purest ages, on points that the Church had from the Apostles a tradition [or order] Apostles, &c." This last title is even stronger than where doubts may exist as to the exact meaning of Scripture, to give baptism even to infants."

city of Milan, being oppressed with a cruel plague in is spoken of, incidentally, as the day on which the Christians case, baptism ought to be administered. the year 1630, was saved by the efficacy of the vil of assembled "for the breaking of bread and for prayers," in a These testimonies are sufficiently explicit, and it is not necessary

Mother of God," so that there can be no mistake as But we may place this matter in a still stronger light,- ral to suppose that an innovation so serious, provided it were edge of a knife. It then began to take a contrary direction, Saviour is in her arms, but very commonly this is to the application of the expressions. Above the painting, we are informed that this "most ancient recognize and approve of; we mean our dependence upon the to put down the error, and vindicate the scriptural and apospicture was renewed on the 4th day of August, 1836, concurrent testimony of the early Christian writers for the tolical practice? But upon any such excitement or opposition. with a lamp burning continually before it, which at by the devoted care of the inhabitants of the Castle, settlement of the canon of the Holy Scriptures themselves,— history is entirely silent. Not a word is breathed in its records who were preserved from the dominant contagion of for our knowledge that the received books of the Word of God against this custom of the Church. If you enquire the name tem of Penates or household divinities. They are to the Cholera," and below, the Virgin is represented as were really composed by those whose name they bear,—that be seen also at the corners of streets, and elsewhere, speaking thus;—"Stop, passenger, salute my name, I they are the writings which they purport to be, from which we lution in the administration of this sacrament, and by what decorated with flowers, and are almost universally sa- am the mother of the Son of God." Here deliverance are infallibly to learn the doctrines which are essential to salfrom the Cholera is blasphemously attributed to the vation. We could not, we repeat, have any assurance that the you will enquire in vain; the page of history says not one Virgin, as appears from the fact that there is no men- Scriptures which we now hold, are the genuine and authentic word upon the subject to Every opinion, or usage, however, tion made of God, while the place is dedicated to the Scriptures "once delivered unto the saints," if we did not contions have reference to her, and not to the infant thought so, when he composed a very learned and elaborate Jesus who is on the ground. He appears quite as a work to prove, from the writings of the early Christians,secondary person in the picture, and the Virgin is the heretical as well as those who were sound in the faith,represented, even though the child be present, as call- that the Canon of Scripture, as now maintained by us, was antiquities, we are surely warranted in concluding, in the terms ing for this honour from those passing by! How un- that which was received by the universal Church of Christ as of our Twenty-seventh Article, that "THE BAPTISM OF YOUNG like the language of her, whose "soul did magnify the the genuine and unadulterated word of God. Without that CHILDREN IS IN ANY WISE TO BE RETAINED IN THE CHURCH Lord" and whose "spirit did rejoice in God her Sa- testimony of the early Christian writers to the authenticity of AS MOST AGREEABLE WITH THE INSTITUTION OF CHRIST." the Holy Scriptures, we should be at the mercy of the infidel and the sceptic: they might assert, and cause thousands too to

Cat. Con. Trid. Pars. 3. cap. 2, sect. 36.

† By a Correspondent of The Church. ‡ See "The Church," vol. iii. p. 202.

There is in what we should call the close of the | believe, that those are spurious Gospels and Epistles, and we testimony of a long chain of writers in the primitive Church to assure us that eye-witnesses of our Lord's sojourn upon earth composed the one, and that inspired Apostles wrote the other.

If, then, the testimony of the Fathers of the Church be not only important, but essential, in determining so grand a point as the authenticity of the Holy Scriptures, and if "all denoa minations" willingly accept their testimony for the demonstraadvanced in support of other tenets, not only not contradictory to any thing contained in God's Word, but plainly to be deduced therefrom? To apply this, therefore, to the argument before us :- We have for INFANT BAFTISM a certain, though inciden* ponents of this sacred ordinance upon which to found an objection, but the simple fact that there is no specific command for it, specially including by name the mention of infants. Now, where individuals are not satisfied with the positive, though indirect, testimony which we adduce from Scripture in support of this usage, a reference to the sense and practice of the Church in the earliest times succeeding the days of the Apostles, ought with all parties to be decisive. We may protecd, then, to adduce some specimens of this testimony, and seasonably claim

HERMAS, a contemporary of the Apostles, says "Before any one receives the name of the Son of God, he is liable to death; but when he receives that seal he is delivered from death, and is assigned to life. Now that seal is water," &c .-Again, he says, "Whosoever, therefore, shall continue as infants, without malice, shall be more honourable than all those of whom I have yet spoken, for all infants are valued by the Lord, and esteemed first of all." In the former passage, the universal condemnation to death eternal without the "seal" of the Son of God, which is "water," plainly implies that infants must necessarily be included in this appointed "seal" for salvation; and in the latter, the alleged estimation in which infants are held by our Lord would argue that they are fit to be admitted into the covenant of God's grace by baptism.

JUSTIN MARTYR, who wrote A.D. 140, says to Trypho the Jew, "We also who by him have had access to God, have not received this carnal circumcision, but the spiritual circumcision which Enoch, and those like him, observed; and we have received it by baptism," &c. This father obviously speaks of baptism to Christians as a substitute for circumcision; and the omparison renders the inference necessary that infants were to be included in the former, as they always had been in the latter. The same father says, in another place, "Several persons among us, of sixty or seventy years old, of both sexes, who were made disciples in Christ from their childhood, do continue uncorrupted." The Greek word εμαθητευθησαν (were made disciples) is the same used by St. Matthew, in expressing our Saviour's command, "Go and teach (or make disciples of) all nations, baptizing them," &c.; from whence we naturally conclude that they who were "made disciples from their childhood," were, in conformity with our Lord's mand, baptised also.

IRENÆUS, who flourished A.D. 178, says, "He [Christ] came to save all persons by himself: all, I mean, who by him are regenerated [or baptized, as the same word in the ancient Christian writers is constantly used to signify *] unto God,infants, and little ones, and children, and youths, and elder

ORIGEN, (A.D. 230) says, "Besides all this, let it be considered what is the reason that whereas the baptism of the

the corresponding one in the former inscription, and it or where, from the interjectional or incidental notice of partiis remarkable too that there is a crown on the statue cular doctrines or usages, there may be a hesitation in admitting an infant, before it was eight days old, might be baptized, if of the Virgin, but not on that of Christ. Moreover, for them the sanction of Divine authority. In such cases, the need required, writes thus to Fidus - "As to the case of she has the child in her arms, and yet the inscription sense of the Church in the ages nearest the Apostolic times, infants, which thou sayest before the second or third day after applies to her, which is one instance, out of many, that, furnishes a testimony of undoubted value and importance; one they were born ought not to be baptized; and that the rule of even when the infant is present, the honour is not al- which, assumed only as collateral evidence, must possess a circumcision is to be observed, so that none should be baptized weight and authority which no candid or judicious person can and sanctified before the eighth day after he is born, it seemed far otherwise to all in our council." This council consisted We shall adduce an instance in which Christians of "all de- of sixty-six bishops, and their decision was that the baptism nominations" will concur, -the celebration of the Christian should not needlessly be deferred, but ought, in case of necessity, is seen the Virgin (alone†) with her mantle held up Sabbath; the keeping of the first day of the week, instead of to take place as soon as children were born. The difference of and spread out over the city by two angels; and un- the last, as the sabbath-day of Christians. We find in Scrip- opinion here, it will be observed, was not as to whether infants derneath there is an inscription to the effect that "the ture merely incidental allusions to the fact of this change; it should be baptized at all, but as to the time in which, in their

the lamp of the Virgin of grace," and that therefore manner, we are free to admit, sufficiently explicit to shew that sary to adduce those which are of a later date. The opponents this picture was put up in her honour. What can be a change had been made; but still no direct authority is ad- of Infant Baptism themselves do not deny that it was practised worse than this? The expulsion of the plague is at- vanced for the alteration, no positive command is recorded en- as early as the conclusion of the second, or beginning of the tributed to the Virgin's power, and she, yea, and she joining upon Christians the adoption of it. In this case, then, third century,—that is, about one hundred and fifty years after alone (so far as this picture is concerned), is honoured after appealing to what we construe as the obvious testimony our Saviour's ascension into heaven. This, we repeat, is a fact on account of it, and the people have the opportunity of Scripture, we call upon the early Church for evidence, through conceded by the opponents of Infant Baptism; though proofs her apologists, [i. e. defenders] historians, and other writers; of the existence of the practice have been adduced from a much A somewhat similar exhibition may be witnessed at and if, upon an appeal to them, we find the fact clearly and earlier period. But assuming that date, for argument's sake, the beautifully situated little town of Dezenzano, on unequivocally admitted, -if we discover it to be the concurrent as the earliest at which there is a decided mention of the custom the margin of the Lago di Garda, in Italy. An old opinion of the Church, at that pure and early age, that such in ecclesiastical history, how, we may ask, if not sanctioned by castle surmounts the town, and under its porch is a was an apostolical, and therefore a Divine injunction, we could Divine authority and the Apostles' practice, should it have painting of the Virgin looking down upon the child not, without a most culpable incredulity or disingenuousness, come into general use in the Church, and at so early an age, Jesus lying on the ground. We are told by an inby whom such an innovation was introduced? Is it not natu-

From all that has been said, -from the reasonableness of the ordinance itself; from the scriptural authorities which can be advanced in its favour; and from the testimony of Christian

* See this abundantly proved in Wall's History of Infant Baptism, vol. I, pp. 57, 62.

† See Rev. C. Jerram on Infant Baptism, in "The Church," vol. 1, pp. 97, 98.

THE CHURCH.

TORONTO, SATURDAY, FEBRUARY 19, 1842.

We almost entirely exclude our own editorial remarks this week, to find room for the numerous and excellent communications, which throng upon us, and also to enable us to introduce from the John Bull of the 1st January, an article relative to the King of Prussia's projected visit to England. Nothing, we are sure, will convey more delight to every Protestant member of the Catholic Church, whether in England or America, than the realization of those glorious prospects which our London cotemporary, in a spirit of rational anticipation, thus eloquently depicts:

"The visit of the King of Prussia to this country, which will certainly take place in the course of the present month, will probably prove to have been one of the most important events that have occurred in modern times. No doubt it is very amiable, and very becoming too, in a Christian Monarch to set an example of decorum to all Christian people, by ap-pearing in person, that he may present his God-child at the font, and pronounce with his own lips the promises which every sponsor is required to make. But were there no ulterior and more important ends than this to serve, we should be un-reasonable in the extreme did we expect that at this inclement season of the year the Sovereign of a great nation would leave his own inland capital, and cross the seas for the mere purpose of being present at the baptism of our Prince of Wales. King of Prussia comes among us to effect an object far more weighty than this. Neither, we firmly believe, have the motives which urge him to undertake so long a journey anything to do with questions of commerce, or the political relations of the two countries. These may, and probably will be discussed, calmly and freely, while he is here; but such discussions, if brought on at all, will arise out of matters apart from them selves-they will have no connexion whatever with the great project which His Majesty is understood to have in contem

"In a sketch of the Chevalier Bunsen's distinguished career, which is given in another part of this paper, the reader will find allusions made to the strong disposition which the late King of Prussia entertained, and which has been inherited from his tather by the reigning Monarch, to obtain from England, and engraft upon the system of the Lutheran Church as it exists in his dominions, a true and apostolical episcopacy. We have reason to believe, that as the first step towards the accomplishment of that great end was taken when, under the joint protection of England and Prussia, Dr. Alexander became Bishop of St. James's, in Jerusalem, so His Majesty, availing himself of the opportunity which the christening of the Prince of Wales affords, comes over for the express purpose of ascertaining how far the time has arrived for completing a work so happily begun. Moreover, the fact of His Majesty putting personally forward in the matter, not only prov he has the arrangement much at heart, but seems to imply that on the part of the proper authorities here every encouragement will be given towards effecting it. We may therefore take it for granted, that all preliminary negociations having been brought to a point, the King of Prussia's residence at the Court of Queen Victoria will be rendered memorable in all time to come, by the fulfilment of a hope which only the most sanguine used to cherish, and which not even they, a quarter of a century ago, ever expected to see, in their own day at least, realized.

"There is no calculating the amount of good which this arrangement, when completed, must effect. Considered as a religious movement it is by far the most important that has oc-curred since the Reformation. It will give back to the whole of Protestant Germany the Churchship of which she was for a long while too regardless, and it will operate as a complete bar to any revival of the Neologian absurdities by which the theology of Protestant Germany was once disfigured. For nobody can doubt that so soon as Prussia has an apostolical Episcopacy established, the smaller States which look up to her for protec-tion, and in some sort depend upon her, will be prompt to re-ceive from her the very same boon which she has received from England. We therefore count on seeing, ere long, such a Church built up in the Continent of Europe as shall absorb for we will not use the word extinguish—the many irregular communions which for three centuries have divided a large portion of it among them, and which, having no plea of primitive usage to urge, nor deriving any extraneous support from the Governments of the countries wherein they took root, have never been able to exercise any useful control over either the faith or the moral practice of the people,
"So soon as this great work is anished Christian Europe will

see a sight, such as was never seen before. There will be no more room to object, any where, or on any ground, to the term, 'The Protestant Church.' The Protestant or Protesting Church will then be as much one as the Church of Rome, against whose corruptions her protest is directed. Tracing back her episcopacy to the Apostles themselves, she will be able whether in Germany or in England, or in America, to say, that the religion which she teaches is that of the Bible, and that her doctrines are enforced by an authority not less venerable than that of the supreme Pontiff himself. Will Rome, in the face of such a power as this, be able to retain her errors? we have taken away from her the only solid argument which she has ever urged, or been in a condition to urge, against us, will she long hold out against the force of truth? We do not If union he strength in civil matters, far more in the case so where the cause of the Church is tried. Protestantism has hitherto fought at disadvantage against Popery, because the word Protestantism was received as synonimous with confusion in matters of discipline and constitution-of heresies and schisms in points of faith. But, give us our Protesting Church-our reform itself, or, bye and bye, disappear from off the face of the

Thus much in reference to the religious benefits which the King of Prussia is preparing to confer upon the world. With respect, again, to the political advantages to be derived from the ent-not by this or that country, but hy all who accept the boon-these must be evident to all who bear in mind that there is no surer bond of union between either states or individuals than a community of religious faith and religious discipline. Protestant Germany can never forget that she owes no less than her Church to England. England can never become unmindful that she is the spiritual mother of Protestant Germany. And if England and Protestant Germany combine to preserve peace on earth, what power or combination of powers will venture to break it? On every conceivable ground therefore, in which we look at it-whether in a religious or a poli tical point of view-we hail the prospect that is before us with delight, and once again repeat our assertion, that the King of Prussia's visit to England in 1842 will prove, in its results, to have been one of the most important events that have occurred

The following is the sketch of the CHEVALIER Bunsen's career alluded to above :-

"When Niebuhr, the historian, was Prussian Minister at the Court of Rome, twenty years ago, his attention was caught by some essays in a small German magazine, on subjects akin to his own pursuits. He made inquiry, and found them to come pen of a poor young village schoolmaster in Silesia— Bunseu. Niebulr was anxious to obtain the assisby name Bunseu. Niebuhr was anxious to obtain the assistance of this humble fellow-antiquary, and offered to appoint him his private secretary and an attaché to the Roman legs insen accepted, and soon rendered himself exceedingly serviceable to his patron, both in his diplomatic and in historical labours. After residing for some years in Rome, Dr. Bunsen produced his own very learned treatise on the Roman Forum, and contributed, besides, various detached chapters of the great works entitled Description of Rome, Rome's Beschreibung, so often referred to in Niebuhr's history. These performances obtained for the Secretary a high reputation, and being a man of good appearance, agreeable manners, and in every respect a most worthy, amiable, and modest gentleman, no wonder that he, by and bye, formed a matrimonia alliance which considerably improved his fortune. Madame Bunsen is a country woman of our own, and was one of the coheiresses of a wealthy Welsh ironmaster, whose other daughter married Mr., now Sir Benjamin Hall, the Whig-Radical Member for St. Marylebone. Thus enriched in purse, and honourably raised in general esteem, the Doctor became the Chevalier Bunsen, and in due season succeeded Niebuhr as Prussian Ambassador to the Holy See. In this capacity he had the mair conduct of the long and intricate negociations between the late King of Prussia and the Papal Court, respecting the Archbishop of Cologne. The Chevalier acquitted himself of that duty too ably and successfully not to incur the bitterest resentment of the Vatican. He was, therefore, removed from his Roman po during the last year of the late reign, and became Envoy to the Swiss Cantons, which office be held until the present S appointed him Minister on a special mission to the Court of Queen Victoria. One object of this mission has already been emplished, in the erection, at the joint cost of England and Prussia, of the Protestant Bishopric of St. James, at Jerusalem. But it is generally understood-and we believe rightly-that there are ulterior purposes, of far higher importance, which late King of Prussia entertained a strong desire to engraft a

his father. Chevalier Bunsen is himself a member of the Anglican Church, and his sens are both at this moment studyng in the University of Oxford."

The glorious prospects of true Catholicism, exhibited in the preceding article, will far more than console us for the defection of a few weak men from the Church, and for the hollow triumph which Popery has obtained, by pointing to the divisions of Protestant Dissent. These are the sources whence Romanism derives its strength, and to confirm this assertion we again quote the well-known declaration of the nonconformist BAXTER. "This is one way," he says, "whereby Popery will grow out of our divisions, namely, by the odium and scorn of our disagreements, inconsistencies, and multiplied sects: they will persuade people that we must come for unity to them, or else run mad, and crumble into dust and individuals .-Thousands have been drawn to Popery, or confirmed in it, by this argument already; and I am persuaded that all the arguments else in Bellarmine, and all other books that ever were written, have not done so much to make Papists in England, as the multitude of sects among themselves. Yea, some professors of religious strictness, of great esteem for godliness, have turned Papists themselves, when they were giddy and wearied with turnings, and when they had run from sect to sect, and found no consistency in any."

It is stated in the London Record, upon the authority of the Rev. John Hartley, that, on the Continent, no less than ten priests have, within a short space of time, been converted from Romanism,-this number, however, includes the three who recently were admitted into the Church by the Bishop of London at Whitehall Chapel, and another who has not yet formally abjured the errors of Popery. A far greater number of the Laity have followed these excellent

In another place, it will be seen that Mr. Marshall, who lately left the ministry of the Kirk of Scotland, has been ordained by the Bishop of Durham. We understand, however, that the statement of his having accepted a curacy at Norham is not quite correct, but that he has been invited to the charge of St. Paul's Episcopal Chapel at Aberdeen. All the efforts, so industriously made to depreciate the character of this excellent and conscientious man have proved utterly fruitless, and the sincerity with which he renounced his former belief in the scriptural foundation of Presbyterianism, and avowed his conviction of the Apostolic origin of Episcopal Government, has stood unshaken by the petty assaults of malevolence. His new appointment, we are told, will only furnish him with 300l. a-year-an income of only half the amount that he enjoyed while a Presbyterian minister.

Our communications, we are happy to say, increase weekly, and the paper is rendered more interesting and valuable by them. In the department of Canadian Ecclesiastical Intelligence we have also to acknowledge a growing amount of contributions; but, at the same time, we must add, that we frequently hear of occurrences, such as the erection and enlargement of Churches, and other incidents of parochial history, of which no account is ever forwarded to us. On this point, we would respectfully direct the attention of the Clergy to the Lord Bishop's Charge, assuring our reverend friends, and our brethren of the laity, that scarcely anything is more calculated to benefit the Church, both in Canada and in England, than attention to these matters. It is, we must confess, surprising and somewhat dispiriting to us that our humble efforts in this respect should not have been better seconded. At the same time, let us not be misunderstood as complaining of a general want of support. From the Clergy at large, and from many of the laity, we receive an encouragement that makes us still more earnest in the good cause, and assures us that any well-meant appeal on our part will be attributed to right motives, and be cordially responded to.

We cannot, however, refrain from expressing our hearty concurrence in the earnest and just appeal of AN OLD SUBSCRIBER, and from again declaring our astonishment, that while our own wants are so painful Church which protests against the corruptions of Popery—and we do not doubt, with Goo's blessing, that Popery will either and great,—while such a remarkable case as the present has long been before the public,-large sums of money should be lavished by Churchmen upon Popery and Dissent.

We agree with our correspondent, that the case of Trinity Church concerns the whole Province, and as we are not without hopes that a similar opinion may be generally entertained, we beg to state that Mr. Henry Rowsell will be happy to receive subscriptions, and to transmit them to the disinterested and indefatigable Rector of Chippawa.

A report of the Meeting lately held in Leeds to promote the objects of the Church Education Society in Ireland, will be found on the fourth page; and comprising, as it does, much valuable information respecting the early history of the Irish Church, ought to be read by every Churchman, and every opponent of Popish usurpation. It is a document, moreover, of great interest in reference to the subject of public education, and contains a warning against that unscriptural system which the Church repudiates there, and which, we hope, will never be adopted in this country. If we once give up the use of the whole Bible in our Common Schools, it will soon, in many instances, be altogether excluded or disused.

We know not upon what just principle, no Government or public-department advertisement is ever sent to this paper. Its circulation, we believe, is not exceeded in the Province; it finds its way into all parts, into the back-woods as well as the towns and villages of both sections of Canada; and it is altogether a most desirable medium for public notices. That it is devoted to the interests of the Church of England can be no reason for the withholding of advertisements from it, for other journals, of a character quite as exclusive, though of different interests, receive a great share of this kind of Government

Perhaps the injury of which we complain, has arisen from an impression that the publishers of this journal do not desire advertisements. If such an impression has prevailed, we beg to state that it is quite erroneous.

We have much pleasure in publishing the sub-

oined statement :-

THE LADIES' CLOTHING ASSOCIATION .- In consideration of the destitute condition of many of the poor in this City at the commencement of the winter, a collection was made for the purpose of supplying Blankets and Warm Clothing to such persons as needed them, and were found on investigation to be sober and respectable. That all who have received assistance are of this character it is not possible to assert; as no doubt impositions have been in some cases successfully practised and utmost caution defeated; but it is believed these instances true apostolical episcopacy on the system of the Lutheran Church in his dominions; and the reigning Prince was always supposed to have feelings on this head even more zealous than | funds so kindly and liberally committed to them

The following statement will, it is hoped, be satisfactory to bricks, was unquestionably destroyed by the public enemy. Subscribers, as shewing the extent of comfort which their be has been the means of affording to their poor and afflicted fellow-creatures, and induce them to continue their kind support, when the returning season of the year shall render it desirable to renew the operations of this Charitable Association.

LADIES' CLOTHING ASSOCIATION

To-paid for 125 yards Factory Cotton ... 125 yards Factory Cotton and Cheek ... 105 " Striped Cotton and Cheek ... 100 " Printed Cotton and Cheek ... 100 " Red Flannel ... 100 " Bagging for Beds ... 100 Blankets ... 100 Blanket £79 2 0

Toronto, 10th February, 1842. The Lord Bishop of Toronto has arrived in this

city, from Kingston.

The mail for England, via Boston, closes in this city, at 11 A. M. on Tuesday, the 22d inst.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not respette opinions of our Correspondents.—Ed. Church.]

> THE CATHEDRAL OF QUEBEC. To the Editor of The Church.

Sir,-It would be very unnecessary, I think, to pursue farther, in any of its parts, the question recently discussed in your paper respecting the grounds upon which a Church is entitled to be regarded as a Cathedral, were it not for an inaccuracy in the article which appears in No. 27, relating purely to facts of a local nature, which can be no matter of surprise, and far less of animadversion, but which, for particular reasons, it may not be superfluous to correct. It is far from unimportant that the proceedings and intentions of the British Government, in all past transactions relating to the Romish Church in Canada, should be correctly understood, and that the knowledge of their nature and character should be preserved in the view of the public. Now it would give an exceedingly erroneous impression upon these points to suppose, as is stated in the article here in question, that the Protestant Cathedral of Quebec was declared by the Civil Authority to be a Cathedral, when the Protestant See of Quebec was erected, because it was then necessary to mark the distinction, inasmuch as there existed already, in the chief town, an established Cathedral belonging to the Church of Rome. In this statement there is an anachronism which is of little consequence, the Protestant See having been erected about twelve years before the Cathedral was completed; the point requiring correction is the *principle* upon which the Civil Authority is here assumed to have acted. The fact is, that the British Government, which constituted the present Colony of Canada a Diocese, forming an integral part of the province of Canterbury, while it aforded legal protection to the Romish Church and secured themaintenance of its Clergy, yet distinctly avoided to recognize the hierarchy of that Church as having any character of legal establishment, or to acknowledge the existence of any Bishop of Quebec, but its own. The Roman Catholic Bishop was styled, in the official language of Govern-ment, a Superintendant; and even in later times, when a different policy has been followed, it was not conceived that there was any warrant for calling the Romish Bishop into the Council by any other title than that of Bishop of the Roman Catholic Church in Canada. It was impossible to admit the idea in formal and legal proceedings, of two Bishops of Quebec; and the consequence is too obvious to require being pointed out, that the Government was not influenced by the consideration which your correspondent has supposed, in declaring the character of the English Cathedral. But in point of fact, although in popular language the principal French Church of Quebec is constantly called a Cathedral, it has not in reality that character, even according to the proceedings of its founders and the estimation of its Clergy and people, but is simply a Parish Church. As Montreal it is otherwise,—the Roman Catholics having there some years ago established a regular

The Letters Patent erecting the Cathedral of Quebec passed the seal in 1804, in which year the edifice was completed, and contain the following passage:—"And Our will and pleasure is, and We do hereby ordain, that the said Episcopal Seat and Cathedral Church shall, from henceforth and for ever, be and remain the Episcopal Seat and Cathedral Church of the said Jacob Mountain, Bishop of the said Bishop's See of Quebec as aforesaid, and of his successors, Bishops of the said Bishop's provided, under an ad interim arrangement entered into at that time with the Bishop, that, until the erection of a Parish Church, the use of the Cathedral shall be afforded for the purposes of such Church, "saving, nevertheless, unto" the Bis of Quebec "all rights, privileges, honours and dignities, of right belonging to them in respect of the said Cathedral Church and of their Episcopal See."

This arrangement has continued ever since: it presents some anomalies, and the Cathedral Establishment is altogether imperfect; nor is it in any way distinguished,* except by the facts of its having been thus formally and legally invested with its peculiar character and of the reservation for future change, m those Churches which hold the principal place at the See of any other Bishop where no such formal prov Let it be remembered, however, that these provisions made at Quebec, were wholly independent of any reference to existing establishments of the Church of Rome.

I take the liberty, in conclusion, of noticing one other point. in which I am prompted to differ from your correspondent.— The claim of any Church to be called a Cathedral, which has not been legally so constituted, must be vested, as it appears to me, not upon the accidental residence of the Bishop at the spot,

—(a principle which would look like a system of ambulatory Cathedrals following the different removals of different Bishop were they to change their residences here and there),—but upon the fact of the ESTABLISHMENT of the SEE in the place. Even the official residence of the Bishop, as is well known, is quite removed in many instances, in England, from the Cathedral town; and that of the Archbishop of Canterbury himself, is not in his own diocese. This reasoning will, I think, at once appear correct to any person who considers the etymology of the words SEE and CATHEDRAL, both denoting, one substan tively and the other adjectively, a SEAT. Where there is a See, therefore, (as at Toronto), regularly established, it appears to follow that the chief Church, being the Church of or belonging to the SEE or SEAT, may, in this point of view, properly be

I submit these observations, with all respect to your editorial consideration and to that of your correspondent,
And remain, Sir,

Your very faithful servant, A SUBSCRIBER.

THE CASE OF TRINITY CHURCH, CHIPPAWA. To the Editor of The Church.

Sir,- You frequently ask for Ecclesiastical Intelligence. presume you will not refuse it, although it does not shew the Church in as bright clothing as that in which she is sometimes clothed, when seen in your pages. I think it well to have the dark as well as the bright side exhibited, in order that it too may be made bright. Of that dark nature is the intelligence that I have to give of Trinity Church, Chippawa. The question has often been asked, "If any thing was doing to replace the beautiful edifice that stood there a few years ago?" You gave an account in your excellent paper of the laying, by the Lord Bishop, of the corner stone for the new edifice, in the Since then the walls have been erected, month of August last. Since then the walls have been erected, the roof finished, and the steeple carried up as high as the top of the roof: but nothing more done. You ask, perhaps, "Why not?" For want of funds. "But why attempt to build without sufficient funds?" The Church was commenced in faithin faith that the Churches of the diocese, generally, would consider the peculiar case of the congregation, and, following the example so readily set them by some in the Fall of 1839.

come to their assistance.

The case of this congregation I call a peculiar one. The beautiful edifice that stood on the site of the present mass of

* The Church, however, is vested absolutely in the Bishop. It has iso a Cathedral Choir, (at this moment at rather a low ebb), who ear surplices,—and a throne or seat, with a canopy and other official istinctions, for the Bishop. In these two last particulars, however, nere seems to be no reason why the example might not be followed any principal Church situated where there is an Episcopal See, and in any principal Church situated where there is an Episcopal See, it is believed that, in the latter of the two, there are instance which it has been done.

The perpetrators of that fiendish act were traced, by their shavings, down to the water's side, where was to be seen the print of their boat on the sand, and a large number of shavings, as if thrown out to be carried up to the Church. The shavings found there were of the same kind as found in a heap at one end of the burning Church, and were white-wood. This wood end of the burning Church, and were waite-wood. This wood is not used at Chippawa; but is used, in abundance, on the opposite side of the Niagara River. There is no doubt regarding the object which these miscreants had in view, when burning the Church. The loyalty of those who worshipped within those walls, was the cause of its destruction. And by destroying their beautiful temple, these outlaws imagined, that, by one They have done so. They have attained their object.

But will Churchmen consent that the arrow shall still rankle in those hearts that have already bled so long? Will they, who doubtless have the means to do otherwise, allow the enemy to triumph still; and, as he passes the scene of his shame, to glory still in that shame? Surely not! But some may enquire whether the congregation have or have not done may enquire whether the congregation have or have not done their utmost? I answer, that they have done so. I am aware that many suppose that there are several wealthy families attached to that congregation. It is a mistake. There is in it only one wealthy family; and that family has contributed towards the erection of the new Church 751. Many of the wealthy families, who once worshipped in the Chippawa Church, have removed from the neighbourhood; and others of them have attached themselves to the new Chapel of Ease at Drummondville. The Chippawa congregation is composed, in a great measure, of the poorer classes. But for these a house of prayer must be built. And, since their loyalty alone cost them their former beautiful Church, it surely is the duty, as I trust many will consider it the privilege, of their loyal fellow Churchmen, in less exposed situations, to stand by and help them in their time of need. "Do unto others as ye would they should do unto you."

If the various congregations of the diocese, according to their means, would follow the examples set them by Toronto, by Cobourg, by Guelph, by Chatham, and by Amherstburgh: nay, if they would follow the Christian example set them by the Presbyterians of Fergus—then the Chippawa Church would no longer stand a monument, at once of the enemy's fiendish, sacrilegious hate, and of the Churchman's lukewarm,

It may not here be out of place to remark, that if there be a Clergyman in the diocese who has a right to expect assistance for his Church, it is the worthy Rector of Chippawa. The Churches of Fort Eric, St. Catherine's, and Thorold, planted by his hand, and served by him at immense sacrifices of time and labour, testify to his not being "weary in well doing." All who know him, need not be reminded that his purse is always open, and his hand always ready. To the first Church of Chippawa he gave 100%. To the Church at Thorold he gave the same sum; and has now given to the new Church at Chippawa 50l.,—and promised, I believe, another 50l.

But much more than this. When a neighbouring parish required a Clergyman of its own,—a parish which had no claim

manner possible, and with the most perfect disinterestedness, offered to the Bishop, that, if his Lordship would send a Clergyman to that parish, he would allow to him, from his own ome, 1001. per annum, as long as he continued to hold his present charge—an offer which was most gratefully accepted. Surely, then, I may say to my fellow Churchmen of Canada, when I ask you to contribute for whom ye shall do this." tribute to his Church, "He is worthy

AN OLD SUBSCRIBER.

WHAT IS THE CHURCH? "The body of Christ is the Church—But who are the supporter the Church, unless it be the Apostles, who are also called pillars."

Augustin, op. tom 2. p 330. D.

To the Editor of The Church. Frontenac, 6 Feb'y, 1842.

Sir,-When the learned Bishop Bull published his Judicium Ecclesiæ Catholicæ &c., Mr. Nelson sent it as a present to the eloquent Bossuet, Bishop of Meaux, who communicated it to the other French bishops, and the result was, that Nelson was desired in a letter from Bossuet, not only to return Dr. Bull desired in a letter from Bossuet, not only to return Dr. Bull his humble thanks, but the unfeigned congratulations also of the whole clergy of France, then assembled at St. Germain's, for the great service he had done to the Catholic Church, in so (for it is written; like as Christ also loved the Church, and (for it is written; like as Christ also loved the Church, and (for it is written). for the great service he had done to the Catholic Church, in so well defending her determination, concerning the necessity of believing the divinity of the Son of God. In that letter the Bishop of Meaux expresses himself in the following terms: "Dr. Bull's performance is admirable, the matter he treats of could parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." is one thing I wonder at, which is, that so great a man, who speaks so advantageously of the Church, of salvation which is obtained only in unity with her, and of the infallible assistance of the Holy Ghost in the council of Nice, which infers the me assistance for all others assembled in the same Church. can continue a moment without acknowledging her. Or let him tell me, Sir, what he means by the term Catholic Church? Is it the Church of Rome, and those that adhere to her? the Church of England? Is it a confused heap of societies, separated the one from the other? And how can they be that kingdom of Christ, not divided against itself, and which shall never perish? It would be a great satisfaction to me to receive The case of Trinity Church, at Chippawa, which was burnt by American incendiaries, has been so strongly and feelingly represented by one of our correspondents, in another column, that there is little for us to add.

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The case of Trinity Church, at Chippawa, which was been so strongly and feelingly represented by one of our correspondents, in the subsequent Letters Patent, executed in the correspondents, the receive some answer upon this subject, that might explain the opinion of so weighty and solid an author." It is satisfactory to know that Dr. Bull answered these questions in a work entitled, The corruptions of the Church of Rome, in relation to ecclesive subsequent Letters Patent, executed in the correspondents, the receive subsequent Letters Patent, executed in the correspondents of the church of Rome, in relation to ecclesive subsequent Letters Patent, executed in the correspondents of the church of Rome, in relation to ecclesive subsequent Letters Patent, executed in the correspondent of the church of Rome, in relation to ecclesive subsequent Letters P worship: In answer to the Bishop of Meaux's queries. And though I have not that able work to assist me on the present occasion, I shall endeavour, calmly and dispassionately, to xamine this momentous question, which, in the present day, in the confusion of sects and parties, is compassing us round about, hemming us in on every side, and compelling us to state what manner of faith, doctrine, and worship we are of. In pursuing this inquiry, and in the remarks I may see occasion to offer as the result of it, I hope to receive credit for a very sincere offer as the result of it, hope to the clear the avery sincere desire not to offend or wound the feelings of any human being. My sole object is, in a right spirit, and following humbly in the nath of far abler and greater men, to seek to discover the Church, that so we may find the truth,-that we may have correct ideas of the Church of Christ, and be able to distinguish it easily from the many Churches of men, since we know that with the Church is "Christ, the way, the truth, and the life."

Amongst the numerous sects of the day, the Unitarians hold few opinions which are peculiarly Christian, that many will not allow them to be reckoned as belonging to the Christian ommunity,-but would class them with Jews, Mohamedans, In denying the Divinity of Christ, they may be truly said to rob Christianity of its brightest jewel, and its pronot thus forfeited all right to be ranked among Christians, and and if their religion is not what the great Bishop Warburton considered it, "a sort of infidelity in disguise," nor altogether what Mr. Wilberforce represents it, "a kind of half-way house om nominal orthodoxy to absolute infidelity," it is Christianity neathenized, deprived of all its peculiarities, stripped of all its rnaments, reduced to a mere dead letter, and if the name of Christ, it is, as it were, but to say, "Hail, Master, and spit upon him." Priestley, the rash and feeble champion of Socinianism, boldly declared, that regularly ordained ministers are by no means indispensably necessary to the constitution of religious society, or the right administration of the Christian ordinances of Baptism and the Lord's Supper, in which, as he held, "there is nothing peculiarly sacred. Our Saviour," says he, "gives no hint of any difference between clergy and laity among his disciples. Every man who understands the Christian religion, I consider as having the same commission to teach it, that I myself have; and I think my own commis as good as that of any Bishop in England or Rome." For these presumptuous and unfounded assertions, he was rebuked by his great and successful opponent, Bishop Horsley, in language as dignified as it was just and appropriate:—"I lean to the opinion," says the learned prelate, "that the commission of a ministry, perpetuated by a regular succession, is something more than a dream of cloistered gownmen, or a tale imposed upon the vulgar, to serve the ends of avarice and ambition For, whatever confusion human folly may admit, a divine institution must have within itself a provision for harmony and order. I could wish that the ministerial office were considered, that the practice of antiquity were regarded, and that it might not seem a matter of pertect indifference to the laity, to what house of worship they resort. I cannot admit, that every assembly of grave and virtuous men, in which grave and virtuous men take upon them to officiate, is to be dignified with the appellation of a Church; and for such irregular assemblies, hich are not Churches, I could wish to find a name of distinc tion void of opprobrium."—(Letters to Priestley, pp. 171, 2). In support of the opinion of Horsley, that such "irregular nblies" were "not Churches," we have the express declaration of Mr. Wesley, with respect to his own people. years after the first Conference had been held, fearing that he might be entailing a "schism on the Church," we find him inquiring, "Are we not unawares, by little and little, tending to a separation from the Church? Oh, remove every tendence thereto with all diligence! Let all our preachers go to Church! Let all our people go constantly. Receive the Sacrament at every opportunity. Warn all against niceness in hearing,-a great and prevailing evil. Warn them likewise against des the prayers of the Church; against calling our Society a Church, or the Church; against calling our preachers Ministers, our houses Meeting-houses, (call them plain preaching-houses).—
Do not license them as such. The proper form of a petition branch of the Church Catholic, is an Apostolical Church, there

to the judges is, 'A. B. desires to have his house in C. licensed for public worship." Do not license yourself till you are constrained, and then not as a *Dissenter*, but a Methodist preacher. —(Southey, vol. 2, pp. 305, 6). Again, it will be seen that, not more than two years before his death, in one of his sermons, he says, "I wish all of you, who are vulgarly termed 'Methodists,' would seriously consider what has been said, and particularly the says, "I wish all of you, who are vulgarly termed 'Methodists,' would seriously consider what has been said, and particularly the says of the s larly you whom God has commissioned to call sinners to repentance; it does by no means follow from hence, that you are commissioned to baptize, or administer the Lord's Supperive never dreamed of this for ten or twenty years after you began to preach; ye did not then, like Korah, Dathan, and Abiram, seek the priesthood also." These publicly declared opinions of Mr. Wesley are, as to his own views of the subject of the Church and the Ministry, matters of fact, and do not admit of question or dispute. No one doubts either his zeal. sincerity, or capacity to decide upon points of this solemn and important nature, so solemn indeed, that they can hardly be proper for "speculation or recently acquired knowledge, but as high, mysterious, awful, Christian privileges, are to be felt, reverenced, embraced, realised, acted:" and, therefore, although we find him trammelled by the necessities of his system as to Church government, vacillating, veering from one point of the compass to the other, still unable to discover any rest for the sole of his foot off that "rock of ages," on which his own mother Church, the Church of England, is founded, we see him, after a long life of Christian zeal, self-denial, piety, and faithfulness, calmly dying in her communion, and acknowledging no other

As respects the question of the regular ordination of ministers, the necessity for which, as we have seen, was so audaciously denied by Priestley, I would here incidentally remark, that i has at least been allowed to be essential by the Methodist has at least been allowed to be essential by the Methodis-Conference. In the one held at Birmingham, in 1836, it is stated, that ordination, by imposition of hands, was first adopted as the regular method of admitting men as "Methodist preachers." Dr. Bunting was then the President, and, in introducing the subject to the Conference, he is reported to have said:—"He believed that ordination was a practice of divine right, of great antiquity, and was observed by the Universal Church, and ought, therefore, to be adopted by them." It was accordingly forthwith adopted; and Dr. Bunting and others, then and there, laid their hands upon a number of men. 8 is then and there, laid their hauds upon a number of men, as is reported, and ordained them to the office of Methodist preachers. Into the question, however, of Dr. Bunting's right to ordain, which of course I cannot admit, it is not my present design to enter. It is sufficient for my purpose just now to note, that the sacred rite of ordination is allowed to be "a practice of divine authorities of the country of the c rity, of great antiquity, and was observed by the Universal Church." I leave the point of to whom the Church." I leave the point of, to whom the power and authority was delegated of setting apart men for the sacred office of the Christian Ministry from Christ Jesus to the present time, as a matter for future inquiry, and to be settled by reference to Although it may be grievous to have to say, that we are sur-

rounded by numerous Churches, or rather, "irregular assemblies which are not Churches," differing widely from each other, and so perfectly separate and distinct one from another, that they actually exist in a state of virtual excommunication from one another, yet we are not to suppose that such a deplorable state of things is peculiar to our own times, for, on referring to the of things is peculiar to our own times, for, on referring to the eloquent Cyril, Bishop of Jerusalem, who flourished in the same century with Athanasius, about A. D. 345, we see, that these "irregular assemblies, which are not churches" existed in his day. He, in consequence of this, found it necessary to caution the brethren against these imitations, or false churches, saying, "The name of Church is accommodated to various things, as of the multitude which was in the theatre of Ephesus, it is written: 'And when he had said thus, he dismissed the Church,' (or assembly) properly; [and truly it may be said that the church of the wicked is the assembly of heretics, I say of the Marcionites, and the Manichæans, and the rest: therefore now the faith delivers it to you, to be most carefully preserved and in one Holy Catholic Church, in order that you may avoid the abominable assemblies of these men, and may adhere to the the abovainable assemblies of these men, and may adhere to the Holy Catholic Church, in which you were regenerated. And if you have occasion to travel sometimes in the cities, do not ask simply for the Lord's house—for the sects of the impious and the heretics endeavour to dignify their caverns by the name of the Lord's house—nor yet incuire. of the Lord's house,—nor yet inquire merely where is the Church; but where is the Catholic Church; for this is the gave himself for it, with all that follows) and she bears the image and figure of that Jerusalem above, which is free, and it the mother of us all-who though she was barren, is now the as now, there was a dimently in distinguishing the Christ from the irregular assemblies of men; for the false, of imitation churches, are made to resemble the true Church senerly, that, to outward appearance, they are one and the same. This is truly said to be "an old trick of the arch-deceiver of the control of the con mankind, who knows full well, that if his false churches, false teachers, and false doctrines were presented to mankind in their native and naked falseness, they would not answer his purpos of deceiving men half so well."

It is a fact then demonstrably true, that our Lord when of

earth founded not several churches, but only one Churches. That one Church, it has been proved by Bishop Marsh, from the Scriptures and the concurrent testimony of the ancient fathers, he founded at Jerusalem, not Rome, for, as Augustin says, "The Lord promised with an oath, to the seed of Abra" says, "The Lord promised with an oath, to the seed of ham, not the Romans, but all nations; through which prof it has already happened, that some nations who are not under to the Church, which increases and bears fruit in the world." This goodly and flourishing vine, has given branches, or churches, which are each of them, as in Engla branches, or churches, which are each of them, as in an analysis of the one of Church of Christ, bound together by bonds of union, in doctrine, discipline, and worship, and called in its creeds Holy Catholic Church," and "the one Catholic and Ap Church." Whoever therefore is in communion with any of the branches of the Christian Catholic Church, always been, is now, and ever will be, in communion with the whole Church of Christ. That portion of it which is called the Church of England, holds forth the Scriptures of which she a witness and keeper, (as does our own, and our sister chul on this continent) as the standard of her faith and practice.

The Dissenters even admit that the Church really does hold all that is necessary to salvation, and to this fact have given volt tary and ample testimony. The Eclectic Review, the great-book of dissent, says, "It cannot be denied, that the Chu of England professes the life-giving doctrines of the Gospel favours every great principle rescued from Rome by our Reformers, and puts into the lips of the people a language of devo tion, unrivalled in majesty, beauty, propriety, and comprehension. Yet has this same organ of Dissent, had the hardihood to asset that "Pure attachment to dissenting principles requires to be kept up, in minds of a certain class, by a keen hatred, and, not d then, a little round abuse of the Church."—(Eclect. Rev 1832. pp. 144.) This may be dissenting charity and consistency, but thank God, it is of a stamp and character which does not belong to the Church. Again, Mr. James of Bir mingham has been pleased to say, that "Its (the Church's Scriptural doctrines are the themes with which Luther and Cranmer, and Calvin and Knox, assaited the papacy, and effect the Reformation. Its Divines have covered its altars wit works more precious than the purest gold of the ancient sand Its literature is the boast and glory of civilized world. Its armoury is filled with the wesp ethereal temper, which its hosts have wielded, and with spoils they have won, in the conflict with infidelity, heresy, popery; and its martyrology is emblazoned with names ed to every Protestant." Yet is this same Mr. James one of the sixty-four trustees, and stated contributors, to angelical Magazine, which has poured forth more co vulgar, and slanderous abuse of the Church of Engla inisters, doctrines, and worship, than was ever spouted most raving and hawling fanatic in the "reign of terror" Great Diana of the Independents," A. D. 1642. The guage, indeed, to which I allude is so horribly disgusting, even blasphemous, that I dare not quote it; but I grieve to se in the list of associates of that pestilent and immoral publics tion, the names of Jay, Pye Smith, Burder, A. Reed, law, and many others, who hold a respectable station in societ and to such I would say, "Sit no longer in the seat of scornful," but "come out from among them, and be ye separ In conclusion I would briefly remark, that as members of the

social and political community, we are strictly accountable God for the manner in which we conduct ourselves the Those who are of no religion, who do not identify themse as members of Christ's mystical body, his Church, while t escape the charge of inconsistency because they make no pro-fessions of Christian principles, cannot escape the awful alter native of having neither "lot nor part" in Christ's salvation We of the Church of England do belong to that Church, which is the "holy Catholic and Apostolic Church"—a Church of Apostolical doctring and Church and Church of Chur Apostolical doctrine, and fellowship, "built upon the fou the chief corner-stone." Its doctrine is according to the Scriptural writings of the tural writings of the Apostles, its discipline is in accord with the regulations of Scripture: its ministers, by a pro tial interposition, can trace their ordination in an unbroken in from the hands of the Apostles, and they plant their feet firm on that golden link in the chain, which unites them, through that sacred apostolical body, to "Christ, the Rock of Ages Our prayers and sacraments are of the same pure source;

Sir,—I have readers, with and states number. I greatest oblighted lese most letter is to s dence and de could under brought to 1 mation of ri per Simcoe

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can be no doubt. If she is not this, she is nothing—for, if her ministry is not." the Apostleship continued, then we have not a ministry appointed of God, but the Church is a mere human expedient, established by man for his convenience and benefit, and liable to be removed by man whenever fancy or convenience bience may determine." It is scarcely, however, necessary to add, that every Episcopal Clergyman can trace back his descent through the Bishops to the Apostles, and finally to Christ himself, forming a portion of that holy Catholic Church, "the Church of the living God, the pillar and ground of the truth."

Your's faithfully,

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GOVERNOR SIMCOE. To the Editor of The Church.

Sir,—I have read, in common I am confident with all your readers, with unfeigned admiration, the two truly British and statesmanlike letters of Governor Simcoe in your last number. The loyal colonists of this Province are under the greatest obligations to you for having rescued from oblivion these most interesting documents. The object of my present letter is to suggest the propriety of publishing the correspondence and despatches of Governor Simcoe. Is there no one who could undertake the work? Surely there must be still in existence or the still in exist tence a vast mass of the venerated Simcoe's letters which, if brought to light would prove of inestimable benefit, in the formation of right views on the subject of Colonial policy. Governer Simone was a great Soldier, a great Statesman, a true Patriot, and a good Christian, and a history of his life would I am certain be read with universal interest.

Your's very truly,

THE BISHOP OF EDINBURGH. To the Editor of The Church.

To the Editor of The Church.

Sir,—In the editorial columns of the Colonist, of the 9th instant, I find the following passage:—

"In reference to this passage, a correspondent has addressed us, and we here copy his epistle. He asks, 'Who is the Bishop of Edinburgh? We have surely been slumbering in Sleepy Hollow for the last ten years. Let us reflect,—yes, now we remember Mr. Terrott well. He published a few paltry notes on the Book of Romans about that time, as superficial as they were dry and unedifying. His outward man, as far as we were dry and unedifying. His outward man, as far as we remember, is that of one whose God is his belly. Such is or was Mr. Terrott,—but who is the Bishop of Edinburgh? there is no such person known in that city. The Episcopate de jure and de Green and

and de facto belongs to the Presbytery of Edinburgh."

I do not think it necessary to defend the scholarship of the Bishop of Edinburgh from the attacks of a newspaper, which weekly contains, under its editorial head, the grossest violations of grammar, the coarsest improprieties of language, and the most intense vulgarity of sentiment. Neither, Sir, shall I understand the coarses in the coarse of the coa undertake to prove, what is not very difficult, that the Episcopal Church is the true Church of Scotland, that Presbyterianism scriptural innovation, and that in Dr. Terrot, and not in the Presbytery, is the Episcopate lodged. These matters I leave to you. My sole object, on this occasion, is to defend Bishop Terrot from the disgusting imputation, adopted by the Colonist, that HIS OUTWARD MAN IS THAT OF ONE WHOSE

Permit me then to say that I enjoyed the gratification of Dr. Terrot's friendship and the benefit of his ministry, for many years. During that period, my table was occasionally graced by his presence, and, consequently, I think I may be allowed to know something of his character, his habits, and his person. With respect to his character as a preacher and a scholar, it stands too high to be exalted by my praise, or to be lowered by the scurrility of the Colonist's correspondent. In his habits, Dr. Terrotis cheerful and dignified, sparing in the indulgences of the action. the table, devoid of ostentation, and adorned with every Christian grace that enlivens and purifies the domestic circle. He is respected by Presbyterian as well as Episcopalian, for the untarnished excellence of his character. In person, he is below the middle stature, and, when I last saw him, (which was little more than "ten years" since), was rather thin; so that the brutal jest about HIS OUTWARD MAN, has not the slightest foundation in his external appearance, and can be nothing but the unqualified invention of a malignant hate to the Divine Ordinary

rdinance of Episcopacy.

The Colonist must be hard pushed indeed for argument, when Perhaps, as the he descends to ribalry and personal abuse. Perhaps, as the falsely alleged appearance of Dr. Terrot detracts from his Episcopal and copal and other claims in the Colonist's estimation, that noble victim of Marian persecution, Rowland Taylor, of Hadleigh, will be denied the honours of martyrdom, because, in his own tarcass,"

I recommend the Colonist not again to lend himself to the sin of attempting to disparage the Holy Order of Bishops.

Your's obediently,

Toronto, 12th February, 1842.

Canadian Ecclesiastical Intelligence.

MIDLAND CLERICAL ASSOCIATION .- (From a Corresndent.)—The eighteenth Session of this Association was held at the Rectory of Cavan on the 26th and 27th Jan. last.—It opened with Divine Service in St. John's Church in that Rectory. The prayers were read by the Rev. T. S. Kennedy, and an edifying discourse was delivered by the Ray I Sharika ev. J. Shortt. The Members then adjourned to the Residence of the Rector, where the remainder of the day was spent in attending to the business of the Association.
On Thursday morning, the 27th., the brethren assembled for Divine Worship in St. Paul's Church (also in Cavan, but eight miles distant from St. John's) when the desk was occupied by the Rev. Messrs. Taylor and Shaw, the former reading the prayers and the latter the lessons, and a sermon on the 24th Article of the Church was preached by the Rev. S. Givins from 1 Cor. xiv. 14, 15 verses. On both occasions the large and attentive congregations which assembled in these neat and commodious Churches were highly highly gratifying—a pleasing proof not merely of the success which has attended the labours of their venerable Rector, but of the loyalty and attachment to the Church of their ancestors which continues to actuate "the Cavan hour." boys," as they are pleased to style themselves. This township was settled several years ago by immigrants from Ireland, chiefly Protestants, and it is pleasing to witness the rapid progress they have made in subduing the wilders. derness and arriving at apparent comfort and independence. The parts of the township through which our route lay were beautiful and often picturesque, and I was informed, it yields not in fertility and capabilities to any in the province. Indeed of its productiveness not only of the necessaries of life, but of many of its luxuries also, we had abundant proof in the hospitality afforded us at the Rectory. This root and unpretending edification are still reference. tory. This neat and unpretending edifice, is prettily situated near the summit of one of the many acclivities in the township commanding a very extensive view of the surrounding country, and even of Lake Ontario in the distance, and under no roof have I been privileged to taste more sweetly than under this, the pleasantness of Christian hospitality and friendship. After service, the brethren repaired to the rectory, where they were permitted to spend several pleasant and profitable hours,—"speaking" of things "concerning Christ and his Church."—When the hour for separation arrived it was with much regret we parted, for on this occasion the ties of brotherhood were parted, for on this occasion the ties of brotherhood were sensibly strengthened and our love increased.—The profitableness of the Meeting was however diminished by the absence of several of our most valued members who were prevented from attending by indisposition and other afflicting causes

BROCK, HOME DISTRICT .- A Church has been erected, during the past summer, in the north-east division of this township, and divine service was held in it, for the first time, on the 5th December, 1841. The inhabitants, in the south of Brock, are likewise about to build a Church. They have appointed a committee, which has agreed upon a site. a site, given out contracts, and expects to have it ready for use early in the ensuing summer. The settlers of this for use early in the ensuing summer. The settlers of this township are desirous of expressing their gratitude to the Society for the Propagation of the Gospel in Foreign Parts, for affording them an opportunity, by the appointment of a resident Missionary, of again joining in the sublime services of the Church of England.

Township of Moore.—A new and beautiful Church

TOWNSHIP OF MOORE.—A new and beautiful Church was opened for divine service, at the village of Sutherland, in this township, on Sunday the 23rd January last. This edification was a superscript of the superscript. edifice has been erected by the Christian exertions of one or two individuals, and will hold from two to three hundred persons. It is built of brick, with an aisle running through the middle, and commodious pews on both sides. The communion table is opposite to the entrance, and a handsome veneered black-walnut pulpit, with its appropriate to the interior of the propriate to the interior of the propriate that the propriate priate decorations, gives an effect to the interior of the building particularly pleasing, and rarely to be met with in the western wilds of Canada. In the Church is a gallery, above which the steeple, rising in bold relief into the air, imparts, with its graceful spire, an elegant finish On the occasion of opening this new house of God, the Rev. A. Pyne, the respected Clergyman of Sarnia, delivered an impressive discourse to a large and attentive congregation, in the course of which he described the blessings that must arise from the erection of such

edifices, and enlarged on the deep interest at present felt in England in the spiritual welfare of the hitherto destitute settlers in the back-woods of Canada. "Where, but a few years ago, the wild beast of the forest made his lair, there now stands a temple to the Most High." A few miles above Sutherland, a small but handsome Church has also been built; and well indeed may the inhabitants of Moore rejoice that the year 1842 has witnessed so great an improvement in matters of such high and solemn inan improvement in matters of such high and solemn in-terest. Should this brief account chance to meet the eye of any of those excellent individuals in the Mother Coun-try, whose bounty has flowed into this distant township, it will be a satisfaction to them to learn that it has gladdened the heart of many an emigrant, and bids fair to promote the glory of God, and the salvation of man.

PRINCETON, BROCK DISTRICT.—A public Meeting was held last Friday, pursuant to notice, at Mr. Lowthian's Hotel, Princeton, to take into consideration the necessity held last Friday, pursuant to notice, at Mr. Lowman's Hotel, Princeton, to take into consideration the necessity of erecting a Church in that village. Capt. Denton Burns was called to the chair,—the Rev. William Bettridge, Rector of Woodstock, officiated as Secretary. Several resolutions, in furtherance of the object of the Meeting, were unanimously passed,—liberal contributions were immediately made, and a very desirable lot of land presented by Mr. Wm. Alfred Gissing;—and a Building Committee appointed. This will make the fifth Church erected in this immediate neighbourhood within the short space of little more than seven years.—Comthe short space of little more than seven years.—Com-municated to the Woodstock Herald, of 9th Feb'y.

municated to the Woodstock Herald, of 9th Feb'y.

Mormonism.—I, with a few others, was curious to go to a Mr. Dunning's in Gloucester, on Saturday evening the 23rd ult., to hear a Mormon Preacher, one of the followers of Joe Smith. This Yankee Fanatic said, amongst many other things, "That Moses" (who was instructed in all the wisdom of the Egyptians) "was an ignorant that Area was presented to be his assistant by in all the wisdom of the Egyptians) "was an ignorant man—that Aaron was appointed to be his assistant, he being a learned man—that there were two principles in man, a good and a bad one. He made a distinction between the Comforter promised by Christ to his Apostles, and the Holy Spirit. The former is a Divine Teacher, which character he himself assumed, inasmuch as he pretended to the Spirit of Prophecy and Miracles—that Christ was now coming on earth (not by his spirit) in his bodily form—that the New Jerasalem will be re-built (not in the land of Palestine, not near the fountains of Zion, Siloam, and Cedron,) but in South America, where Jesus Christ will fix the seat of his Empire and reign a thousand years—that the Jews and the Israelites would be gathered from the Isles of the sea, one part on the Eastern and the other part on the Western Continent—that the curse which was prondunced against the Jews, —that the curse which was pronounced against the Jews, for the rejection of the Gospel, would be pronounced against the Gentiles at the coming of Christ, and that they would be destroyed from the face of the Earth." The above, Sir, is a specimen of this impostor's preaching

—A Correspondent of the Bytown Gazette, of the 10th Feb

English Ecclesiastical Intelligence.

THE REV. MR. MARSHALL.—We some time ago mentioned that the Bishop of Durham had consented to ordain the Rev. James Marshall, late of the Tolbooth Church dain the Rev. James Marshall, late of the Tolbooth Church Edinburgh, to a Curacy at Norham, the Rev. Dr. Gilly having granted him a title; and it will be seen on reference to the list of gentlemen ordained in the Chapel, at Auckland Castle, on Sunday last, that our information was correct—Mr. Marshall has been ordained, and by the Bishop of Durham. The scruples which induced Mr. Marshall to withdraw from a lucrative appointment in the Presbyterian Church, in exchange for a mere Curacy in the Church of England, must be regarded as truly conscientious, and therefore highly honourable to the individual who has made the sacrifice. That Mr. Marshall will soon become a zealous and efficient minister of our National Church, we have no doubt; and we are glad to learn that our venerable diocesan received him with great kindness, and evinced a disposition to encourage him in kindness, and evinced a disposition to encourage him in the resolution he had taken.—Durham Advertiser.

Extraordinary Discovery in a Church.—A few

complish this, it was found necessary to cut away a por-tion of the ponderous pillars by which the galleries are at tion of the ponderous puttars by which the galleries are at this end supported, and which were of ten times the strength required. While the workmen were engaged in removing a thick crust of plaister in which one of the pillars was encased, and which had been put on upwards of 70 years ago to give them the appearance of stone, they discovered a nest of five toads, two of which were of a very good size, and the others smaller. The reptiles, on being relieved from their place of lengthened confined to the place and seemed perfectly healthy. on being relieved from their place of lengthened confinement, jumped about the place and seemed perfectly healthy, and were picked up and put in a place of security. In removing some wooden skirting from the wall near the same spot, a live bat was found which must have been confined quite as long as the toads, and which was also secured by the workmen. These extraordinary curiosissecured by the workmen. These extraordinary curiosities attracted much attention, and various applications had been made to the rector for one or the other of these cre tures, but they were unsuccessful.

WHAT ARE MODERN DISSENTERS?—The Dissenters of late years, since they have had some half-dozen representatives in parliament, out of more than 600, have talked largely in deed about "their rank, wealth and talent;" but ough these phrases sound pleasantly to Dissenting ears from the platforms of their associations, the truth is entirely opposed to such statements. Even the Wesleyan Methodists, who have more of wealthy men amongst them (as the list of subscribers to their centenary festival abundantly proves), than all the regular Dissenters put together, apply to members of the Church of England to preside at apply to memoers of the Church of England to preside at the annual meeting of their Missionary Society, whilst the "Protestant Society" uniformly places in the chair at its anniversaries men such as the Duke of sussex, Lord John Russell, Earl Grey, and the Marquis of Tavistock, who at least affect to belong to the Church of England. No; the aristocracy of the country is yet with the Church, and that not merely the aristocracy of family and blood, but of learning, talent, science, and virtue.—" From My life," by on ex-Dissenter.

THE ARK .- We are informed that lately an eminent ship builder of one of the outports, upon reading the di-mensions recorded as those of the Ark, was so struck with the just proportion that pervaded the whole plan of con-struction, and the similitude that it bore to that in use at the present day, that he applied himself to the formation of a model which would explain at sight the character and apacity of the huge vessel so well known in religious istory; and, to exhibit how little our largest ships vary from her admeasurement, a model of the British Queen has also been constructed on the same scale. In both these works of art the proportions are observed to the greatest nicety. It is understood that the models will be resented for exhibition by the ingenious projector to ome public institution in the metropolis.—Shipping Ga-

BISHOP RIDLEY'S TREE.—During the hurricane on Monday night an old oak tree, planted in Pembroke College garden by Bishop Ridley, more than 300 years was, we regret to say, blown down. Great quantities of rain fell during the early part of the week, which caused the Cam to be much swollen. The accounts from the Fens, owing to the continued wet, are of a very cheerless

description.—Cambridge Independent Press.
POPISH PROPAGANDISM.—The National de l'Ouest states, that a short time since a young man was admitted into the hospital at Bourbon Vendée, with a swelling of the thigh, which required the limb to be amputated. The surgeons of the establishment had strictly enjoined that the patient should be kept as free as possible from all excitement; but shortly after this operation was performed, they found him in a strong state of mental agitation, which endangered his life. It appeared that the patient, who was a Protestant, had been worked on by the chap-lain and the Sœurs de Charité of the establishment, who had endeavoured to convert him to the Popish faith, and had even induced him to receive the communion according to the Roman ritual, only a few minutes after the surgeons had left him. The medical men of the establishment have drawn up a remonstrance, this journal states, and transmitted it to the Prefect of the department.

A RADICAL CHURCHMAN.—I know no greater enemy to the Church than what may be termed a Radical Churchman—a man who, while he is busy in opposing church-rates and tithes, yet to use his own expression, "sticks to his Church." Such persons are a very unmanageable race of beings, and become particularly so to a clergyman when they are elected to fill any office which necessarily brings them into contact with him. Ignorant of the fundamental principles of the Church, and in too many cases

DIOCESE OF LICHFIELD.—On Thursday an important meeting of the Lichfield Diocesan Church Extension Society was held in the Music Hall, Shrewsbury, his Grace the Duke of Sutherland in the chair. The assembly amounted to eight hundred persons, and included the Lord Bishop of the Diocese, the Earl of Bradford, Lord Leveson, Sir Rowland Hill, the Hon. and Very Rev. the Dean of Lichfield, the Hon. T. Kenyon, the Hon. R.H. Clive, R. A, Slaney Esq. J. A. Lloyd Esq. Smythe Owen Esq. Panton Corbett, Esq. A. W. Corbett, Esq. C. K. Mainwaring, Esq. the Mayor of Shrewsbury, J. Wingfield, Esq. T. Eyton Esq. and many other influential gentlemen—Various resolutions were passed, and a subscription commenced, v. Esq. and many other influential gentlemen—Various resolutions were passed, and a subscription commenced, which speedily amounted to £6,000. The Duke of Sutherland presented £2,000; the Bishop of Lichfield £500; the Earl of Liverpool, Lord Berwick, Sir Rowland Hill, £200 each; the Dean of Lichfield, £140; Archdeach Bather, Lord Hill, Hon. T. Kenyon, E. W. Smythe Owen, Esq. Hon. R. H. Clive, C. K. Mainwaring, Esq. Rev. C. M. Long, £100 each; Mrs. A. Pemberton, R. A. Sianey, Esq.£50, each; and Lord Leveson, £20.

Brishop Ryder.—The monument to the memory of the

BISHOP RYDER.—The monument to the memory of the lamented Bishop Ryder has been finally placed in the Cathedral of Lichfield. The Right Rev. Prelate is represented in the attitude of devotion, with his knees sup-ported on a fauld-stool, and his hands gently inclined forwards, as in prayer. The likeness, it is said, though not a striking one, owing to the want of an accurate por-trait to work from, will be readily recognised by those who were in habits of the closest intimacy with his Lord-ship. The pedestal bears the following inscription:

who were in habits of the closest intimacy with his Lordship. The pedestal bears the following inscription:

To the Memory of

The Honourable and Right Reverend
Henry Ridge, D.D.

Successively Bishop of Gloucester, and of biehfield and Coventry,
This Monument is erected,
In testimony of affectionate respect,
By many who revered and loved him.
His unsparing sel-devotion to the duties of his high office,
His unsparing sel-devotion to the duties of his high office,
His unsparing sel-devotion to the duties of his high office,
His christian simplicity, his expansive charity.
His fervent and cheerful piety,
Endeared him to his friends, and concilitated universal regard.
Constrained by the love of Christ,
He strove to extend the means
Of worshipping and serving him, both at home and abroad,
And to diffuse the light of His Gospel
Among Jews and Gentiles.
As a Preachier, affectionate, faithful, earnest,
Persuasive, practical;
As a Bisnop, paternal, vigilant, apt to teach,
Given to hospitality;
Mild and forbearing, yet, when duty called, inflexible;
He exhibited,
In his daily walk and conversation,
A bright example to the flock over which the Holy Ghost
Had made him overseer.
In meek reliance on the grace and intercession
Of the Redeemer,
He lived, he laboured, he died,
Entering into his rest,
In the fifty-ninth year of his age, and twenty-first of his Episcopate,
March 31, MOCCCXXXVI.

At Hastings,
Where his mortal remains are deposited.

The Society for Promoting Christianity amongst

THE SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.—We have just been informed that in addition to the donations of the Archbishops of Canterbury and York, and the Bishop of London, of 2007. each, her Majesty the Open Downson has within the last four days jesty the Queen Dowager, has, within the last few days, remitted the sum of 200 guineas in furtherance of the objects of the above society.—Cheltenham Chronicle.

Darlington Church-rates.—On Friday last, at a

vestry meeting held in the parish church of Darlington, the Rev. J. W. D. Merest in the chair, a rate of 2d in the pound for the repairs of the church, and other necessary expences for the current year, was proposed and carried unanimously. This is the first instance within the last five years of a church-rate having been carried at this place without opposition. We congratulate our Darlington friends, on this seeming return to right principles.— Durham Advertiser.

From our English Files.

CEREMONY OF CHURCHING HER MAJESTY .- On Saturday EXTRAORDINARY DISCOVERY IN A CHURCH.—A few days ago, a discovery of an extraordinary kind was made in the interior of the parish churchof Barking, Essex,.—
The interior of the ancient building affording scarcely room for the increasing population of that town and its vicinity, the Rector, the Hon. and Rev. Mr. Liddell, has recently undertaken, at his own expense, to improve the chancel so as to afford additional accommodation. To acing, Maids of Honor, Viscount Hawarden, Lord George Lennox, &c., &c. We are happy to state that the Queen is in excellent health.

ARCHDEACON BATHURST'S LETTER TO LORD JOHN Russell.—My Lord,—I observe that you have the assurance to attribute the fall of the late Administration to the combito attribute the fall of the late Administration to the Combination of the landed interest against you; but I beg you to go to Norwich Cathedral and look at the monument by Sir. F. Chantrey to the late Bishop of Norwich, my father, and then reflect on the conduct of the late Government, with their professional control of the late Government, with their professions. sed principles, to men like him, and then let me ask you, whether it be not to the manner in which you and your colleagues betrayed your friends and your principles that you must attribute your downfal? Yes, my Lord, it was conduct, both as to inyour downlat? Yes, my Lord, it was conduct, both 2003 in-dividuals and the public (as I have told Lord Melbourne), such as that of which I complain, which overturned your power, never to rise again. It was profession unrealized by practice, and measures inconsistent with your professed principles and with justice, and honour itself. It was as Lord Lyttel a want of integrity." It was that you convicted yourselves of taking the government under false pretences out of the hands of Sir Robert Peel. It was your audacious and unblushing aof Sir Robert Peel. It was your audacious and unblushing a-bandonment of the Irish appropriation clause. It was that, in the presumption of your high opinion of yourself, in the teeth of general feeling and understanding, superior to yours as com-parison can imagine, you not only dared to uphold the several clauses of the Poor Law, but attempted, though ignominiously foiled, to introduce aggravations of it. It was because your pride taught you to despise the people whom you could, when convenience suited, coax. It was because you could make use of the people when you had no court forour with you, and be-cause you turned your back upon them when you thought yourself cause you turned your back upon them when you thought yourself secure in the favour of your Sovereign, and gave them the severest measures of punishment when they would literally reduce to practice the lessons which they had imbibed from your satellite. t was because you confounded political offences with common felonies in the treatment of offenders. It was because Whigs who abused Oliver and Castles, established formally an army of spies and informers in the shape of a rural police instead of revising the old constabulary force. It was because your satellites spread discord between the clergy and their parishioners by fomenting church-rate opposition, and unjust assessments of the tithe rent-charge, and you took no steps to mediate and to adjust. It was because you looked on, as it would seem, with a malicious smile, or something very like it, while your Government and their satellites set society together by the ears! It was because you threw every obstacle in the way of petitions of the people, by a new rule established that no speech should be made on presenting them. It was because, instead of free be made on presenting them. It was because, instead of free passage to the remonstrances of friends, you treated them with negligence and insolence. It was because, as in Jamaica and Canada, you, like an ignorant quack, who cuts a limb instead of trying to save it, adopted harsh and extreme instead of mild and assuaging remedies. Because in all your practice you violated grossly your theories of liberty. It was because of all this that the people, like myself, prefer Tories, who may be arbitrary in theory, to Whigs, who are tyrants in practice. it is because of the unrepenting, and unfeeling, and audacious manner in which your Ministry expires, without one symptom of sorrow for your conduct, that I, in the name of the people of Colonies. England, denounce you and renounce you, and those who are like you or favourable to you, for ever. And lastly, it is because like as a pirate, just when he finds himself overpowered, and is afraid of just execution for his offences, then applies a torch to the powder magazine, that he may blow up friend and foe together, so you, after having denounced most strongly, in the person of your late official head, the agitators of the question of the corn laws, did, just as your ministry was at its last gasp, raise this dangerous question, as it were, on purpose to make it difficult to your opponents to succeed to your office and govern the country. It was because you evidently did this, not for the public try. It was because you evidently did this, not for the public good, but for a particular purpose. It was because you are universally distrusted, even by those, like myself, who advocate the repeal of the present corn laws, but who think it better to deal th those who are sincere in doing a little rather than with those who profess much and mean nothing. It was because you cringed to the strong like O'Connell, and bullied the weak, like myself. It was because you treated all creeds alike, as if a special faith were a folly. It was for these reasons that the public has rejected you with contempt and indignation, and that those like myself, who from a peculiar combination of delicate

Midland Counties, 2,126l.; South Western, 4,165l.; Birmingham and Derby, 997l.; Great Western, 9,827l.; Birmingham 12,988L; Eastern Counties, 641L; Hull and Selby, 780L; and Great North of England, 1,321L

quence of which the British authorities were unable to interfere. As, however, the Nizam is to all intents and purposes a vassal of the Queen of Great Britain, we trust that the Supreme government will lose no time in expressing to that Prince their decided disapproval of such inhuman proceedings being permitted to take place. "A rich Brahmin died (I believe) on the 30th ult., and on the following morning it was bruited that a suttee would take place in the course of the day, the widow of the deceased having, by the advice of the Brahmins, determined on sacrificing herself on the funeral pile of her husband. I attended the dreadful spectacle, which was conhusband. I attended the dreadful spectacle, which was con-ducted much as described by those who have witnessed the like before. About 3000 persons were congregated on the occasion. The widow walked round amongst them distributing her valuables as she passed, and salaaming to the assembled persons. She then walked to the pile of wood, &c., and seating herself on it requested to have her husband's head placed in her lap; but this was denied her, and the poor victim was forced to lay herself down by the side of the corpse. The attendant Brahmins, however, told her not to attempt the sacrifice if she did not feel equal to support the torture. Her resolution was, however unchangeable; and she repeated that it was her determined to the sacrification was to the sacr mination to be a suttee, and that she had no fear of the agony attendant thereon. The woman was then warned against at-tempting to escape from the pile after the fire should be lighted, as she would be instantly thrown back into the flames by the attendant priests. The wretches were, however, saved all trouble on this particular, as the poor creature, under the extremity of torture, made not an effort even to rise, and only screamed out 'My God, My God!' until past utterance. Such was the scene enacted at Jaunlah on the 1st instant—a scene disgraceful to the government that can even give its tacit countenance to such deeds of atrocity!"

Civil Intelligence.

The new District Councils have been at work, but enough of their character has not yet transpired to enable us to pro-nounce any decided opinion on their success. We apprehend, however, that they will turn out to be failures, and expensive incumbrances; but it is right that they should have free course, and then, if they do not work well, the people will soon petition for the repeal of the Act, under which they have been formed. In the Council of this District much talking has been done, but In the Council of this District much talking has been done, but little work: almost every measure being deferred to the next Session. Mr. Barclay, a Dissenting teacher of republican and revolutionary principles, and Mr. J. Lesslie, one of the publishers of the scandalous Almanacks, were respectively but unsuccessfully proposed as District Auditor,—and Mr. Thomas Bell was at last elected by the casting vote of the Warden. Messrs. Lesslie and Barclay were also rejected by the Warden's casting vote and for this exercise of the privilege he will receive the Lesslie and Barciay were also rejected by the Warden's casting vote, and for this exercise of the privilege he will receive the thanks of every loyalist in the District.

In the Johnstown District a great Public Meeting has been held, and an Address to the Governor General, signed by men

of all politics, has been adopted, protesting generally against the encouragement of disaffection by the late Executive, and remonstrating in particular against "the appointment of a person [Mr. Buell] to the office of District Treasurer, against whose character, the most serious charges of disloyalty, if not of treason, have been publicly made, and whose desertion of the Province, in the time of its greatest need, is a matter too well authenticated to be denied." Among the charges adduced against the late Government is this: "We have seen a Minister of the Established Church of England, without the slightest stain or imputation of any kind against him, and after a service of eighteen years, driven from the District Board of Education

of eighteen years, driven from the District Datact of the make room for an illiterate partisan."

Mr. Kilborn, some time ago, it will be recollected, was charged, on the authority of a paragraph in the Brockville Statesman, with having threatened to drive the Church of English and the charge to that effect. land out of the country by force, or with language to that effect.
Mr. Kilborn denied having ever said so, and we gave insertion to his denial. The matter is now revived in the Statesman, and the charge against Mr. Kilborn is supported by the affidavits of Mr. George Stout, and Mr. Richard Preston. Of the former Mr. Kilborn, as quoted by the Statesman, says, that he is "an Irishman, and an inhabitant of the neighbourhood since 1826, a member of the Church of England, and deservedly bears a good character." The latter is described by the Statesman, as "a man of the most unblemished reputation in private life; he has been for many years elected to office, by the people of the Township in which he resides; he has also been for many years, a Commissioner of the Court of Requests, and is a man of considerable wealth, and independence."

Mr. Williams, the quack oculist, has been fined 15L at the Vinceton Quarter Sessions for practicing without a licence, but

Mr. Williams, the quack oculist, has been fined 15L at the Kingston Quarter Sessions for practicing without a licence, but before the fine could be levied, he escaped to the United States.

The Sarbath.—A petition, signed by the Lord Bishop of Montreal, by the Clergy, many of the principal Merchants, by the Mayor, some of the Aldermen and Councillors, and others of the most respectable persons in Quebec,—was lately forwarded to the Governor General praying His Excellency's interference in preventing the opening of the Post Office for the reception and delivery of Letters on the Sabbath Day. About five hundred signatures were appended to the document. His Excellency has promised to consider the matter.—Quebec Mercury.

THE LAW.—During the late Easter Term the following THE LAW.—During the late Easter Term the following gentlemen were called to the Bar of this Province, viz:—Messrs Henry Eccles, Alexander C. Hamilton, Hugh B. Wilson, (son of Hon. John Wilson, Saltfleet,) G. W. Burton, Alfred Rubidge, R. L. Holland, Skeffington Connor, (an Irish Barrister), Thomas Ewart, (son of John Ewart of this City, Esq.,) and Wm. A. Harvey. And the following Contlemen were admit-Wm. A. Harvey. And the following Gentlemen were admitted Students at Law, viz: Messrs. D. Rutherford, Archibald J. McDonell, W. H. Weller, Jas. W. Muttlebury, H. W. Price, Thos. Parker, Junior, Stuart E. McKechnie, and Charles C. Hopkins.—Toronto Herald.

St. George's Society.—At the adjourned general meetable of the state of

ing, held at the Society's Rooms, on Saturday last, the following, held at the Society's Rooms, on Saturday last, the following gentlemen were elected office-bearers for the current year, viz.:—President—Wm. Wakefield, Esq. Vice Presidents—1st, T. W. Birchall; 2nd, G. P. Ridout; 3rd, W. B. Jarvis, Esquires. Secretary—Mr. G. A. Barber. Treasurer—Mr. H. Rowsell. Chaplain—Rev. H. Scadding. Physician—R. Hornby Esq., M. D. Managing Committee—Messrs. Atkinson, J. Laing, J. D. Ridout, G. Walton, T. Clarke, J. H. Savigny, and F. Widder. Standard Bearers—Messrs. G. D. Wells, R. Beard, Jno. Moore, and T. Moore.—Ib.

UNITED STATES. Congress is sitting, and Mr. John Quincy Adams, ex-Presi-

dent of the United States, has presented a petition, from some place in the Eastern States, praying for a dissolution of the Union. The venerable legislator, we believe, does not concur in the prayer, but he thinks that the petition ought to be received. This step has awakened the wrath of the slave-holding members and others, and scenes have occurred in the Hall of Congress, and others, and scenes have occurred in the Hall of Congress, strongly characteristic of republicanism, but disgraceful to a gang of associated bandits. The best American papers say, that "a stranger from the gallery cannot contemplate the house without being reminded of the bloody French Revolution," when heads were borne on pikes, and blood flowed like water.—One member has been sworn at in the coarsest manner, and threatened that "if he did not behave better, he would get his throat cut." "Bowie knife-handles occasionally peep out beneath the vestments of certain members," and the New York Commercial Adv. rtiser thus describes the appearance of this Commercial Adv. rtiser thus describes the appearance of this horde of barbarian legislators:—" Indeed, while looking upon their disorderly behaviour, the mind was carried back to the French revolutionary assemblies, ending in the dispersion of the Council of Five Hundred by the bayonets of Napoleon—to the those like myself, who from a peculiar control of cancar corremnstances, were unwilling till the last to separate from a party calling themselves Liberal, now leave them and abjure them for ever, not because they are liberal, but because their stephen's—nay, worse yet, to the Polish Diets, where the hilts them for ever, not because they are liberal, but because their stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, to the Polish Diets, where the hilts of Stephen's—nay, worse yet, them for ever, not because they are interest, but because their conduct has been illiberal, tyrannical, and false, and insincere, and because, while we adhere to our principles, we see that those who call themselves Whigs of your order are the last men likely to reduce those principles to beneficial practice. I am &c., H. Bathurst.—Times.

Stephen s—nay, worse yet, to the rolls where yet, to the rolls of their poniards were glittering in their belts, and the eyes of their poniards were flashing at each other—with the difference that whereas the semi-barbarous Poles wore the genteel diamond-studded stiletto, the more refined Americans from the South-West come armed with the Bowie knife! The RAILWAYS .- The following are the receipts of the princi-RAILWAYS.—The following are the receipts of the principal railways for the last week—that is to say, up to the date to which the respective returns are made:—Blackwall, 5571., Brighton, 1,3971.; York and North Midland, 1,4631.; Bir-

mingham and Glocester, 1,330L; North Midland, 3,508L; now of such frequent occurrence, they would sweep it out in their wrath, and bar the doors forever against the chief agents of the disorders." The petition that has given birth to these scenes, arises from the conviction, on the part of the North, that the South shows a deliberate intention to plunge the country SUTTEE.—We are indebted to the Madras United Service into a war with Great Britain for the protection of the Slave SUTTEE.—We are indebted to the Madras United Service

Gazette for the following account of a suttee having been performed at Jaulnah on the 1st instant. The scene of the performed at Jaulnah on the 1st instant. The scene of the occurrence was within the territories of the Nizam, in consequence of which the British authorities were unable to interfere. As, however, the Nizam is to all intents and purposes a vassal of the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain, we trust that the Supreme goof the Queen of Great Britain and Queen of Great Trade. To add to this confusion, comes the state of the mo on their public improvements, whom they work like ferryhorses, cheat without remorse, and trample on with disdain and hate! The United States, if let alone, look as if they would soon tumble to pieces, and go through the stages of a revolu-tion; not without blood. Let us hug our own monarchical institutions more closely to our hearts, and take warning from the licentiousness of democracy !

The traitor W. L. Mackenzie is reported to have embraced

the profession of law.

Texas is apprehending another invasion from Mexico: and a Bill had been introduced into the Senate of Texas directing the President to open negociations for annexing the Republic to the United States.

RELICS OF THE PRESIDENT:- Captain Jepson, of the schooner Mokina, arrived yesterday from the Azores, reports that while at Bonavista, one of those islands, he was told by an English gentleman from St. Nicholas, another of the group, English gentleman from St. Nicholas, another of the group; that some water casks and a stern-boat, had been picked up and taken to St. Nicholas, having on them the name of the steam packet President. Captain Jepson's informant had seen these interesting relies. Within a few days also a brig from Smyrna has arrived here, and reports having passed on the 21st of July, while on her voyage out, a large piece of wreck, some sixty feet long and thirty or forty wide, apparently part of a large steamer.— It appeared to be part of the main channels, having four dead eyes, with turned mouldings and long flat iron straps. Her bulk was black, with a broad white streak, and large painted black ports. There was a bite of a hawser over a piece of wood, apparently part of the guards. The description is said to wood, apparently part of the guards. The description is said to agree with that of the President.—N. F. Com. Adv. 10th Feb. CHINA

On the 26th August, the city of Amov, with its very extensive and formidable line of batteries and fleet of gun-boats and war-junks, (the whole mounting upwards of five hundred pieces of cannon), was taken possession of after a short but animated defence of four hours on the part of the Chinese, by H. M.'s naval and land forces, upden the command of Representations. H. M.'s naval and land forces, under the command of Rear Admiral Sir William Parker, K. C. B., and Major General Sir Hugh Gough, K. C. B. This brilliant achievement has been happily accomplished with a very trifing loss; and, in addition to the works, all of which have been dismantled and destroyed, and the guns spiked and broken, immense magazines, full of and the guns spiked and broken, immense magazines, that of munitions of war, have been either removed or rendered useless. The Chinese stood to their guns to the last, and only started when the soldiers entered the fort at the outside angle and the marines at the other. One madarin walked quietly down to the beach and drowned himself; the other cut his throat as he

saw our men in possession of the batteries.

Another city also, called Hingpo, situated opposite to the Island of Chusan and to the north of Amoy, has been captured. Keshen, the Chinese minister, had been condemned to death by the Emperor,—for failure, we suppose. Sir H. Pottinger was acting with the utmost vigour; yet the Chinese seem as obstinate and insensate as ever to the folly of opposing Great

TORONTO MARKETS.—The following changes have taken place since our last:—Barley, Is 10¼d @ 2s 3d; Oats, Is 3d @ Is 4d; Hay, \$\psi\$ ton, 65s @ 80s, Geese, Is 8d @ 2s; Fowis, \$\psi\$ couple, Is 3d @ Is 8d; Eggs, \$\psi\$ dozen, 7\psid @ 9d.

TO THE MEMBERS OF THE EASTERN CLERICAL SOCIETY. TO THE MEMBERS OF THE EASTERS COMMITTEE TO THE MEMBERS OF THE EASTERS COMMITTEE TO THE PROPERTY OF THE EASTERS COMMITTEE TO THE EASTERS COMMITTEE

ORDERS IN CHANCERY,

R EGULATING the Practice in the Court of Chancery in Canada West, for sale by H. & W. ROWSELL, Toronto. February 16th, 1842.

STATUTES OF CANADA.

C OPIES of the Statutes passed in the late Session of the Pro-February 16th, 1842

THE CANADA GAZETTE,

PUBLISHED by Authority at Kingston. Subscriptions, &c. received by February 16th, 1842.

PORTRAIT OF THE LORD BISHOP OF

TORONTO.

It is proposed, as soon as a sufficient number of Subscribers in obtained, to publish a PORTRAIT OF THE LORD BISHOP OF TORONTO, to be engraved on copper, from a painting recently taken by Mr. Hopperer Meyer, of this city. His Lordship is represented in his full robes, as officiating at the Altar, and nearly the whole figure is shewn. The style is vignette, and the size of the plate will be about 14 by 18 inches. The price to Subscribers will not exceed 20s. for Proofs, and 10s. for Prints. The Portrait, which is considered an excellent likeness, may be seen and Subscriber's names received at H. & W. ROWSELL'S, King Street, Toronto.

TORONTO CHURCH OF ENGLAND TRACT SOCIETY THE Annual Public Meeting of the Society will be held (D.V.) at the District School House, on Saturday, the 26th Instant, at 3 o'clock, P. M.

(Signed) G. W. ALLAN, Secretary.

BY A YOUNG MARRIED MAN, who writes a good hand, and is willing to make him elf generally useful. He is experienced in farming, and can undertake a situation where such knowledge would be required. Apply at this Office.

Toronto, February 11, 1842. BLACKING, BLACKING,

IVORY BLACK, WATER-PROOF PASTE

BLUE & BLACK WRITING INKS, &C. &C.

THE Subscriber begs to return his sincere thanks to the pusite for their liberal support since his commencement in business, and as a proof of his gratitude he has determined to lower his price for the above article, 20 per cent. The great increase lately experienced in the demand for his Blacking having enabled him to enlarge his business, he now offers his manufactures to Merchants and Shopkeepers at the following prices: Oil Paste Blacking in Tin Boxes, 32 inches diameter by 1

SURGEON DENTIST, Toronto, February 5, 1842. MARRIED.

On the 1st Feb., at Port Hope, by the Rev. Jonathan Shortt, Mr. Smith, of the firm of Smith & Crawley, to Euphemia, youngest daughter of Wm. Owsten, R. N.
At Lacole, on the 2nd inst., by the Rev. W. B. Bond, Fleeman Nye, Esq., to Miss Cornelia Schuyler, eldest daughter of Henry Hoyle, Esq. At New Glasgow, on the 4th ultimo, by the Rev. John Torrance, of Mascouche Parsonage, Richard Matthews, Esquire, of Wasleyville, to Agnes, third daughter of the late A. Cleghorn, Esq. Merchant, Leith, Scotland.

Leith, Scotland.

At Quebec, by the Rev. W. Chaderton, Mr. John Kemp, Junior, to Miss A. Thompson, second daughter of the late Isaac Thompson, Esquire, of Southfield, Westmorland, England.

Esquire, of Southfield, Westmorfland, England.

DIED.

At Fredericton. N. B., of scarlet fever, on the 1st instant, in the fourth year of his age, Morris,—on the 2nd instant, in his seventh year, Ludlow,—and on the 3rd instant, in his thirteenth year, John, the three sons of D. Ludlow Robinson, Esq.

LETTERS received during the week ending Friday, 18th February: Rev. R. D. Cartwright [next week]; Rev. S. Givins; Rev. A. N. Bethune, (2) rem.; Lord Bishop of Montreal, (2); Mr. C. Ruttan, [next week]; Lieut. Aylmer; Rev. G. C. Street; Rev. F. J. Lundy; P. M. Scarborough; H. C. Barwick, Esq., P. M., rem.; Mr. W. Rowsell, (2) add. sub. and rem.; Rev. R. Flood, add. sub.; Rev. J. Pyke; add. sub. and rem.

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Irish Ecclesiastical Intelligence.

CHURCH EDUCATION SOCIETY IN IRELAND. On Monday evening, November 22, a respectable meeting was held in the Music-Hall, Albion-street, Leeds, to receive a deputation from the Church Education Society receive a deputation from the Church Education Society in Ireland, a Society which was established about two years ago, and is under the direction of his Grace the Primate and the Bishops of the Irish Church. Amongst the gentlemen present were J. R. Atkinson, Esq., R. Bramley, Esq., Dr. Hopper, H. Skelton, jun., Esq., R. J. Teale, Esq., W. D. Skelton, Esq., the Rev. Dr. Holmes, the Rev. A. Martineau, Vicar of Whitkirk, the Rev. J. Bell, Vicar of Rothwell, the Rev. G. Rickards, Wortley, the Rev. W. H. Teale, the Rev. G. T. Warner, the Rev. T. Sturgeon, the Rev. T. Todd, the Rev. W. D. Morrice, the Rev. J. W. Whitside, Trinity Church, Ripon, the Rev. W. A. Butler, Professor of Moral Philosophy, in the Dublin University; and the Rev. T. Walker, of Dublin,

Dublin University; and the Rev. T. Walker, of Dublin, Secretary to the Society.

The Rev. Dr. Hook opened the proceedings by observing that many opportunities had occurred for stating to the persons assembled in that room the history of the Church of England and the history of the Church in Church of England, and the history of the Church in Scotland, and the history of the Church in the United States of America, but with the history of the Church of States of America, but with the history of the Church of Ireland they were, perhaps, less familiar. The reason, he said, is obvious. Since the union of the two kingdoms, the two Churches have been united. As the two kingdoms have become one kingdom under one Sovereign, so the two Churches have become one Church under the Archbishop of Canterbury, who may be regarded as the Patriarch of England and Ireland. And since the union, therefore, the history of the Church of Ireland has been identified with that of the Church of England. But though now united, the two Churches had, under God, a different origin, and are two distinct branches of the one holy Catholic Church. Who first introduced Christianity into Ireland is not known; nor does it much signify, for the founder, under God, of the existing Church, was the Great St. Patrick; from him, the Clergy of the Catholic Church established in Ireland derive their apostolical descent. By a regular series of consecrations and ordinations our Clergy, and they only, can trace their succession from him and through him from the Apostles. That this succession was kept up till the time of Elizabeth, our enemies themselves will allow. The question, therefore, is, whether that succession was at that time lost, and this we defy our adversaries to prove. For it is a well-known fact that of all the countries in Europe, there was not one in which the process of the Reformation was carried on so regularly, so canonically, so quietly as it was in Ireland. The popish schism did not commence in England until the 11th or 12th year of Elizabeth; till then, those who were attached to the Romish superstitions conformed to the Reformed Church; it was not till that time that the Bishop of Rome committed the sin of setting up altar against altar. But in Ireland the popish schism did not commence till the end of Queen Elizabeth's reign, and she reigned above 44 years; until that time altar had not been raised against altar by the wickedness of the Pope and his agents, contrary to the canons of the Church Thus, the existing Clergy of the Church of Ireland, whether we regard their order or their mission, and, consequently, the Church itself, are the only legitimate successors of those by whom that Church was founded The clergy of the popish sect, introduced at the close of Elizabeth's reign, we know whence they are. They are not the successors of St. Patrick, but of certain Spanish and Italian Jesuits who came to Ireland and there established their sect. But here, peradventure, the adversary may object, "Admitting that you have the succession, yours are certainly not the doctrines which were originally held by the Irish Church, and to propagate which it was established by St. Patrick." We may cerwhich it was established by St. Patrick." We may certainly admit that some changes, owing to circumstances, may have taken place in some of our forms and ceremonies, but as to our doctrines who are our opponents?— And, in opposition to the popish sect, we may easily prove that by St. Patrick were *not* held those doctrines by holding which that sect is distinguished from the Catholic Church of Ireland. It is well known that about the period of our Reformation, a Reformation was also proposed by Churches in communion with Rome. It was acknowledged on all hands that the most debasing superstitions and corruptions and the grossest immorality had crept into the Church, and to reform these the Council of Trent was held; but, instead of reforming, the Council actually confirmed the very worst abominations both in doctrine and practice. Among the canons of that Council there is one which, in plain defiance of scripture, anathematises all who declare that the clergy may contract marriages. Did St. Patrick hold this unscriptural and demoralising doctrine? If he did, he was little better demoralising doctrine? If he did, he was little better than a parricide and bastardised himself, for he was the son of a Deacon and the grandson of a Priest. (Applause.) Again, the popish sect in Ireland prohibits the perusal of the blessed Word of God, the Holy Scripture, a sure sign as well as cause of the demoralisation and doctrinal corruption of any sect or Church. It is by placing the Scriptures in the hands of the people; by referring the of the soriptures in the hands of the people; by referring the people to the Scriptures to confirm the teaching of the Church that the Church is preserved in its purity; not the Scriptures without the Church or the Church without the Scriptures. (Applause) It is thus that we are ures. (Applause.) It is thus that we are opposed to the two extremes, the ultra-Protestant extreme, which would give the Bible without the Church, and the popish extreme which would give the Church without the Bible. A Church must become corrupt when the Bible Bible. A Church must become corrupt when the Bible is not freely circulated in it. And did St. Patrick withhold the Scriptures from his people? No. It is stated by one of the most holy men of the Gallican Church, Fenelon, that such prohibition did not exist in any part of the Church before the 12th century. Did St. Patrick introduce the worship of images? Did he teach men, like the modern popish sect in Ireland, to fall down before stocks and stones? This could hardly be, for he flourished about the year 431, and the very first Council which gave sanction to that heresy was held in the year 787, when the Clergy of Ireland united with the Clergy of England in doing what they do now, in protesting against it.— Once more, the popish sect in Ireland insists on that doc which destroys the very nature of a sacrament, and has led to the most atrocious superstitions, the doctrine of transubstantiation. And did St. Patrick hold this doctrine No. For this doctrine of transubstantiation was not dreamed of till the 8th century; in the 9th and 10th centuries it was still disputable, and when, in the 13th century, the pope of Rome sought to have it recognised in the Italian Council, the doctrine was opposed by many divines, and protested against by the Clergy of Ireland and England. Yet further, the popish sect in Ireland withhold the cup from the laity in the Eucharist; thereby depriving them of the Holy Sacrament; for a Sacrament is no Sacrament if it be not administered as our Lord appointed. Did St. Patrick commit this sin? This was oubtedly not the case, for at the Council of Constance, in the 15th century, wherein the enactment was first made to withhold the cup from the laity, it was admitted to be a regulation not only contrary to Scripture, but also opposed to primitive tradition. Nor could St. Patrick have taught the Roman doctrine of Purgatory, for he had been dead a thousand years before that doctrine was acknowledged as an article of faith by any portion of the Church. Finally, the popish sect in Ireland asserts the supremacy of the Pope of Rome; but until the Synod of Kells, in 1152, the Archbishops of Ireland would never condescend to receive their bulls from Rome; and down to the year 1315, a popish author acknowledges that Irish Ecclesiastics took no oath to the Pope, and that they never applied to the see of Rome, as the Bishops of the all pure religious instruction in accordance with the popish sect in Ireland now do, for bulls of nomination. institution, or exemptions; that they never appealed to Rome for the decision of ecclesiastical causes. The Rome for the decision of ecclesiastical causes. The ter, that its principles are analogous to those of the Nausurpation of the Pope is indeed in direct violation of a tional Society for England, and being recognised as such, and a canon of the universal Church, a canon of the third general Council, that of Ephesus in 431, decreeing that no Bishop should assume authority over another. You see, then, continued the Vicar, the founder of the Irish Church National Society, (held 5th of June, 1839, his Grace the did not introduce these doctrines by which the popish sect that the National Society do receive the own Church in that country. I may add that the popish sect in Ireland is marked by a spirit and temper as much opposed to that of true Christianity, real Catholicism, as are its doctrines. We, in England, are chiefly in dread of ultra-Protestantism. Many true Churchmen tremble to think of what will be the consequence, if, as is probable, ultra-Protestantism once more gains the ascendant. I know how they dwell with horror on the atrocities and persecutions of which the Puritans or ultra-Protestants were guilty under the usurpation of Cromwell, when the ed their king and slaughtered their sovereign And the spirit is unchanged, as exhibited in too many of the publications of the religious world; some ultra-Protestants glory in the deeds of their ancestors; and many true Churchmen, I say, are looking forward to the

time when, under a similar persecution, they will have to take up their cross; and if, my brethren, we shall be called

(Applause.) But although I am not the vindicator of have been contributed in Ireland during the last year, in calculated to wring with anguish the heart of the patriot member that the Papists have been as cruel, if not more so; that if the persecution of Churchmen under Cromwell was severe, the fires of Smithfield are not to be for when they glared disgrace upon the bloody reign of Queen Mary; that Papists likewise murdered the Primate of our Church; and that if they did not destroy a King, they did, at least, attempt to do so, in the Gunpowder Plot.— And if you desire to see how the same atrocious spirit rests among the Irish Papists of the present day, I would advise you to read the articles written by a very high Churchman, Mr. Sewell, in the Quarterly Review, on the state of Ireland. As we are dreading the ultra-Protestant ascendancy here in England, so are our brethren in Ireland dreading the Popish ascendancy; and while we are defending ourselves against the ultra-Protestant extreme here, let us prove that we adhere to the middle position of our Church, by aiding our brethren in Ireland, in defending the popular extreme here. ing themselves against the Popish extreme. Ay, my friends, our middle position, in which it is my blessing to be placed, let us keep to that; let us remember that our Church opposes the ultra-Protestant extreme by her Prayer Book; the Popish extreme by her Articles; let us remember that by our ritual we are Catholics, by our Articles Protestants. I know how anxiously earnest-minded kind hearted rises are long for which her their minded, kind-hearted, pious men long for union, how their charitable hearts look back with fond delight to the union of the primitive Church; and to effect union, if they favour the ultra-Protestant extreme, they would sacrifice our Prayer Book; if they favour the Popish extreme they would sacrifice the Articles; but if we be true Churchmen we shall seek union, not by concession either on the one side or on the other, but by carefully maintaining that truth which it is our glorious privilege to possess; and, according to which, we hope that ultra-Protestants may be by degrees rendered more Catholic in principle and in temper, while Papists may be induced to reform. We are placed by Providence in the centre between the two extremes, and we shall violate the will of our God if we quit this our providential position. We may regret it, but we cannot alter the fact, that the Church is divided; we must do the best we can under the given circumstances. I would compare the Church to that glorious river the Rhine, which I this year revisited. I saw it first flowing in one mighty undivided stream. It was beautiful to look upon. It reflected the glories of the heaven

ful to look upon. It reflected the glories of the heaven above. As we descended, however, we found it divided into several channels. And I thought of the Church, which was at first, like the Rhine, one united stream, but is now divided into many channels. We may wish that it were not so divided. We may hope that the various channels will be reunited ere they join the ocean of eternity. But we shall not effect a union by mingling our own sweet waters with the muddy canals of human inventions of the relationship to earther the property to the strength of the control with the muddy canals of human inventions of the strength of the stre tion; or by going to another channel, wider it may be than our own, but polluted and defiled. Let us rather rejoice in the purity and brightness of our own channel, and endeavour to make its waters still sweeter and purer, and brighter. They who so feel will gladly assist their brethren in Ireland, and avail themselves of that excellent Society, the Irish Church Education Society, as the means of expressing their sympathy. With the constitution and proceedings of that Society you will now be made acquainted by the Rev. Mr. Walker.

THE REV. MR. WALKER began his observations by expressing his happiness in having the privilege to plead the cause of the Irish Church in the parish of Leeds, and at a meeting of Leeds Churchmen, presided over by Dr. Hook. He could not allow the opportunity to pass without observing how much Irish Churchmen were indebted to their English brethren for correct views of the true history and character of the Church of Christ in their native land; and declare that Church principles were beginning to be valued; and being valued, to be acted than Mr. W. then showed that as a means to bring upon. Mr. W. then showed, that, as a means to bring Christian education to bear upon the people, the Primate and Bishops of the Church had instituted the Church Education Society; and that they were constrained to call upon the pious and well-disposed members of Christ's Hely Church from their spices we contribute to upon the pious and well-disposed members of Christo-Holy Church from their private means to contribute to ts support and extended usefulness, under circumstances of a most trying and peculiar kind, which the resolution he had the honour to propose, thus stated—"The circumstances in which the great body of the members of the Church of Christ in Ireland are placed by the withholding of public aid from any system in which they can conscientiously concur, are such as to require the existence and extended usefulness of a society which shall provide them with pure religious instruction." A large national grant is made for educational purposes in Ireland; but aid from the fund is offered on such conditions that the National Clergy feel themselves bound to refuse it. Mr. W. proceeded to show how the Irish Board of Education had failed to accomplish the intentions of its originators. It was expressly formed for the purpose of giving "united" education. Now what is the result? A system of education infinitely split, divided, and parcelled out, is established in Ireland by the public funds. "The Presbyterians have obtained such relaxations or modifications through this nationally-endowed system. mentioned, observed Mr. W., to show that the Irish Board of Education has departed from the intention of its first patrons, who are bound to examine into the matter.—
Another fact was mentioned in proof of this betrayal of its trust by the Board—namely, that the extracts which were to be used in all the schools were now generally laid aside. A pious Liberal Member of the House of Commons, ardent for the extension of Divine truth, as far as it was possible, through the length and breadth of Ireland,

it was possible, through the length and breadth of Ireland, but acting upon the expediency principle of the day, used this language, in advocating the appropriation of the revenues of the Church to the endowment of the Irish Na'ional System of Education—"That education was a religious object," implying, therefore, that the property of the Church might be fairly used for the purpose, added, "What is the complaint which has been so often alleged against the Church of Rome? That too just complaint is, that the Church of Rome withholds the Scriptures from the people. Now the proposed system of education teaches them to read the Bible, in itself no mean acquire-It gives them a portion of the Scriptures to read, and enforces the reading of that portion." On such grounds did many support the Irish national system, hoping that if the Romanists would not receive the entire hoping that if the Romanists would not receive the entire Word of God, at least they would have a portion of Divine truth presented to them in the Scripture extracts, for the Board would enforce the reading of these. The Board did do so for some time, but the Romish Priests, not liking this glimmer of light, slender as it was, we have the Board broadly stating, in reference to their remonstrance, (in the Report for the year 1839), "We by no means insist on having the Scripture extracts, published means insist on having the Scripture extracts, published by our authority, read in any of the National Schools." Thus grievously disappointed are all the fond wishes and expectations of the originators of this system. It does not give united education; it does not give the Romanists the benefit of even the small portion of truth contained in the extracts. It is time, then, to inquire, whether it should be regarded any longer as the national system and possess the national funds? Mr. W. then clearly proved the claim of the Church Education Society for Ireland to this It had the sanction of the Bishops and Clergy of all pure religious instruction in accordance with the teaching of Christ's Holy Catholic Church, established in these realms; it has this further guarantee of its characunanimously, that the National Society do receive the Church Education Society for Ireland into union; and do at all times render it every assistance, usually afforded to Diocesan Societies and Schools in union, as far as is consistent with the charter, which restrains the application of the National Society's funds to England and Wales."—The two great Church Education Societies of England

first resolution, congratulated the Society and the meeting on their commencing their operations in Leeds under such favourable auspices—their able Vicar presiding; and proceeded to consider the interesting subject of Ireland, as she once was, the land of early literature and primitive Christianity—the "island of saints," as she was commonly designated, and as he proved by a variety of indisputable designated, and as he proved by a variety of independent facts and forcible quotations from early writers. To the very clear and satisfactory statement of the Vicar upon the faithful labours of St. Patrick, and his foundation of the Irish Church system, he would not venture to add a word, but with the chairman's permission, he would touch word, but with the chairman's permission, he would touch briefly upon another branch of the subject; namely, the evidence which could be adduced of the existence of Christianity in some parts of Ireland, long before St. Patrick had arrived in that country, and of its pure character centuries after. A great variety of accounts are given of the first preachers of Christianity in Ireland, and it is supposed to have been visited by the disciples of Christ (if not by an Apostle) within 100 years after his crucifixion. The tradition adopted by many is, that crucifixion. The tradition adopted by many is, that Ireland first received Christianity in remote ages, from the East, and that she was indebted for its introduction to St. Irenæus, Bishop of Lyons, the disciple of Polycarp, who was himself the immediate disciple of St. John.—However that may be, it is certain that Nendus, A.D. 100, tells us (h. i, c. 2, 3) of Churches among the Celtic nations; and Tertullian, one of the Latin Fathers who wrote about the year 200, asserts in his book, (adv. Judœos, c. 7), that "Britannorum inaccessa Romanis loca Christo vero subdita," "those parts of the British Isles" (plural) "which were unapproached by the Romans, were yet subject to Christ." Now it is well known that in the expression of British Isles, Ireland was included, for she was enumerated with Albion, as one of the British Isles, by Ptolemy, whose work was of the first century; and this geographical fact we find generally put forth and known at that time: "Britannicæ insulæ duæ sunt, quæ vocatur Albion et quæ Ibernia;" "the British Isles are two, that which is called Albion, and that named Hibernia." Hence the allusion to Ireland, in the use of the plural noun, by a succession of Christian writers is manifest. Thus Eusebius, the celebrated Christian ecclesiastical historian, who flourished about 326, A.D., asserts in direct terms "that some of the Apostles crossed the ocean to the Islands called British." Chrysostom, an eminent Greek Father (who died in the year 407), in three several passages in his works makes mention of Christianity in the British Isles. In one of these he writes of it as a thing generally received and discussed; and as if the ancient Irish, like the Beræans of old, not only "received the word with all readiness," but "searched the Scriptures daily," "whether these things were so."—Acts 17. "Although," he says, "thou shouldest go to the ocean and those British isles, thou shouldest hear all men every where discoursing matters out of the Scriptures." In another passage he alludes to them thus—"there also are Churches established and altars erected." That the Christian faith was taught in Ireland before 369, the Rev. speaker next showed by undeniable authority, quoting Jerome on the case of the celebrated Celestius (well known as the follower subsequently of the heretic Pelagius), who was by birth an Irishman, and whose three letters to his parents are extant, which demonstrate he had received an early Christian education in Ireland; their date is 369—previous to the falling of Celestius into his grievous errors, and 62 years before the arrival of St. Patrick in Ireland evidencing, therefore, a reception of Christianity in that country earlier than his time. Another fact might be mentioned. That when Palladius, his immediate predecessor, arrived in Ireland in 429, sent by Celestine, Bishop of Rome, the memorable words of Ruper's Chronicle are, that he was sent "ad Scotos in Christo credentes," &c. to the Scoti or Irish "believing in Christ." Some writer adds, "Sed non recte," "but not rightly!"—but the proof is plain, that in 429 he found persons in Ireland "believing in Christ." St. Patrick arrived 432 A.D., and of this Tutelar St. of Ireland, the Rev. Chairman has given a most interesting account; and it is a curious fact that, in a striking letter of his to the people of Ireland, called his Confession, he writes (as the translation runs), "I went everywhere on your account, even to the remotest places, where never before had any one come who could baptise, or ordain Clergy, or complete (consummurat, perhaps confirm) the people." An assertion, says Moore in his history, "plainly implying that in the more accessible parts of the country Christianity had before his time been parts of the country Christianity had before his time been preceded and precised." The evidence therefore is preached and practised." The evidence, therefore, is strong, that Christianity had reached the shores of Ireland in the very earliest ages. But a more important point has been handled by Dr. Hook with great clearness, viz., the peculiar character of the religion of St. Patrick and those Christian doctrines which he preached and esta-blished. Bear in mind the marked contrast which has been drawn between the Christianity of Ireland in the fifth century, and the superstitious and unscriptural tenor of the Romish schism in our present day. No two things can be more opposed. The works of St. Patrick (which have been lately re-published) breathe from end to end a most holy Evangelical spirit evidence that in doctring and practice he was a faithful member of Christ's Holy Catholic Church, and uttered a Protest, as it were, by anticipation, against all the peculiar dogmas of modern popery. In the early Church of Ireland (as in the early Church of Rome itself) we have no mention of Transub-stantiation, of Purgatory, of the invocation of Saints and Angels, of the merits of works, still less of works of super-erogation, of adoration of the Virgin Mary, of the sacrifice of the mass. I could only wish, said Mr. W., that all the priests and members of the Romish Church in Ireland would embrace the faith of St. Patrick, and return to the destripts of the Primitive Link Church. The reversed doctrines of the Primitive Irish Church. The reverend speaker then proceeded to prove that the Church of Ire-land retained her purity of doctrine, her Apostolic form, land retained her purity of doctrine, her Apostone form, and her total independence of Romish domination for many centuries, until in the 12th century popery was forced upon the Irish Church, at the point of Norman lances, in the reign of the 2d Henry. He particularly quoted Bede (who wrote about 731) in proof of the fact that in those days many Anglo Saxons, of the noble and middle classes, left their country and went to Ireland, to study the sacred writings, and that the Irish received them hospitably, supplying them with books and gratuitous hospitably, supplying them with books and gratuitous instruction. Thus, towards the close of the 7th century, Alfred, the Northumbrian King (not Alfred the Great) in his youth, voluntarily went into Ireland that he might pursue his studies; and there, from his ardent devotion to those books most revered by the Christians, gained the character of being most learned in the Scriptures. About the same period Willehod, of Northumbria (who after wards visited Friezland as a Christian Missionary, and ultimately founded the school at Wittenburg or Utrecht), proceeded into Ireland, as Alcuin, who wrote his life informs us; and "that he studied twelve years in Ireland, under masters of high reputation, being intended for a preacher of many people." Mr. W. then glanced at a list of those illustrious Irishmen, who gained such high renown for the Irish Church, throughout Christendom, in those ages, and who founded some of the most celebrated scheduler France Studentiant Christian December 1975. schools in Europe. Such eminent Christian Doctors were Albin, Clement, Claudius, Sedulius, Duncan, Erigena, and others, upon the writings of two of whom (viz., Claudius and Sedulius), the immortal Archbishop Usher mainly depends in his valuable work "on the religion anciently professed by the Irish and British," while these anciently professed by the Irish and British," while these commentaries upon the epistles of St. Paul are still extant. They both flourished about the year 800, and were bright lights in the *Independent* Irish Church two full centuries after the Bishop of Rome set up his anti-Christian claim of Universal Bishop; a claim which Ireland never would admit. But what a debt of gratitude does not England owe to Ireland for the zealous labour of Irish Missionaries in the 7th century. Was it not by Aidan, and Finan, and St. Colman and Diumar, and other holy Missionary in the 7th century. Was it not by Aidan, and Finan and St. Colman, and Diumar, and other holy Missionary Bishops from Iona and Lindisfarne, Irishmen—wholly unconnected with Rome—repudiating her usages, and despising her assumption, that the Saxon heptarchy was converted to the faith after the failure of the mission of Augustine and his followers? and was it not St. Colman, the Bishop of Lindisfarne, who, as Bede and Collier informs us, in the year 664, at the synod of Streanshal or Whitby in Yorkshire, so vicensusly opposed the Saxon Monk. Wiles Yorkshire, so vigorously opposed the Saxon Monk, Wil-fred, when he laboured to drag the independent British and Ireland have thus become united in the work of reli-Churches under the domination of the Bishop of Rome gious education; and the sympathy and support of the Church in England is earnestly sought, for the weaker and rather than yield to the presumptuous claims of Rome, did not St. Colman resign his Bishopric and retire to his native land? Such was the Irish Church in olden branch in Ireland, under her present peculiar circumstances. Ireland has done nobly in the absence of public time; and what is the state of Ireland in the present day? Alas! that country is one of the most popish in Europe and the Pope deems it the brightest jewel in his crown the Diocesan Associations show that there are now in But that popery, forget not, was thrust upon her by Eng-lish tyranny. Now how degraded and fallen is her conunion with it 1,100 schools, containing upwards of 60,000 scholars, of whom 20,000 and upwards are the children of take up their cross; and if, my brethren, we shall be called upon thus to suffer for our crucified Master; in suffering endured for his sake, may we be prepared to glory.—

Romish parents: those returns likewise exhibit another cheering fact to the friends of religious education in Ireland is not a wealthy country, and yet 14,482/.

Romish parents: those returns likewise exhibit another dition! What moral wretchedness wherever we turn our eyes! A country signally blessed by God in her natural fertility, loveliness and capabilities, but presenting a scene

aid of the Society's objects. But thousands more are required to enable the society efficiently to conduct its operations. Mr. W. concluded with an earnest appeal to the meeting.

REV. J. W. WHITESIDE, of Ripon, in seconding the first resolution, congratulated the Society and the meeting on their commencing their operations in Leeds under such favoursable ausnings—their aple Vicar presidings; and provided authors of the Church, and thus to effect a sometime of the Patriot was a sensitive of the Church, and thus to effect a sometime of the patriot of the patriot of the patriot of the patriot and the Christian. Tis painful to detail her miseries, but as we appeal to you this night to apply the remedy, the truth must be told. Ireland is being convulsed to her centre; a spirit of outrage is stalking abroad; a spirit of extensively, having for its object to extirpte Protestantom of Ireland from the Church, and thus to effect a separation of Ireland from Great Britain; -a conspiracy employing as its agents perjury and murder. It cannot be denied. Do we not see the highest of all obligations (an oath) recklessly violated and abused :- the deepest of all crimes, murder, meditated with cool satisfaction—perpetrated in the light of day, without compunction or remorse, and even sanctioned by the great mass of the lower classes? What are we to say of the systematic attacks made upon the Church? the savage cry heard from a daring, profligate, and unprincipled press, "rase it, rase it, even to the ground," while the persons of her ministers are insulted (some murdered in sight of their own churches), and their legal provision openly pillaged. The effects of such a state of things are manifest; the rapid emigration of Protestants, universal alarm, general insecurity of life and property, popular contempt for the laws, and the ascendancy of a system of terror. Mr. Whiteside then gave a connected history of the different religious educational societies in Ireland for many years past. He showed it was a libel upon the great body of the Irish poor to say they were opposed to religious education—far from it. Two memorable proofs may suffice.—
The Kildare Place Society (to which the Government for many years gave large grants), in 1816 had only eight schools in union with it—its increase subsequently went on at the rate of 2, 3, and 400 schools per year; so that in 1824 it had 1490 schools, containing 100,000 scholars and in 1830, 1634 schools and 132,530 scholars. In 1831, when the grant was withdrawn on pretence of a failure, it had 1621 schools, containing 137,639 scholars! of which number a large proportion were Roman Catholics; and yet the only charge brought against it was that it had one vital defect, viz., the reading of the Scriptures; and that therefore it had failed; a marvellous use of the English language in the sight of the above numbers. Take another proof of the invariable success of scriptural education in Ireland when properly worked. In 1812, public commissioners reported to Government that the whole number of children attending in all schools of various descriptions in Ireland was 200,000, of which 20,000, a tenth part of the whole, were in attendance on schools in which the Scriptures were taught. In the year 1825-26, when the reports of the last commission were delivered, of the 568,000 children in attendance, there were about 300,000 attending schools where the whole word of God was the foundation of the system. So that in a period of twelve years an increase of 368,000 children took place, and out of the 368,000, no fewer than 300,000 of the whole of that increase were attending upon Scriptural schools. Then 'tis plain it is not the people but the *Priests* that oppose the Bible—and the Church of Rome ever opposes the Bible—because the Bible opposed it. The Church Education Society, then, must succeed, for it is based not only on Scriptural but Church principles, and in this infini erior to all others that have ever appeared in Ireland. Mr. W. then gave a most amusing account of an extra-ordinary rencontre he and two other Clergymen had at Birmingham with a large body of the priests of Rome, who, on the eve of opening their new Cathedral in that town, when supposed to be keeping their solemn vigils and fastings, in the midst of deepest potations and most uproarious merriment (in a public room) were delighting themselves to the gentle and soft music of "Old King Cole was a merry old soul, and a" &c. "He called for" &c. Alas! to such "King Cole-men" in Ireland, 'tis sad to say, the Government Board are wholly enslaved. To such are the poor children of Ireland given over and

THE REV. PROFESSOR BUTLER proposed the second resolution in an eloquent speech, and J. R. Atkinson, Esq. seconded it; and after a few further observations from his Reverence the Vicar, the Doxology was sung, and the meeting separated .- The Leeds Intelligencer.

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Booksellers to Upper Canada College, King Street, Toronto, and Brock Street, Kingsto December 24, 1841. HOME DISTRICT GRAMMAR SCHOOL. HIS Institution will be re-opened, after the Christmas recess, on Monday, the 3rd of January, 1842. he business of Mrs. Crombie's Seminary will also be resumed on M. C. CROMBIE, Principal, H. D. G. S

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