TNUMBER 49.

Poetry.

To the Editor of the Church. COLERIDGE.

Sybilline leaves of Coleridge, with original notes by the Poet himself, that have never, I believe, appeared in print. They were written in pencil on the margin of his own copy of his poetical

works, from which I took them.

I have in my possession, notes and observations on several other of the poems, which I will most probably forward to you. Your's &c.

Brock, H. D., May 24th, 1841.

ODE ON THE DEPARTING YEAR.

Spirit who sweepest the wild harp of Time! It is most hard, with an untroubled ear Thy dark inwoven harmonies to hear!
Yet mine eye fix'd on Heaven's unchanging clime
Long when* I listened free from mortal fear,
With inward stillness and submitted† mind.

Departing year! 'Twas on no earthly shore My soul beheld thy vision! Where alone, Voiceless and stern, before the cloudy throne Aye Memory sits: thy robe inscribed with gore, With many an unimaginable groan Thou storiedst thy sad hours: Silence ensued,

Deep Silence o'er the ethereal multitude Whose locks with wreaths, whose wreaths with glories shone Then, his eye wild ardours glancing, From the choired Gods advancing, The Spirit of the Earth made reverence meet

And stood up, beautiful, before the cloudy seat.;

* When. Strange blunder! and very suspiciously interlined on the part of the Compositor or volunteer Corrector of the Press.

† Submitted. "A bowed mind"in the original copy: Mr. Carey greatly prefers it to "submitted."

The Rhythmus of this Stanza, I venture myself to pronounce

OBSERVATIONS

ON THE IV. CHAPTER OF REVELATIONS, BEING THE EPISTLE FOR TRINITY SUNDAY.

By a Clergyman of the Church of England. THE CHERUBIM OF EZEKIEL.

Let us now with this key approach the mystery of Ezekiel's vision, and see if it will open unto us, that through it we may reach the mystery of John's vision. Ezekiel was one of those who were carried away captive with Jehoiachin their king, when Jerusalem was taken by Nebuchadnezzar, (2 Kings, xxiv.)—the Lord permitting his prophet's captivity for his people's sake, as he so ordered Daniel's also, that they might be his voice to them in their exile, the one at the commencement, the other even to the very conclusion of their captivity, to show that God had not forgotten to be gracious .-Jeremiah was not now carried away, but was left at Jerusalem to be the voice of the Lord to those remaining there. Accordingly, in the vision to Jeremiah of the two baskets of figs, (Jer. xxiv.) the one good, the other bad, so as not fit to be used, God makes known his graconsume them from off the land.

est vision in the darkest hour.

Ezek. i. 4. "And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the

colour of amber, out of the midst of the fire." Under the power of the Spirit he looks for the vision of the Lord, and lo, there breaks on his view in the distant horizon, a great cloud whirled rapidly onward by a whirlwind, and, therefore, necessarily appearing in a pillared form. As it approaches nearer, he sees within it a burning flame; -and here a miracle strikes his sight. itself upon itself, within the cloud, under the controlling state, the glorified Church the instrument of God's will but going every one straight forward. hand of some supernatural power,-"A fire infolding and power. itself" in the thin vail of a transparent cloud!

scured by the sun, and vailed by the cloud, but seen four also had the face of an eagle." through the cloud by night as a pillar of fire. That now appears to the prophet.

within—a furnace with a crystal roof.

Verses 5 and 6.

living creatures. And this was their appearance; they had the likeness of a man.

"And every one had four faces, and every one had four

As the cloud of glory drew nearer, it opened out more and more in the distinctness of its parts into that "aphaving four faces, and having feet like an ox.

Verse 7. like the colour of burnished brass.

not do without an arm. By the sole of the feet appears put under him." That it is not only future, but resuralso is His body.

of his toils, treading out the wheat with his heaviest oxen, hand of God. and gathering it into his barn, and burning up the chaff While, then, for the particular object of the vision in up from the earth, the wheels were lifted up." with fire.

called His day of harvest-when He comes to reap the lennium, as breaking down its enemies, going forth conworld and thresh the nations. Now all grow together quering and to conquer. The form of the head repretill the harvest; but "then shall ye return and discern sents the whole complete Church or body of Christ, as it is given in order to bring out the emblem more between the righteous and the wicked;" "for the day holding, beyond the reach of time, superior, ultimate, fully, and to make more distinctive that of which the in peace, without spot and biameless. (2 Pet. iii. 14.) cometh that shall burn as an oven, and all that do wickedly and immutable dominion, and, both united in the one shall be as stubble;" "but unto you that fear my name, I figure, show forth the Millennial Church as consisting down the wicked, for they shall be as ashes under the in the glory of Jesus. Now, we may see the reason, iron and thy hoofs brass." (Micah iv. 12, 13.)

burning. With reference to this day of purification it triumphant. is, that the feet of Jesus, the great conqueror, who is to Where are now gone our revolting feelings? Now we city and unity of readiness and motion. and Dan. x. 6.)

The Cherubim of Moses are not so described, because there the Church is not considered with respect to any glory-all warfare over, enjoying the Tavor and glory of ther, and two covered their bodies."

"And they had the hands of a man under their wings." Hands as well as wings-ability to execute as well wonderful mechanism of it, there is a facility and capa- they went." bility of execution beyond any member of the most truth intended here. They are, indeed, also necessarily "thy will be done on earth as it is in heaven."

Verse 10.

24, where it is said, "The Lord looked through the pil- one head. Why, what feature of the Church in glory | Church, the body of Christ, the fulness of Him who lar of fire and of the cloud." It is the same glory of shall we find here, when the face of the inferior animals filleth all in all? the Lord that dwelt between the Cherubin, and that is united with that of man, bringing up before the mind As it draws nearer he sees in the heart of the flame upon. That, however, which in nature would be revoltan amber colour, the peculiar glow of intense heat, and ing, when considered as an emblem of things desirable around the flame he sees a brightness lining the cloud or great, becomes in the same proportion pleasing to the mind, by presenting vividly to the eye what the thought "Also out of the midst thereof came the likeness of four there is no more remarkable instance than the vision the future dominion of the Church, when not merely one type again animates the very emblem into reality? land would be the conquest of one people, but all God's people shall hold the dominion of all God's works, man pearance of the likeness of the glory of the Lord," (v. the hands of the first Adam, by the paralyzing and be- creatures; and the fire was bright, and out of the fire went 28,) which he now proceeds to describe part by part. A numbing stroke of sin. To show forth this, God has forth lightning." throne of glory, supported upon the wings of four living grouped all animated creatures here below in one emof a man, but this likeness extended no further than to nation, leading us back to the first and the only instance on their approach to him. He saw them as fire at a by the bow of God,—he that dwelt between the Cheruthe erect figure and gait of man, for they were not in given anto us of the supreme dominion of the first Adam distance; but they approached gradually nearer, that bim in the tabernacle, now riding upon the wings of a purpose of picturing the manners, or touching the heart. other respects like man, as their description testifies, over all earth-creation—for that recorded of Noah, he might be able to describe them minutely. Now, that (Gen. vii. 8, 9,) was not the dominion of Noah, but the being done, they seem to be receding again, and Ezekiel temple before the final destruction of it by Nebuchad- genius, was admirable. Instead of the deep tragic air of Tasso, power of God. Supreme dominion was given to Adam is now able again to take in their appearance more nezzar, and ascending into heaven. "And their feet were straight feet; and the sole of their by commission, (Gen. i. 28,) and the reins placed in his generally.

wings. We had their nature given—one with the of wild animals—ox of tame—the eagle of fowls,—the ously to that time any portion of the departed Church soles of my feet, where I will DWELL IN THE MIDST Mercy-seat, and their station—in the glory. Now, here faces of each with the face of man in one head, is, there- may be so used of God, then, at least, we know shall of the children of Israel for eyer." (6, 7.) we have the reverse: we have not their nature given, fore, to show forth by the dominion that man hath lost, this text be verified. but we have instead, an accurate description of their the type of that which the Church will regain. This is Sir, - I send you a jewel of rare price. It is part of one of the form; and we have also their station in the glory. Now, confirmed, yea, fully established beyond controversy, by in the Cherubim of Moses, their nature marked them the eighth Psalm, where the very same classification is out as the Church—so here their form does the same, used to describe this regained dominion of man, (v. 7,) however singular, or grotesque, or inexplicable, that form sheep and oxen forming one class, beasts of the field may otherwise appear. This we now proceed to consider. another, and, (v. 8,) fowl of the air and fish of the sea, By feet in this verse must be meant the entire limb, the third-both having been formed out of the same a part for the whole, as in the next verse by hand is waters. (Gen. i. 20.) That it is future dominion we meant the hand and arm; for we see the Cherub after- see by comparing v. 6, "Thou hast put all things under wards stretching forth the hand, (x. 7,) which it could his feet," with Heb. ii. 8, "Now we see not yet all things to be meant also the hoof or foot itself. Their legs and rection, yea, ultimate dominion, offer millennial glory, we feet, therefore, were like those of a calf or ox—not see from comparing same passage (v. 6,) with 1 Cor. xv. station, where through eternity, it is made, over all ranks saints with Thee." (Zech. xiv. 5.) The saints—the crooked like the hinder legs, but straight like the fore- It is quoted in v. 27, and in v. 28 we read, "When all of intelligences, the great instrumentality of the Allegs of the ox; and this is a beautiful distinction, as we things shall be subdued unto him, then shall the Son also mighty power of God, as it will be through all ages the his grace—the executors of his power—the sharers of shall see immediately. Their feet and legs appeared himself be subject unto him that put all things under him, great exhibition of the inexhaustible grace and glory of his throne. to be made of brass for strength; and they were dazzling that God may be all in all." The Mediator having made the Godhead. to behold. This beautifully corresponds with the des- God and man one, the office of mediator ceasing, and cription of the Church of God, and also with the descrip- man being face to face with God-man for ever-the tion of the body of Jesus; and we know the Church head of all dominion under God-holding the censer of creation's praise. It is then ultimate and complete do-The harvest was the end of the husbandman's year minion; for I reject the opinion of those who hold the of waiting. On the threshing-floor he reaped the reward leign of v. 25 to be Christ's present session at the right

Ezekiel, the form of the feet represents the Church in God's day of coming out against his adversaries is its Jewish aspect, at the commencement of the Mil-

all swallowed up in glory. Now, we see why these living creatures are represented | And now, also, we can see why the feet of the living with feet like oxen. And why with the straight feet of creatures, in Revelation, are not particularly described oxen only? The weight of the oxen in threshing being to us as the feet of those living creatures are here—be- too it might be said, "they went every one straight forchiefly on the tread of the fore-feet. And why like cause the opening of the seals in the vision of John, ward; whither the Spirit was to go they went, they brass? All descriptive of a power and strength that serves the same purpose, by showing the coming victory will overcome and endure in the day of harvest and to the Church militant, and coming glory to the Church not being used to signify, as the phrase is commonly

tread the wine-press alone, are represented also like can turn and gaze with delight upon the vision, and polished brass, burning as if in a furnace. (Rev. i. 15, read in the emblem of our future dominion the consummation of grace and glory.

Verse 11.

state; to show to them and to the world, that though four colossal figures which stand one at each angle; and of his heart and portion for ever. Now in this vision of Ezekiel before us, we have the they had been given into the hands of the nations, yet if these have each a pair of wings, so stretched out as to When we say Providence is subservient to Grace, we we shall see by taking the next vere with it.

Verse 12.

"And they went every one straight forward: whither as readiness to go. The hand of a man, because in the the Spirit was to go, they went; and they turned not when in this emblem.

This is to show us the mind of the Church as one powerful animal. All this is true, but it is not the full with the mind of God, having no wil of its own—saying, like the noise of great waters, as the voice of the Almighty, provided with hands, in order to the giving forth of the show us also the preparedness of the Church in its per- stood, they let down their wings." coals of judgment in x. 7, but it is, perhaps, chiefly to fect state to execute the mind of the Spirit. No prepa-

might be pointing in each direction, so that there would made herself ready. (See Rev. xix. 6.) "As for the likeness of their faces, they four had the be no occasion to turn round the face to go in the re-(Exod. xiii. 21, 22,) the fire not seen by day, being ob-Four faces. Observe it is not four heads as often ness of action. God working in it both to will and do. and filling earth and heaven with one tumultuous shout the one was thus within the other we see by Exod. xiv. represented in the pictures of them—but four faces on God dwelling in the Church as a spirit in a body. The of resurrection joy.

> a form and combination of features too hideous to look | raised as well above all mutability as above all princiis itself anxious and labouring to conceive. Of this dom and facility, if it be not this where the emblem so that Church as the key of their mystery. vividly sets before us every feature of the anti-type-

Verse 13. "As for the likeness of the living creatures, their ap-

Verse 14.

pearance of a flash of lightning.' In this verse the prophet sees them receding still further off, and in the discharge of their high office, unto you desolate. Ye shall not see me henceforth, till It is thus Jesus is described, whose second coming is to the Lord. And Jesus went out, and departed from the flash like lightning upon the world. Therefore, it is thus temple," to weep tears of blood, and ascended into heahis Church is described, instantaneous in action as in ven from the Mount of Olives. volition; and this description gives an idea beyond what deemed Church shall then be invested, to fit it for its 6-9,)-"The Lord my God shall come, and all the

Verses.

one wheel upon the earth by the living creatures.

16.—" As it were a wheel within a wheel." 17 .- " They turned not as they went."

- for the spirit of the living creature

was in the wheels."

whole is a type, we cannot pass it over.

ye shall go forth and grow up as calves in the stall;" partly of its eternal and partly of its passing state—the to be dreadful, (v. 18,) and full of eyes, not connected for this glory that is to follow. O let thy Holy Spirit and become as heavy oxen, whose every tread ponderous union of the Resurrection Church and of the Restoration with the living creatures by any visible union, but instinct shall tell upon the threshing-floor; "and ye shall tread Church—Peter, James, and John, with Moses and Elias with the same life and speech—one with them in mind hope that will not make us ashamed—that justified by -will-action, in every attribute and quality, but no faith, and having peace with thee, through Jesus, we may soles of your feet, in the day that I shall do this, saith therefore, that the feet of the Cherubim of Moses are visible union—the union only seen in the unity of the rejoice evermore with a joy unspeakable and full of glory! the Lord of Hosts. (See Mal. iv. 2, 3.) "For he shall not represented to us, because the feet show the Church same spirit. In order to show this more clearly, each gather them as the sheaves into the floor. Arise, and in its passing state on earth; and the Cherubim of was a wheel within a wheel—that is, as it were, one hoop spirit—empty us of ourselves—fill us with the abunthresh, O Daughter of Zion, for I will make thine horn Moses are to show the Church only in its complete state, or rim running through and crossing another, so as to dance of thy grace—quicken the new life within—inpresent to the eye four lalf-wheels or faces-one-half crease our faith-enlarge our hope-absorb our affecin each direction, with one of the faces of the living creatures, and for the same purpose, so that of the wheel only, O God, our LIFE here, our GLORY hereafter! Amen. turned not as they went." The wheel within the wheel used, complexity or perplexity of operation, but simpli-

This proves it is not another emblem, but a necessary part of the same emblem, yet necessarily exhibited with-

out any visible connection.

To show to us that Providence itself is subservient to "Thus were their faces: and their wings were stretched Grace; all providences being ordered and working topassing state of militancy, but as to its ultimate state of upward; two wings of every on were joined one to ano- gether for the good of God's Holy Church. Though the eye of flesh sees not the union, yet the eye that rests further employed to convey instruction, or interest the heart. Him who hath made her more than conqueror. But The living creatures have their wings so stretched on the page of Revelation sees it, aye, and sees in it the here the Church is so described, for the comfort of the out, and so stand themselves, as to be a seeming support only consolation that can support the soul when flesh clous purposes of acknowledging those that were carried and heart both fail—seeing in the God of Providence away captive, and of setting his eyes upon them for their described above them. If we are a seeing in the God of Providence away captive, and of setting his eyes upon them for their described above them. If we are a seeing in the God of Providence away captive, and of setting his eyes upon them for their described above them. If we are a seeing in the God of Providence away captive, and of setting his eyes upon them for their described above them. If we are a seeing in the God of Providence away captive, and of setting his eyes upon them for their described above them. good, while his judgment should overtake the others, to ment of the Jews in their now suffering and dispersed conceive, therefore, some antique throne of royalty, of the God of Grace, and the Lord of Glory—the strength

Lord coming to acknowledge his people in their captivity. Would it be found for their good; (Jer. xxiv. 5;) and form sides also, to support the bas ments of the throne, do not barely mean providences, but that the world itself Lord coming to acknowledge his people in their captivity.

The glory of the Lord, leaving the temple at Jerusalem

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The glory of the Lord, leav The glory of the glory of the glory of the country of the sake of the Church, and will be destroyed for the lives more screne, and, in general, the scene more inviting. But Babylon. He comes to his prophet Ezekiel, (v. 3,) and a stall of the Great Husbandman, where his Jewish flock of the texts before us. We see by verse 22, that an sake of the Church; and will be made again for the the Spirit of the Lord is there upon him by the river had been laid up, till they (Mal. iv. 2,) should come expanse or basement called a firmment was spread over sake of the Church, and this union, now invisible, will Chebar, as upon John in the isle of Patmos—the brightforth grown to the strength and might of the Israel of their heads and extended wings, on which was placed only then be fully manifested, when the Church is planted the seat of glory. The application of this to the Church in the New Heaven and New Earth, the crowned Bride of the Second Adam, Creation's Lord. Providence and Grace then terminating, both in unchanging glory.

We have another feature still of the glorified Church

Verse 24. "And when they went, I heard the noise of their wings, To the voice of speech, as the noise of an host: when they

The voice of the Almighty is the voice of thunder. point them out to us as human nature, and that all their ration-not even so much as once turning itself round (John xii. 29.) Now these three are the characteristics in a furnace that strikes the top, and then darts down again its tongue of fire, so does this flame roll, and fold actions, however wonderful or within the nature of angels to proceed on any command, being secessary: the readionly of Jesus, (Rev. i. 15; Dan. x. 6; Rev. x.) or of again its tongue of fire, so does this flame roll and fold men in a weak, suffering state, but in a more than angelic signified by the living creatures not turning as they went, united in that one simultaneous, universal outburst of praise from the hearts of all the servants of God, when Therefore, it is, they have four faces, that one face the marriage of the Lamb is come, and the Bride hath

> Here also we have the time when the wings of these mind and purpose of the Church with God, and the one- opened grave, and descending out of the opened heavens,

creatures, are we made to hear the voice of his Spouse. What but the glorified Church—the Church then The utterance of speech they have not, lest, perhaps,

ject of His Everlasting Love!

which they were made meet, upbearers of the glory of and splendour of his expression, outdid Tasso, God. Above their wings is spread the basement of In this new form of the pastoral, what was childish before is

In the Cherubim of Moses, we had no description of and wild beasts, and fowls. These are grouped in em- God's sleeping, and suffering Church, before the judg- out of the house; and the man stood by me, and he said, pears hath, with great judgment, adopted the popular system of

their form given; but merely that they had faces and blem by the union of the heads of each tribe,—the lion ments roll. (Is. xxvi. 19, 20, 21.) How far previ-

JESUS, the Angel of the Covenant-Jesus, the man of sorrows-who wept over the beloved city as he entered "And the living creatures ran and returned as the ap- it, seeing over it the Roman sword, and poured out his heart over the temple as he left it, (Matt. xxiii. 37,)-"O Jerusalem! Jerusalem!-Behold your house is left shooting athwart the heavens like the lightning's flash. ye shall say, Blessed is he that cometh in the name of

Jesus, who will stand again upon the Mount of Olives, we can now take in, of the attributes with which the re- (Zech. xiv. 4,) and fill that house with glory, (Hag. ii.

The mind is lost—the sight is blinded—the creature is consumed in the blaze of this great glory. O! what 15 .- "Now as I beheld the living creatures, behold is man, that thou art mindful of him, or the son of man, that thou so visitest him, crowning him with thine own glory and honour!

"Not unto us, O God; not unto us; unto thy Name 19 .- "And when the living creatures went, the wheels be the glory; for thy mercy and thy truth's sake." went by them: and when the living creatures were lifted Worthy-worthy alone is the LAMB that was slain to receive this honour, and glory, and blessing.

O my Friends, seeing we look for these things, what manner of persons ought we to be in all holy conversa-We are here introduced to another part of the same tion and godliness, looking for and hastening on the emblem, but not a portion of the living ereatures; yet coming of the day of God. Beloved, seeing that ye look for such things, be diligent, that ye may be found of him

O God of all grace and glory, pour upon us the Spirit Beside each living creature stood a wheel, so high as of the suffering Jesus, that we may indeed be made meet be shed abroad in our hearts, that we may ever have a

Crucify the flesh, O our God-take away our own tions, heart and soul, unto thine own self-and be thou

PASTORAL POETRY.

The prodigious number of writings, called pastoral, which have been current in all times, and in all languages, shews there is something very taking in this poem. And no wonder, since it addresses itself to three leading principles in human nature, the love of ease, the love of beauty, and the moral sense : such pieces as these being employed in representing to us the tranquillity, the innocence, and the scenery of the rural life. But though these ideas are of themselves agreeable, good sense will not be satisfied unless they have some foundation in truth and nature. And, even then, their impression will be but faint, if they are not

Hence the different forms under which the poem hath appeared. Theocritus thought it sufficient to give a reality to his pictures of draught would be often coarse and unpleasing. And, in fact, we find that his shepherds, contrary to the poet's rule,

munda crepent ignominiosaque dicta. Virgil avoided this extreme. Without departing very widely from tions, and his views in writing not being merely to entertain, he saw fit to allegorise these agreeable fancies, and make them the vehicles of historical, and sometimes even of philosophic, informa-

Our Spenser wanted to engross all the beauties of his masters; and so, to the artless and too natural drawing of the Greek, added the deep allegoric design of the Latin poet.

One easily sees that this enigmatic cast of the pastoral was meant to give it an air of instruction, and to make it a reasonable entertainment to such as nauseate a writing,

"Where pure description held the place of sense." But this experiment was out of place, as not only inconsistent with the simplicity of the pastoral character, but as tending to rob us in a great degree of the pleasure which these amusing and

Others, therefore, took another route. The famous Tasso, by an effort of genius which hath done him more honour than even his epic talents, produced a new kind of pastoral by engrafting it on the drama. And, under this form, pastoral poetry became all the vogue. The charming Amintas was even commended by the

There is no need to depreciate the fine copies that were taken of it in Italy. But those by our own poets were by far the best. Shakespeare had, indeed, set the example of something like pas-In the very motion, then, of the wings of these living toral dramas in our own language; and in his Winter's Tale, As you like it, and some other of his pieces, has enchanted every body with his natural sylvan manners and sylvan scenes. But Fletcher speech might have seemed somewhat incongruous in an set himself, in earnest, to emulate the Italian, yet still with an pality, can be thus spoken of? The Church in ultimate emblem of such varied combination, or, as God is not a eye of reverence towards the English poet. In his Faithful Shepglory? And what key will open the mystery of this superfluous painter, because the waving of their plumes herdess he surpasses the former, in the variety of his paintings and vision if this open it not; or what can, by any possibi- of light could, in his hands, be made equally to characlity, move through the intricacies of its wards with free- terise them as emblematic of the Church, and to seal truth of manners, and a certain original grace of invention which no imitation can reach. The fashion was now so far established, O! what a devoted limner is our gracious God, adding that every poet of the time would try his hand at a pastoral. before us. The Spirit of God wishes here to show forth every line of beauty and of glory;—and where the antishade of uncertainty might cloud for a moment the ob- ancients, was caught with the beauty of this novel drama, and, it must be owned, has written above himself in the fragment of his Having given us this description of the living crea- Sad Shepherd. The scene, at length, was closed with the Comus receiving into his hands again through the second Adam, pearance was like burning coals of fire, and like the apthose reins of creation-rule which dropped suddenly from pearance of lamps: it went up and down among the living phet now presents them to our view in that station for city and nature of Shakspeare and Fletcher, and, in the purity

Having thus minutely described the living creatures, terrible crystal, upon which sits enthroned in glory one readily admitted and excused. A simple moral tale being the Those four living creatures had the likeness of man, and encircled groundwork of the piece, the charms of description, and all the

(which has been generally followed,) and his continuance of the In chapter x. 18, we see it withdrawing from the pastoral strain, even to satiety, through five acts, he only made feet was like the sole of a calf's foot: and they sparkled hand by very act in Gen. ii. 19, when God causes every The coals of fire are afterwards used as symbols of temple. In xi. 22, 23, we see it departing from the city, use of these playful images to enrich his comic scenes. He saw, living thing to pass in review before Adam, to receive judgment, (x.) the lightnings that come are the same. and taking its station on the Mount of Olives; and in I suppose, that pastoral subjects were unfit to bear a tragic distress. In entering upon the examination of these living their names from him, as their liege lord. Now, the We see the lightnings in Rev. iv. flashing from the throne ver. 25, it is received up into heaven, where it now is, And besides, when the distress rises to any height, the wantonness creatures, we are to recollect that our object is not to very classification of every living thing given there, is where it is shown to us in the vision of John, which of pastoral imagery grows distasteful: whereas the genius of inquire whether they resemble the Cherubim of Moses, the very classification that is combined in emblem here, —we see them every place where God is as a God of will (D.V.) be the subject of our next. This glory we in appearance—but whether the key that opens the (v. 20.) "Adam gave names to all cattle, and to the fowl judgment. From the cloud in which he shall come to see again descending upon the Mount of Olives, returnmystery of those, will open the mystery of these also— of the air, and to every beast of the field;" or as we de- judgment shall the fire and the lightnings come forth, as ing by the way of the east, (xliii. 2, 4,) and filling the the draught of characters, or the management of a comic tale. whether these shadow forth the Church in ultimate glory. nominate them from the lost dominion, tame animals, we see by Ps. 1. into which very cloud are taken up house of God, (5.) "And I heard him speaking unto me But to make up in surprise what was wanting in passion, Shakswhich is perfectly inimitable.

In a word, if Tasso had the honour of inventing the Pastoral Drama, properly so called, Shakspeare has shewn us the just application of Pastoral Poetry; which; however amusing to the imagination, good sense will hardly endure, except in a short dialogue, or in some occasional dramatic scenes; and in these only, that helpless old age was to experience no compassion as it serves to the display of characters, and the conduct of the from the persecuting victors,—we answer, that in every

And to confirm these observations on pastoral poetry, which may be thought too severe, one may observe that such, in effect, quakes, pestilence, famine, or inundations, do not diswas the judgment passed upon it by that great critic, as well as wit, Cervantes. He concludes his famous adventures, with a kind of project for his knight and squire to turn Shepherds, an evident ridicule on the turn of that time for pastoral poems and romances that were beginning to succeed to their books of heroic knighterrantry. Not but it contains also a fine etroke of moral criticism, as implying what is seen from experience to be too true, that men capable of running into one enthusiasm are seldom cured of it. but by some sudden diversion of the imagination, which drives

In conclusion, the reader will scarcely ask me, why, in this deduction of the history and genius of pastoral poetry, I have taken no notice of what has been written of this kind in France: which, if it be not the most unpoetical nation in Europe, is at least the most unpastoral. Nor is their criticism of this poem much better than their execution. A late writer (Hume), indeed pronounces M. de Fontenelle's discourse on pastoral poetry, to be one of the finest pieces of criticism in the world. For my part, I can only say, it is rather more tolerable than his pastorals .- Bp.

THE CHURCH.

TORONTO, SATURDAY, JUNE 12, 1841.

"There is much," says the late Rev. Robert Hall of Leicester, "it must be confessed, in the apostacy of tilence, flood, or famine. multitudes, and the rapid progress of INFIDELITY, to awaken our fears for the virtue of the rising generation; of the Canaanitish nations, that none should be left to but nothing to shake our faith, -nothing which Scripture itself does not give us room to expect. The features the danger of female influence in seducing to idolatry which compose the character of apostates, their profaneness, presumption, lewdness, impatience of insubordination, restless appetite for change, vain pretensions to severe calamity of which it was the cause. When, infreedom and to emancipate the world, while themselves are the slaves of lust, the weapons with which they attack nation possessing the knowledge and devoted to the Christianity, and the snares they spread for the unwary, are depicted in the clearest colours by the pencil of pro-If therefore we should at any time be unprepared for the encounter with such adversaries to the Truth, we cannot plead the want of warning. The very intricacies of their machinations, and the fullest particulars of their points of attack have been laid open in the volume of Inspiration. We are not, then, allowed to wonder that the system of Infidelity, which "vilifies every virtue, embraces the patronage of almost every vice and crime, and wages war with all the order and civilization of the world," should labour to support its attacks upon the sacredness of revealed Truth, by an appeal to the unreasonableness and inhumanity of many proceedings ascribed in the Scriptures to the Divine direction, and the apparent violation of the great laws of consistency and the marks of cruelty. When the pride justice and morality which these would seem to sanction.

chemical skill, to extract a bitterness and a poison from quirer will perceive in these calamities the accomplishthe sweetest and most nutritious of substances; and there are some who, by similar efforts of cunning, would the infliction of his deserved chastisements upon the alloy the sacred fountain of wisdom and truth, and defile the holy pages of the Word of God with the pollutions knowledge the hand of God in such events,—and not to which their own evil imaginations have engendered.

busy with its cavils, and on which the advocates of free- growth in ourselves of scepticism, infidelity, and atheism. thinking have exhausted the strength of their warfare. is that which includes those apparently merciless wars of extermination which the chosen people of God were, by His direction, required to wage. We admit that the sanguinary wars and cruel massacres described in the books of Joshua and Judges, are calculated to beget the most painful emotions; but these sentiments of horror in our limited space, to do justice to these publications escape the meshes of difficulty in which they seem to be should be allowed to recoil upon their original cause, - even by such limited extracts as would attest the elo- inextricably entangled; but Proteus himself was caught the sins of those upon whom a punishment so summary was required to be inflicted. It is true that the Divine command to the Israelites "utterly to destroy all that breathed," in their wars against the Canaanites, must strike us with astonishment; but that astonishment should be allowed to revert to its proper object,-the hardened wickedness of that people whom neither threats nor expostulations could change from their depravity or deter from their crimes.

The sinful disposition and ungodly conduct of this devoted people may be traced to their progenitor who provoked this curse from Noah, "Cursed be Canaan; a servant of servants shall he be unto his brethren;" and of their progressive wickedness there were fearful proofs in the time of Abraham, when Sodom and Gomorrah, two of their cities, were signally destroyed because "the cry of them was great, and because their sin was very grievous." At the time of their invasion by the Israelites their "iniquity" was declared to be "full;" and as an evidence of the revolting nature of the idolatry which they practiced, it was said that "every abomination to the Lord which he hateth, have they done unto their gods; for even their sons and their daughters have they burned in the fire to their gods." A false and impure religion necessarily begets an impure morality; and in proof of the gross licentiousness which prevailed amongst them, is the Divine declaration, "for the wickedness of these nations the Lord doth drive them out from before

The Israelites, indeed, were explicitly informed that this was the reason of the command to conquer and extirpate the Canaanites; they were fully assured that it was not so much to be a war of conquest on their part, as a contest undertaken in vindication of the insulted majesty of God; and they were expressly cautioned against flattering themselves that "for their righteousness the Lord had brought them in to possess this land." They went forth avowedly as the ministers of His justice, -as instruments in His hand for the vindication of his outraged sovereignty and honour.

When, on account of the wickedness of a people, the Almighty is pleased to visit and sweep them away with plague, pestilence, or famine; if, for such a cause, it is his will to destroy them by an earthquake, or an inundation, we do not usually hear any complaint of the Divine injustice or cruelty. Such acts of destruction are generally referred to natural or providential causes; and yet the believer in Divine Providence can no more doubt that the destruction of a nation by the sword of its enemies is the act of God than would be their annihilation by the apparently natural causes we have adduced.

It cannot for a moment be denied or doubted that the Almighty may, with the fullest justice and propriety, expel the wicked corrupters of his world, on the same principle that a man is entirely justified in repelling an injurious tenant from his habitation or his soil. As to the manner of such an expulsion, it matters but little to the sufferers so long as expulsion must ensue; and thus it could matter but little to the Canaanites, if their iniquity was now full and they must perish for their sins, whether their destruction was effected by an earthquake, pestilence, famine, or the sword. If God was avowedly Enough indeed is done to evince the fond partialities and appointed as a missionary on Lake Erie, in this Diocese, and a liar, he having beat her and turned her out of his house."

sylvan theology, gives a wildness to this sort of pastoral painting in effecting it by the hand of man than by the agency of the elements.

> If it be objected that the armies of Israel were commanded to confound the innocent with the guilty in one undistinguished slaughter,-that women and children were not to be exempt from the avenging sword, -and national or general calamity, this confusion of age and sex must ensue. Such visitations from heaven as earthcriminate between young and old, or between the innocent and the guilty; all are involved alike in the common destruction. If, therefore, it was divinely decreed that the Canaanites should be extirpated by the sword of the children of Israel, this universal and undistinguished destruction is perfectly defensible on the same principle as a similar calamity by any other agents.

> We can, moreover, under the peculiar circumstances of the case, discern a singular wisdom and propriety in the manner adopted of putting an end to the name and nation of the idolatrous Canaanites. In those days of gnorance and superstition, heathen nations regarded victory in war as the highest proof of the power of the gods; and therefore when they witnessed the conquests of the Israelites, they would the more readily acknowledge the pre-eminent power of the true and only God whom they served. And while the signal destruction of the Canaanites would create in the surrounding nations the most lively impression of the omnipotence of the God of Israel, it would equally convince them of His abhorrence of the idolatry and the wickedness which provoked their ruin; it would teach them that their own gods were false,-that their religion was impious,-and their practices in His sight abominable. But it is easy to understand that such an evidence would not have been afforded, nor such a conviction produced, by any ordinary visitation in the manner of an earthquake, pes-

There was this further reason for the total destruction be "a snare" to the worshippers of the true God; and could not but be fresh in the recollection of the Israelites, after their sin with the daughters of Moab and the deed, the world around them was idolatrous, one solitary service of the true God, could not be protected by guards too strong against the universal contamination. Viewing their relative situation, we shall admire the wisdom rather than wonder at the severity of this command to the Israelites, "Thou shalt utterly destroy them [the Canaanites], that they teach you not to do after all their abominations which they have done unto their gods."

It would not be difficult to enlarge upon the points of argument we have advanced, and to add to their number; but the brief remarks adduced may not be without their advantage to the pious and humble student of the Word of God. A careful perusal of its holy pages, accompanied with prayer, will enable him to discern wisdom and love where the vain-glorious "disputer of this world" may attempt to fix the evidences of inand the ambition of men lead to the overthrow of king-We know that it is possible, by the application of a doms and the destruction of nations, the religious inment of the purposes of God's unerring Providence,corruptions and crimes of his creatures. Not to acbelieve that in all things he designs the well-being of One portion of Scripture at which infidelity has been his creatures in general,—would be to endanger the

> We observe in our contemporaries of the Church in the United States, a notice of several very excellent Sermons preached on occasion of the death of their late We must, however, gratify our readers with a few quotations from one delivered in Utica by our friend the Editor of the Gospel Messenger. The following remarks upon a prevailing sin, the heedless pursuit of wealth, are striking and valuable:-

> "We talk much of the overgrown aristocracies and the tremendous power of riches in the old world, and no doubt justly, but are we a whit behind them in the devotion we the same things? It is not Moloch, gnashing his aws of fire, to whom we offer, but to another idol ammon, there is a sacrifice, distracting to the mind and olighting to the heart. Have we not seen it in a selfishness that forgets all principle, in a zeal that dares engage in the ost fearful speculations—the hazard of all domestic comfort upon the venturesome throw of the gambler? for what, my hearers, has been the recklessness of many speculations but a daring reliance upon the omnipotence of wealth as daring a contempt for the providence of God? result has been mournfully demonstrated in the widow' wail, and the orphan's tears, because the comfortable empetence has been artfully torn away to gratify ungodly avarice, or be wasted in schemes ending in ruin and di The distractions of this very hour—the frauds and corrup ons detailing through our public journals, and spreadin nildew upon our national character,—are showing not only riches make to themselves wings and flee "away," but how much cause we have for national humiliation, repentance and amendment."

> The following paragraph upon the recklessness of party violence, will be edifying in every country where popular institutions exist, and the consequent excitement of elections is usual:-

"There is also a frequent recklessness of party violence, involving disregard for oaths and private character, at the recollection of which every pious and amiable mind revolts, and in which is seen sufficient reason for deep humiliation. The pulpit must not and will not interfere with politics, but the pulpit will fail of its design and duty if it doth not 'reprove the world of sin, of righteousness and judgment to come," as well in this as in other things of evil. We are ready to inveigh against the governments of the old world, for their corruptions, and yet how much is there in ou elections which every candid and virtuous man, when the frenzy of the season is past, mourns over and condemns!-How much does the press teem with virulence, and how many mouths are filled with bitter personal invectives, foul slanders, and fearful imprecations. In this solemn hour of our nation's visitation and our call to penitence and prayer, -I put the question to all those before me who know how are fought and won in the days of high excitement, when favourite candidates are up for the high places in the people's gift-has there not been much seen on all sides that ist be regarded as gross violations of the best principles and the purest manners? Shall we not all be humbled under the recollection of these things, pray for their forgiveness, and for grace to keep us from them through future trials and How else shall we avoid the charge of forsaking How else can our land prove itself a nation which

We conclude our extracts with a citation of the following excellent remarks upon the neglect of Christian

"The subject addresses itself to every citizen, and with eculiar solemnity to every parent. We are called a Christian nation, and yet how large a portion of the whole grow up in almost total ignorance, not only of Christian doctrine, but of Christian morals. Of late indeed there are some growing movements that we hail with gratitude to God. But they are far from being commensurate with our advancing population, and the still more rapidly advancing modes of allurement and temptation to vice and crime.—

Fairies; which, while it so naturally supplies the place of the old the author of this destruction, there was no more cruelty indulgences bestowed upon the young, to deck them for under the auspices of the Society for the Propagation of are there whose Christian training is wholly neglected?-Observe the loose and rude manners; listen, if you dare, to the vulgar and profane expressions daily falling from juvenile lips, and then consider what a nation ours must be, when its great majority shall be composed of men thus ising into life, untrained by wholesome restraint—unswaved law-uninfluenced by the religion of the cross. In vain nay you look for safety in your free constitution-in vain may you look for safety in your free constitution—in vain rely upon the virtue of your people,—in vain depend upon your locks and bars, if you let the young grow up untutored in the principles of the Gospel of Christ. "Virtue alone exalteth a nation;" but virtue itself hath no base but the law of God revealed. Will you seek your country's good? see that your young are well taught in the principles of Christian tathed with a principle of the principles of the control Christian truth and purity, Are you patriots, in the proper sense of the term? let your dependence, under God, be upon community of religiously instructed people. nation are but the aggregate of individual transgressions. The honour, the safety, the glory of a nation must be looked for in individual order and religion. Is the prospect a fair one now before us, that our virtue as a people will keep pace with our enterprise and our improvement? should be answered to conscience now, for soon it must be at the bar of God; or perchance it may be, in the tempest of public convulsions, the wailing of domestic woe, the severing the tenderest bonds, the aching of guilty and distracted bosoms. Let such thoughts make this a time of true humiliation with us all, and may God in mercy visit and protect our land, and sanctify the worship and the teachings

By the Acadia Steam Packet, which sailed from Liverpool on the 19th May, we were happy to welcome the arrival in this country of our correspondent, Alan Fairford,-whose valued contributions to this journal will long be remembered by its numerous and enlightened readers. By him we have been favoured with a conjous and varied file of English newspapers of the latest date, -general extracts from which will be found under the proper head. These, with the accounts furnished to us from private sources, assure us of the gratifying proba- (Circular.) bility that long before this the Melbourne Cabinet has been dissolved, and a powerful and vigorous Conservative Administration been formed in its stead.

A debate upon the Sugar Duties had been continucd in the House of Commons during seven nights, and a division was expected to have taken place on the morning of the 19th May,—the latest advices from London being to the evening of the previous day. On this question there were arrayed against Ministers the whole strength of the Conservative Opposition,-the Quakers, -the Anti-Slavery party,-and all who are directly or indirectly connected with the West India interests. So strong was the sense of the House of Commons against them, that a majority of 25 at least was reckoned upon in fayour of Lord Sandon's amendment, and in opposition to the Ministerial project; and by many, wellinformed in Parliamentary matters, it was anticipated that this majority would rise even to 50. The Ministry, in apprehension of a defeat, had been concerting their plans of ulterior proceedings, and we find that with a due regard to prudence,-propriety with them is out of the question,-they have resolved upon not risking a more certain condemnation from public opinion, by a dissolution of Parliament. It was universally credited in the best informed circles in London that, at a Cabinet Council held on the 13th May, it had been decided that Ministers, if defeated upon the Sugar Question, should resign; because this question involved the great principle of their new scheme of Free Trade, and the result of the attempt at a Corn-Law agitation had fully assured them that nothing was to be gained, but every thing lost, by an appeal to public opinion upon that subject. A friend of ours, on the eve of embarking at Liverpool, received a letter from a Conservative peer, who always expresses himself moderately and cautiously. that had he been in Lordon on that day he should have met those at his house who probably would be Cabinet Ministers before the close of the week! The probability, therefore, is exceedingly strong that the Great Western, which may now daily be expected, will bring us intelligence of the dissolution of the Melbourne Cabinet, and the firm installation of the Conservatives in office. We are aware of the experience in trick and artifice of that these, will much oblige President, General Harrison. It is impossible for us, long tottering Ministry, and that even yet they may quence and sound feeling by which they are character- at last, and we have the fullest reason to believe that now at length their lour of doom is come.

> It is perhaps useless to speculate upon the effects which a transfer of power from Whig-Radical to Conservative hands may be supposed to have upon the Administrative policy of the Province of Canada. We neither expect, however, nor desire that it should be the means of removing Lord Sydenham from his present situation, which his talents and habits of business enable him so well to fill for the public benefit; but it may serve to arrest or to ameliorate certain of the obnoxious details which the carrying out of that policy would appear, we cannot but think unnecessarily, to involve. We refer more particularly to certain late official appointments,-made, we must believe, more in condescension to the republican fraction of the population than in obedience to the voice of public opinion, candidly and legitimately expressed. We wait, however, for the authoritative announcement of those appointments, before offering a more direct opinion upon their

As a subject closely connected with the object of the present remarks, we are called upon to notice what strikes us as a most gross infraction of the natural province of our judicial tribunals,-namely, the appointment of a Commission to inquire into the late Election riot at Toronto. There is not a point contained in the instructions to the Commission thus constituted, which our ordinary Courts of justice are not competent to investigate and decide upon; and we should regard a jury of twelve honest men, impartially chosen, as well qualified to pronounce upon the merits of this needlessly agitated case as any three of the most enlightened and most virtuous individuals whom Lord Sydenham could select to usurp the duties which are delegated to them by the law of the land. As to the conduct of the Corporation, and as to the question, put as we conceive it with singular impropriety, "whether it is efficient and enjoys the confidence of the inhabitants or not," we conceive that the Legislature which conferred that municipal constitution is alone competent to abrogate it: and as the choice of the magistrates of Toronto has been conceded by Act of Parliament to the householders of this city, we cannot see why it should not be presumed that the present Corporation, so very recently elected, do really enjoy "the confidence of the inhabitants." The issuing of Commissions was a marked feature in the despotic reign of James the Second; but we apprehend the people of Canada, in the abundance of their hopes of good from the present Executive, are not prepared to exchange the great boon of trial by jury for the ungracious precedents of a bigoted reign. To all practical intents and purposes, in short, -independent of its un- cheat of Mormonism constitutional interference with established tribunals,the present Commission must prove a mere nullity, a waste of time, and, as we apprehend, a needless waste of public money.

We are happy to perceive by the Ecclesiastical Gazette of May 11th, that the Rev. C. B. Gribble has been

the Gospel, and that he has sailed for that station.-Mr. W. B. Heath has also been sent out to this Province as a Catechist, by the same Society, with a view to his being placed on the list of Missionaries, when the Bishop of the Diocese shall see fit to admit him to Holy Orders. The same Society have also made a grant of £100 towards the church at Peterborough.

We request attention to a communication in a succeeding column, with the extracts accompanying, on the Mormon delusion,—a scheme so palpably nefarious can hardly be dignified with the name of heresy. We regret that in the extracts from the American publications, so many expressions of disgustful coarseness occur; but it is necessary to give the statement as we find it, and as no doubt the facts of the case required it to be made. We trust that these, in addition to other articles already given on the subject, may help to open the eyes of such as are under this delusion, to the knavery of those who are practising it.

On Sunday the 6th inst. the Lord Bishop of Toronto visited Christ's Church, in the Township of Etobicoke, and confirmed eleven persons. His Lordship preached a most excellent Sermon from Acts, 4th chapter, and 32nd verse, -after which he delivered to the persons confirmed and to the whole congregation, a most interesting and impressive address. Prayers were read by the Rev. Dr. Phillips, the Rector.

Among the passengers by the Steam-ship Acadia was our valued friend and correspondent John Kent, Esq.

TO THE CLERGY OF THE DIOCESE OF QUEBEC.

Quebec, 2nd June, 1841.

You will be pleased to take notice that the following prayer is to be used henceforward in the Diocese of Quebec, at all times during the Session of the Provincial Legislature, immediately before the General Thanksgiving. The prayer for the Governor General which has been heretofore in use, will continue without change. I am, Rev. Sir.

Your affectionate brother, G. J. MONTREAL.

Most Gracious God, we humbly beseech Thee, as for the United Kingdom of Great Britain and Ireland and her Maesty's other dominions in general, so especially for this Province, and herein more particularly for the Governor-General, the Legislative Council and the House of Assembly, their legislative capacity at this time assembled: Thou wouldest be pleased to direct and prosper all their consultations to the advancement of Thy glory, the good of Thy Church, the safety, honour, and welfare of our Sovereign, and her dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest oundations, that peace and happiness, truth and justice, reigion and piety, may be established among us for all generations. These, and all other necessaries, for them, for us, and Thy whole Church, we humbly beg in the name and through the mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

COMMUNICATION.

MORMONISM. To the Editor of the Church.

REV. SIR,-You will greatly oblige a large class of enquirers, by giving publicity to the following communications. The "Mormon delusion" is not yet extinct in our neighbourhood, and some weak and credulous people do not exactly know what to think of it. The first communication is taken from the "Leeds Intelligencer," England. There the delusion seems to have been promptly met by the ciergy; tracts have been written by some of them exposing their villany. The other two I accidentally met with in the "Olive Leaf" and New York Weekly Messenger," a paper "devoted to Temperance, Religion, Literature, &c. &c." and appear to have been written by a Washington correspondent to that paper, under date March and April 1841. The evidences which he gives us, are copies of state papers, and therefore, to a certain extent may be relied on. An early insertion of

Your ob't. Servant SELECTOR.

To the Editor of the Leeds Intelligencer.

had its origin in nothing better than a mere historical romance, so blasphemy is principally the base instrument by which an artful They call themselves apostles or elders, now on their mission to the Gentiles in every township or parish in England, with a proportionate number of priests, teachers, and deacons, whom they ordain in every favourable locality. They deliberately set off with the infamous statementsto be understood distinctly that the organization of the Church of came in 1830 by express commandment and revelation from the Almighty; that all its offices, ordinances, and principles were given by inspiration of the Holy Spirit, by the voice of God, or inistering of angels."

That this gross delusion might obtain greater success, and the simple be more easily enspared, it is gravely announced in a secret book of the priests, called the "Book of Doctrine and Covenants," that the real "Church of Christ has now arisen in these last days, being 1830 years since the coming of our Lord and Saviour Jesus Christ in the flesh; that it is regularly organized and established, agreeably to the will and commandments of God; which commandments were given to Joseph Smith, jun., called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church; and ordained under his hand; and that this is according to the grace of our Lord Jesus Christ, to whom be all both now and ever, Amen.'

After it was truly manifested, however, to elder Smith that he had received a remission of his sins, he was again entangled in the vanities of the world; but upon repenting and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garment was pure and white, above all other witnesses, and gave unto him commandments, which inspired him, and gave him power from on high to translate the Book of Mormon from the metallic plates t being the record of a fallen people, and the fulness of the Gospel

Now, in a matter so exceedingly important as that of a new revelation, and especially after what St. Paul himself hath positive-ly determined on the question at issue, "If any man or even an angel from heaven, preach any other Gospel unto you than that ve have received, let him be accursed," it becomes indispensably necessary to inquire into the character and credibility parties. This is very fortunately done for us in a publication entitled "Mormonism Unveiled," by E. D. Howe, printed at Painsville, Ohio, in 1834. To the disgrace of the authors of the

Mormon delusion, we find the following very conclusive points:—
"Joseph Smith, junr., and his family, about the time he
pretended to have discovered the book of Mormon, were known as fortune tellers and money diggers; and that they often had recourse to tricks of juggling, for the purpose of finding money, which they said was hid in the earth about the time of the American revolution. In those arts, J. Smith, junr., was a noted

"That the said Smith, up to that time, and after, was known as a wicked man; that he was a cheat and a liar, and used profane language, being intemperate and quarrelsome.

"That his own father-in-law, Mr. Hale, whose daughter he clandestinely married, never had any confidence in him, knowing the manner in which Smith commenced the imposture, in getting out what he called the book of Mormon "That Smith has himself confessed the cheat, and so has Martin

Harris, one of his principal witnesses. Harris once said, What it is a lie? If you will let me alone, I will make money out of it. "That Oliver Cowdery, another of the witnesses to Smith's book, was a man of good character before he joined Smith in the

"That Smith and Martin Harris were very often in the habit of meeting together just before the plates were said to be found, and were familiarly known in the neighbourhood by the name of the 'Golden Bible Company.' They were regarded by the community generally as a lying, indolent set of fellows, in whom no confidence could be placed; and the younger Smith's character for truth was so notoriously bad, that he could not be, and was

"The wife of Martin Harris testifies that he is both a cruel man

"That Smith confessed his object in pretending to find the plates was to make money; saying, when it is completed, my family will be placed on a level, above the generality of mankind!"

July 21st, 1840.

From our late Washington Correspondent.

Mr. Editor,—According to my proposal in my last communication, I proceed with my evidences in the case of the Mormon War in Missouri, as recently published by the Senate of the United States.

Nehemiah Odell, sen., was in the battle between Capt. Bogart's company and the Mormons, October 25, 1838. He testifies that the Mormon commander, on that occasion expressed himself, about to this amount:-"In the name of Lazarus, God, and the Lamb, fire Danites!" Somewhat farcical as well as tragical. According to the testimony of Capt. Bogart, the Mormons attacked him, and were therefore the assailants.

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Wyatt Cravens, one of Capt. Bogart's men, who was made prisoner by the Mormons, testifies, that after they pretended to set him at liberty, he was waylaid on his return homeward by a Mormon, shot at, and wounded, but finally succeeded in making

John Corrill testifies, that it was inculcated among the Danite band, that it was the duty of the members to help a brother Danite out of difficulty, right or wrong. Smith said, that if the people came on to molest them, (the Mormons), they would establish their religion by the sword; and that he would become to this generation a second Mahomet. Smith and Rigdon said, they would suffer vexatious law-suits no longer, and that they would resist even an officer in the discharge of his duty. The teachings of the Danite band, led them to prohibit the talkings of any persons against the presidency, (Smith, Rigdon & Co.) insomuch that it was dangerous for any one to set up opposition to any thing that might be set on foot; and the witness (Corrill) had actually become afraid to speak his own mind. Those who have their possessions confiscated for the benefit of the rest. And Rigdon said, that those who were unwilling to go into the war, ought to be put upon their horses with guns and bayonets, and forced into the front of the war. No persons were suffered to leave the county at that juncture. Lyman Wight, one of the Mormon leaders, addressed a body of Mormon troops, and said, that the earth was the Lord's, &c., and that the saints of the Lord had the same privilege that the Lord had, to take food, &c. with-Shortly after, some mysterious cattle were seen in Some said they were buffaloes: others, that they out asking. were obtained thus and so; at all events, they were cattle to which the "saints" had the foregoing "right," and they were treated

James C. Owens testifies, that Smith said he cared nothing about the Missouri troops, nor the laws;

* * that he meant to go on

as he had begun, and take his own course, and kill and destroy; and he told the men to fight like angels; that heretofore he had told them to fight like devils, but now he told them to fight like angels-that angels could whip devils; that God would send two angels where they lacked one man. He said they might think he was swearing; but that God Almighty would not take notice of set of mobs. He stated at one time, that as they had commenced consecrating in Daviess county, he intended to have the surrounding counties consecrated to him; that the time had come when the riches of the Gentiles should be consecrated to the saints.

John Cleminson, Clerk of the Caldwell circuit court, testifies, that the Danites were taught to support the presidency in all their designs, right or wrong, and to obey them in all things; and whoever opposed them in what they said or desired to have performed, should be expelled from the county or put to death.— They were further taught, that if any one betrayed the secret designs of the Danite Society, he should be killed and laid aside, and nothing should be said about it. When process was filed against Smith and others, in witness's office, for trespass, Smith told him not to issue a writ; that he did not intend to submit to it; that he would not suffer it to be issued, &c.; insomuch that witness, knowing the regulation of the Danite band, felt himself intimidated and in danger, in case he should issue it. The object of the Mormon expedition to Daviess was, to drive out all the citizens of the county, and get possession of their property. It was frequently observed among the Mormon troops, that the time had come when the riches of the Gentiles should be consecrated to the saints. It was a generally prevailing understanding among them "that they would oppose either militia or mob, should they come out against them; for they considered them all mob at

Reed Peck testifies, that the Danites were taught to do whatever the presidency required of them; that they were not to judge for themselves whether it was right or wrong; that God had raised up a prophet who would judge for them; that it was proper they should stand by one another in all cases—for example, if they found one of the Danites in difficulty, they should rescue him if they had to do with his adversary as Moses did with the Egyptian, namely, to put him in the sand; that it made no difference whether the Danite was to blame or not; they would pack to Far West, and there be taken care of. Avard, their teacher, told them they were to consecrate their surplus property, and if they lied about it, Peter, he said, killed Annanias, and that would be an example for them. Smith said he did not approve of steeling in a general way: but that our Saviour and his disciples stole corn in passing through the cornfields, because they could not obtain any thing to eat in any other way; and that the Mormon forces had had to go out to Daviess so often, that the people there ought and Rigdon called "O don't mind." Those who were unwilling to join in their marauding expeditions, they denounced as traitor body of North American impostors and their converts zealously en- and the proposition was unanimously adopted, that such should be pitched upon their horses, and be made to go, and be placed in front of the army. Small companies were sent out on various plundering expeditions. Witness saw one of those companies on cality. They its return. It was called a fur company. Some had one thing, -" We wish it some another; one had a feather bed, another some spun yarn, and so on. This fur they were to take to the Bishop's store, where it Jesus Christ of Latter-day Saints, New York, North America, was to be deposited, and if they failed to do this, it would be considered stealing. As the militia under Gen. Doniphan approached Far West, Smith was apprized of their number by witness. They amounted to about 1300 men. Smith, to prevent panic among the Mormons, said there were about 250. Sometime previous to the difficulties in Daviess, Smith said publicly, that he did not intend to regard the laws of Missouri, nor care any thing about them, as they were made by lawyers and In reference to the Mormon dissenters, Dr. Avard, the Danite teacher, said, "I will tell you how I will do them when I meet one damning the presidency, I can damn them as well as he; and if he wants to drink, I can get a bowl of and get him half drunk; and taking him by the arm, lead him to the woods or brush, and be into his guts in a minute, and put him under the sod." Rigdon, in a sermon, said he would assist in erecting a gallows on the square, and hang all the dissenters .-Smith was present, and followed Rigdon. He spoke of the fate of Judas, and said that Peter had hung him; and that he himself approved of Mr. Rigdon's sermon, and considered it a good one. This, Mr. Editor, must suffice for the present week.

next I will show up these poor, persecuted "Saints," a little more. Your's, ABSTEMIUS.

From our late Washington Correspondent.

Mr. Editor,- I now proceed to bring the subject of the Mormon war to a close, by furnishing some remaining evidences, although I might write several additional communications without ex-

George M. Hinkle, one of the commanders of the Mormon forces, testifies, that there was much mysterious conversation in camp, about plundering and house-burning; insomuch that he spoke to Smith upon the subject, and told him that this course of plundering and house-burning by the Mormon troops would ruin the Mormons. Smith roughly told him to keep still, and that this was the only way to gain their liberty and their point. saw a great deal of plunder brought into the camp. Smith said he should fight militia or mob, if they came against him; and that if they pushed him too tight, he would march through Jefferson city, (the capital of the State). Witness heard Smith say, that he believed Mahomet was a good man; that the Koran was not a true thing, but that the world belied Mahoment, as they had belied him; and that Mahomet was a true prophet. ings of the church were, that the time had come when the Mormon gdom was to be set up by force, if necessary; and likewise, when the riches of the Gentiles were to be consecrated to the true Israel; and this plundering of property by the Mormons was a fulfilment of that prophecy. Smith, in a speech to the Mormon troops, said, that the forces which were gathering through the country were a — mob; and as to keeping the laws of Missouri any longer, he did not intend to try to do so.

mentioned the great difficulties that the course they were pursuing would be likely to get them into; to which some of them replied, that, as the citizens had all fled, there would be none to prove it but themselves, and they could swear as they pleased in the atter—could swear one another clear, should it be necessary.— At the time Smith and witness were under guard at Far West, Smith understanding that witness would turn State's evidence, tried to induce him to desist, and not give his testimo

Thomas M. Odle testifies, that he heard some Mormon troops say, that they intended to make it a war of extermination.

Burr Riggs testifies that Smith said, on several occasions, that the sword was now unsheathed, and it should not be again sheathed, until he could go through the United States, and live peaceably in any county he pleased. Rigdon said, that the last man had run away from Far West that was a-going to; that the

next man who started should be pursued and brought back, dead or alive; that one man had slipped his wind yesterday, and had been thrown aside into the brush for the buzzards to pick, and the first man who lisped it should die.

Jesse Kelly testifies that Alexander M'Kay, the captain of a Mormon company, stated that they intended, after they got possession of Daviess, to take Livingston, and after that to keep on till they took possession of the whole State. Addison Price testifies to the same effect.

John Whitnear testifies that Smith said, that if an officer attempted to serve a process on him, he should die; that any person who spoke or acted against the presidency or the church should leave the country or die. Rigdon expressed himself to the

William W. Phelps, one of the principal men among the Mormons, testifies that Rigdon, in a public meeting, said, that they meant to resist the law, and if a sheriff came after them with writs, they would kill him, and if any body opposed them, they would take off their heads. Smith approved of these remarks.— On another occasion, Rigdon administered several covenants to forty or fifty Mormons, the covenanters taking their obligations with uplifted hands. The first was, that if any man attempted to move out of the county, or pack his things for that purpose, any one of the covenanters seeing it should kill him, and haul him aside into the brush; and all the burial he should have, should be in a turkey-buzzard's guts, so that nothing should be left of him but his bones. The next covenant was, that if any person from the surrounding country came into their town, walking about-no odds who he might be—any one of those covenanters should kill him, and throw him aside into the brush. The third covenant "Conceal all these things."

The court gave the defendants an opportunity to be examined without oath, which they declined. Several witnesses were then produced by the defendants. Three of these witnesses were inmates of Lyman Wight's house (consectated) inmates of Lyman Wight's house, (one of the defendants).—
Another was Nancy Rigdon, daughter of Sidney Rigdon, (another of the defendants). Another was a servant in the family of Smith himself; and there were but two other witnesses, making seven in all, on the part of the defendants. But supposing every word of their testimony to be true, it amounted to nothing towards refuting the proof against them, as it did not touch the main charges and points at all.

There were a number of other witnesses in behalf of the State, whose names I have not introduced, all going to confirm the other

To sum up the whole matter, the Mormon ringleaders, and many of their followers, were proved by these witnesses (and that beyond dispute) to be a gang of murderers, assassins, robbers, rebels and outlaws, that ought to be swept from the earth with the besom of destruction. No community would harbour them in their bosom, under the circumstances that existed in Missouri.— In that State they have located their Zion, which they say, in their "Doctrine and Covenants," that they are to have "by purchase or by blood." All their proselytes, the world over, are to go up to that Zion. The Indians too, are to turn Mormons, and cut off the white Anti-Mormons, according to these Mormon writings. Put these things together, and think what they have already attempted in Missouri; and what may not be anticipated, when they become much stronger than they are now. Unless measures are taken to check the career of these American Mahometans, the Far West will, I doubt not, be ere long drenched in blood; and Smith will at least attempt to fulfil his prediction, that he will be to this generation a second Mahomet.

Your's,

ECCLESIASTICAL INTELLIGENCE.

From the Ecclesiastical Gazette.

PUBLIC RECANTATION OF THE ERRORS OF THE CHURCH OF ROME BY THREE ROMAN CATHOLIC PRIESTS.

On Thursday, April 8th, the Bishop of London received the recantation of the following Roman Catholic Clergymen, and publicly admitted them into communion with the Church of England, at the Chapel Royal, Whitehall:—namely, The Rev. P. C. Mello, of Lisbon.

The Rev. Dr. Vincent Gomez, of Lisbon.

The Rev. Giovanni Battista di Menna, from the kingdom

of Naples, who had previously abjured his errors at Malta.

These Clergymen having become convinced of their errors, felt themselves unable to remain in communion with the Church of Rome; but being at the same time desirous not to be separated from the communion of the Catholic Church of Christ, they applied to the Bishop of London to admit them formally into communion with the Church of The form used on the occasion was that of Archbishop

After morning prayer, the Bishop being at the communion

table, and the persons to be reconciled standing without the ails; the Bishop spoke to the congregation as followeth:

Dearly Beloved,—We are here met together for the recon

ciling of three penitents, lately of the Church of Rome, to the Established Church of England, as to a true and sound part of Christ's Holy Catholic Church. Now, that this weighty affair may have its due effect, let us, in the first place, humbly and devoutly pray to Almighty God for his blessing upon us, in that pious and charitable office we are Prevent us, O Lord, in all our doings, with thy most gra-

cious favour, and further us with thy continual help; that in this, and all other, our works begun, continued, and ended

that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ.

Psalm exix. 169-176. Let my complaint, &c.

The Lesson.

Luke xv. to ver. 8.

The hymn to be used when the Penitent comes from the Church Psalm exv. to ver. 10.

Not unto us, O Lord, &c. Then the Bishop, sitting in his chair, spoke to the penitents, who were kneeling, as follows:—

Dear Brethren,-I have good hope, that you have well weighed and considered with yourselves the great work you are come about before this time; but inasmuch, as with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation, that you may give the more honour to God, and that this present congregation of Christ here assembled may also understand your mind and will in these things, and that this your declaration may the more confirm you in your good resolutions, you shall answer plainly to these questions, which we, in the name of God, and of his Church, shall propose to you touching the same.

Are you thoroughly persuaded that those books of the Old and New Testament, which are received as canonical Scattering by this Church agents in efficiently all dectains.

Scriptures by this Church, contain sufficiently all doctrine requisite and necessary to eternal salvation, through faith in Jesus Christ? Then each of them made answer-I am so persuaded.

Do you believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ his only begotten Son our Lord, and that he was conceived by the Holy Ghost, born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the de

Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

Jesus Christ. Do you embrace the truth of the Gospel in the love of it. and stedfastly resolve to live godly, righteously, and soberly, in this present world, all the days of your life?

Answer-I do embrace it, and do so resolve, God being Do you earnestly desire to be received into the commi nion of this Church, as into a true and sound part of Christ's Holy Catholic Church?

knowledge? Answer-I do from my heart renounce them all.

Pius the Fourth, after having read them and duly considered Answer-I do, upon mature deliberation, reject them all, as grounded upon no warrant of Scripture, but rather repugnant to the word of God.

Will you conform yourself to the Liturgy of the Church

of England? Answer-I will. Then the Bishop, standing up, said, - work which he hath begun in you, through Jesus Christ.

The Absolution.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him, have ercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you everlasting life, through Jesus Christ our Lord. Amen. Then the Bishop, taking each of the penitents by the right hand, said to him,—
I Charles James, Bishop of London, do, upon this thy

solemn profession and earnest request, receive thee into the holy communion of the Church of England, in the name of the Father, and of the Son, and of the Holy Ghost.

Then the Bishop said the Lord's Prayer, with that which follows, all kneeling.

O God of truth and love, we bless and magnify thy holy name, for thy great mercy and goodness in bringing these thy servants into the communion of this Church. Give them, we be eech thee, stability and perseverance in that faith, of which they have, in the presence of God and of this congregation, witnessed a good confession; and suffer them not to be moved from it by any temptations of Satan, enicements of the world, the scoffs of irreligious men, or the revilings of those who are still in error; but guard them by thy grace against all these snares, and make mental in turning others from the errors of their ways, to the saving of their souls from death, and the covering a multitude of sins. And in thy good time, O Lord, bring, we pray thee, into the way of truth all such as have erred and are deceived: and so fetch them home, blessed Lord, to thy flock, that there may be one fold under one Shepherd, th Lord Jesus Christ, to whom, with the Father and the Holy

Spirit, be all honour and glory, world without end. Amen.

Then the Bishop dismissed the people, and administered the sacrament of the Lord's Supper to the penitents, and to the Clergy and others who remained to receive the Comnunion with them.

Civil Intelligence.

The Royal Mail Steam Ship Acadia arrived at Boston on the morning of the 2d instant, after a passage of 131 days from Liverpool. Our intelligence by her is to the pursue that route was impossible; I therefore directed my cours evening of the 18th May, from London, and to the morning of the 19th, from Liverpool. Below are extracts from our files.

THE POSITION OF THE MINISTRY. From the Times, May 18.

The tactics of the Ministerial party are now becoming apparent, and the feelings of disgust and contempt which their recent proceedings have inspired throughout the country, will be not a little increased by their manner of prosecuting them in detail. That a debate so barren of interest, so full of puerile contradictions and sophistries, so evasive of the real point at issue, as this on the sugar duties, should have continued for seven nights, was a subject for wonder and astonishment—a fact which did not seem accounted for by any thing which met the eye. Rumours were current early in last week of a determination on the part of Ministers to prolong the debate till Friday at the latest, for which various un-satisfactory reasons were assigned; and when Friday came, it turned out that Her Majesty had a ball for that evening, which made a division impossible, and then a further adjournment took place till Monday. On Monday, Her Majesty had a concert; and Lord John Russell was seized with a new and disinterested anxiety that all the members who represent great constituencies should have an opportunity reserved to them of expressing their sentiments, which for eight long nights, it seems, they have sought in vain. So long as there remains any single member desi spouting out wearisome commonplaces on a subject which he does not understand, the noble secretary "will certainly take no steps to hasten a division." Many and great have been the questions agitated within these walls of Parliament since Lord John Russell has been a Minister of State, - Parliamentary reform, corporation reform, church reform, slave emancipation, tithe commutation, church appropriation and spoliation, -corn laws, ballot, Irish coercion, Irish registration, questions about Canada, about Jamaica, about China, many a disappointed member there has been on all about China,—many a disappointed member there has been on all those occasions, who came down to the House with a speech in his pocket which he never found the opportunity of delivering. But we never heard, on any of these questions, that Lord John Russell displayed any peculiar tenderness of consideration for would-be orators, albeit "representing great constituencies;" the Whig Government knew well how to secure a division, when they wish-

fate of the country was known to depend. What, then, are we to judge on the present occasion? Plainly, that Ministers and their partisans are speaking against time; every man of straw whose voice they can command is set up to prolong in Thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life through Jesus Christ our places at their disposal are put in requisition to facilitate the tedious manœuvre. To drag on their official existence till the day pressure which is forcing them from office. As in 1831 Almighty God, who showest to them that be in error the appointed for the consideration of the corn law question (the first business day after Whitsuntide), to employ the intermediate time lass they recovered the ground from which they were business day after Whitsuntide), to employ the intermediate time in getting up as much agitation as possible, and after their defeat light of thy truth, to the intent that they may return into the way of righteousness; grant unto all them that are, or shall be admitted into the fellowship of Christ's religion, card) to dissolve parliament, is evidently their game. This can Sovereign; as again in 1837 they rised a cry of treason only be dosone by staving off till Whitsuntide the conclusion of the present debate—an attempt which, if suggested a fortnight since, would have been scouted out of society as preposterous and impossible; but who shall say that it is impossible now? They shall leave the chair, and there is yet no appearance of that dis on coming to an end. When it does come to an end, Lord John Russell threatens to avail himself of the technical formalities of parliamentary proceedings, for the purpose of moving again the principle of the Ministerial Budget, in a different form, by way of dment to Lord Sandon's resolution, and so opening the ground for a renewed debate of a week or ten days more upon precisely the same subject. He is well aware that every argument which the subject will bear has already been iterated and reiterated usque ad nauseam, that his threatened motion can never be so much as put from the chair, that every vote which is given against him now will be given in favour of Lord Sandon's resolution

That this is the scheme of Ministers no rational man can seats-they issue invitations for Cabinet dinners to take place on Friday next, and their organs loudly trumpet forth their deter-mination to dissolve. Under such circumstances, the course which the Conservatives must pursue is obvious. They have no reason to fear the event of a dissolution, come when it may, or whatever may be the claptrap on which Ministers may rely for The ludicrous failure of the agitation hitherto attempted, and the unmitigated contempt displayed for the anti-corn-law humbug and its authors by the working classes throughout Britain, at Edinburgh, in London, at Nottingham, and at Sunderland, may well inspire them with unwavering confidence if they will only be true to the people and to themselves. But it is of importance that the country should understand the nature of the Whig game beyond the possibility of a mistake. Sir Robert Peel will speak this evening; after which, whatever may be the multitude of Ministerial speeches, either upon the present question, And do you believe in the Holy Ghost, the Holy Catholic or upon the amendment of which Lord John Russell has given notice, we trust no single Conservative will offer to address the House. Let it be made apparent to every man, that the Whigs, way prescribed in these Scriptures, for the directing of the faith and practice of a true disciple of Christ Jesus?

Answer—I am heartily sorry, and I hope for

then; but he perseveres, hoping, like a second Fabius, cunctando

It is asserted positively to-day, and what is much more extraor-dinary it is almost universally believed, that at the Cabinet Council held on Saturday, Ministers came to a definitive resolution to resign, in the event of an unfavourable division on the sugar The discussion is said to have been long and animated, and the advocates for a dissolution were earnest and warm in their and the advocates for a dissolution in the more discreet portion of their colleagues who recommended an adherence to the old contitutional practice of tendering their resignation to their Sovereign Answer—This I earnestly desire.

Do you renounce all the errors and superstitions of the present Church of Rome, so far as they are come to your that Earl Spencer attended the Cabinet Council at the personal facility of the control of the present Church of Rome, so far as they are come to your that Earl Spencer attended the Cabinet Council at the personal control of the libertions leave and received the cabinet Council at the personal control of the libertions leave and received the cabinet Council at the personal control of the libertion leave and received the cabinet council at the personal control of the libertion leave and received the cabinet council at the personal control of the libertion leaves and superstitions of the present Church of Rome, so far as they are come to your when themselves unable any longer to carry on the government. request of an illustrious lady, and materially influenced the decision hich is understood to have been then adopted. The only doubt Do you in particular renounce the last twelve Articles added in the Confession commonly called the Creed of Pope Council, is drawn from an inference not very favourable to Whigh Radical sincerity. Ill-natured observers remark that the report f the contemplated resignation is not discountenanced by the Ministerial adherents, and that therefore, the probability is that it is unfounded, and put in circulation by themselves for some sinister purpose. We give it precisely as we have heard it.

Almighty God, who hath given you a sense of your errors foreign as well, continuing much the same as on Saturday. Consols which must now be added another month before the question and a will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his quer Bills at 1s. to 3s. prem. India Stock at 251 to 2. A good deal of speculation and conjecture were indulged in with regard to the probable composition of the future Ministry, it being assumed as certain, and this very naturally, that the Melbourne party will be unable to resist the consequences of the approaching vote. Sir Robert Peel is of course looked to as the statesman most likely to be charged with its formation; but the Duke of Richmond, notwithstanding his well-known bias in favour of the existing Corn Laws, has been named as a nobleman to whom the Queen may possibly have recourse in the present emergency. A coalition between Sir Robert Peel and some of the men now in power has also been talked of, as among the projects under consideration. We refrain, however, from pointing out the individuals with whom it was said Sir Robert would, perhaps, be called upon to act.

Lord Howick last week intimated to some of his supporters in North Northumberland that Sir Robert Peel may be regarded as the Prime Minister, and that ere long he may have occasion to ask their assistance in an appeal to the constituency. The noble lord has hitherto enjoyed his seat by sufferance; he will be lucky if he s still regarded as a fit object of toleration by his generous oppo-

Sir R. Inglis postponed his motion with respect to church extension till after Whitsuntide.

LOSS OF THE WILLIAM BROWN.

The following account of the loss of the ship William Brown, is given by the crew saved in the boat and taken on board the ship Crescent, and it supplies a few painfully interesting particulars in addition to what appeared in the Standard, of Friday. It is dated April 28, 1841:-

"The passage was very rough, accompanied by squalls and loss sails. On the 19th April, in lat. 43° 30' N. and 49° 39' W. long., making all sail in open sea, and running ten knots an hour, the larboard side of the vessel struck upon an iceberg, which stove At 10 minutes past 9 at night, we struck upon another I then proposed to the Captain to take in sail as quickly as possible, which we did; and sounding the pump, found two feet water in the hold. On going below, I found that the vessel was rapidly All hands set to work to disengage the boats, and making water. at eleven o'clock they were alongside. I descended into the long-boat, with eight of the crew and thirty-three of the passengers: the captain, licutenant, a lady, and five sailors, embarked in the jollyboat, and we fastened the boats together. At midnight the vessel sunk, carrying with her thirty-three persons. We remained alongside each other until five o'clock in the morning. Captair Harris then informed us of his intention of leaving us, and making the best of his way to Newfoundland, and advised me to do the same. My boat being full and heavy, I could not manage it; to south. In the afternoon we fell in with a large quantity of ice Throughout the night, the wind blew with violence from the north in squalls, with rain and hail, and a very heavy sea. Finding that the boat was literally surrounded by small and large masses of ice, that the water was gaining upon her, I thought it improba ble that she could hold out, unless relieved of some of her weight. I then consulted the sailors, and we were all of opinion that i was necessary to throw overboard those who were nearly dead, until we had room enough to work the boat, and take to our oars. The weather becoming worse, it was almost impossible to keep the boat afloat and disengage it from the ice. At day-break, we were still surrounded by icebergs. On counting the passengers, sixteen were missing, and the rest were in a desperate state, and almost stiff from cold. At six o'clock in the morning, we perceived to the westward a sail, steering an easterly course. We exerted every effort to approach it. The captain being aloft, in order to steer his ship through the ice, saw our boat, and notwithstanding the danger to his own ship made sail for us. On Thursday morning, at seven o'clock, we were alongside of her, and before she had received us all on board, were struck by the ice, which stove in the boat. We, however, succeeded in saving her. Banks and islands of ice were in sight as far as the eye could reach. then ascertained that it was the Crescent, of Portsmouth, (New Hampshire) Captain S. J. Ball, bound from New-York to Havre. We met the kindest reception on board, and assistance in the way of food and clothing were lavished upon us.

Signed by the crew saved in the boat, and two passengers Francis Rhodes, mate; Lemarchal, steward; H. Murray, cook; Friday the 4th instant, at the hour of ten A. M. James Patrick and James Black, passengers; Joseph Stretton Alexandria Williams, Charles Smith, James Northon, Isaac Freeman, and William Miller, seamen.

The above is a correct statement of the loss of the William Brown, which I have been able to learn from the mate and pas-S. J. BALL, Captain of the Crescent.

THE MINISTRY .- THE CORN LAWS.

From the St. James's Chronicle.

One of the Romanist admirers of the administration has excellently described its policy, in a somewhat Irish phrase,

It is "clumsy cunning." The ministers have no resource -It is "clumsy cunning." The ministers have no resource save in trick—but, as the French sty, all their schemes are five evenings at the most has always appeared to them sufficient sewed with white thread."

Last night presented a memorable example of this use of fraud, at once the vilest and most transparent. Three times signally defeated in the House of Commons, upon ministerial measures, within ten days—once within the same short period conspicuously disgraced on the hutings at Nottingham—they were last night thrown back upon their old villanous stratagem, to distract the country by an agitation, in the ntate the confusion of which they might hope to evade the stern tottering, and even for a moment displaced, by a lying clamour against their too indulgest and too confiding extremity, they throw themselves into the arms of the anti-

Last night, within less than twenty-four hours from the have kept the House from Friday, the 7th, to Tuesday, the 18th latest of the defeats of the Cabinet, the ministerial leader in instant, engaged in discussing the question whether the Speaker the House of Commons gave notice that he would raise that question, to raise which the head of the Cabinet has declared, in words still unretracted, to be nothing less than "down-right madness." Thus are we governed. Every interest in the country, the peace of the country itself, even the security of the Throne, are treated as subordinate to the preservation

of the offices of the Queen's ministers.

Lord John Russell's announcement of a committee on the corn-laws was received amid such a tempest of conflicting exclamations as was never before vitnessed in a house of parliament—the unpremeditated expression of amazement, and generally of disgust. All were stonished; the enemies of their country, the worshippers of gain, and they who look for anarchy from the continuance of the present men in office, rejoiced with their surprise—but even they loathed the barefaced dishonesty by which they hoped to profit; on They act as if secure of at least a week's tenure of their the other side, all, except a few, who believed that the notice indicated an intended retirement from office (weak dupes), and that Lord John was merely proposing a measure to be prosecuted by himself as an opposition member, were filled with irrepressible indignation.

The wonder was universal, with whatever difference of feelings it was accompanied, and therefore the disgust must have been universal-for all must have seen that it was not any sense of the necessity for a change in the corn-lawsbut the defeat of Lord Morpeth's bill, and of the compensa-tion clause in the bill of the Attorney General, with the lesson imparted by the Nottingham election, which so suddenly inspired Lord John with his anti-agricultural project. The feelings thus expressed in the House of Commons will pervade the country. Every day renders it more difficult to cheat the people, and hence the rapid decline of Whig-Radical influence. The "clumsy cunning" of the ministers will fail; it will be seen that the interests of of the ministers will fail: it will be seen that the interests of the agriculturists, and of the labourers of all classes too, are sought to be sacrificed, not for the promotion of any British object, but because ministers have not been able to do the work of Mr. O'Connell, and have found it impossible to reconcile Englishmen to the cruelties of the New Poor-law. It is to serve Mr. O'Connell by protecting his tools; it is to perpetuate the savage Malthusian code that the anti-corn-law clamour is adopted by that ministry of which Lord Melbourne, who calls such clamour downright madness, is the head; and the people will see that such is the truth.

The few who in their simple honesty believed that Lord John Russell's announcement indicated an intention of retirement from office, with the other few who supposed that approbati the attack upon the corn-laws was to be an open question, although the ministerial leader had proposed it, were soon Addison, disabused of their error by the budget speech of the Chancellor of the Exchequer, by which it was made apparent that the assault upon the agricultural interest and upon the labouring classes throughout the country, makes part of the project of the year, which has plainly been disjointed to admit, at a few hours' notice, this topic of angry

That ministers have, indeed, for some time turned their attention to the corn-laws as a last resource in the distress which they have seen awaiting them, we can easily believe, from the encouragement which they have given to anti-cornlaw lecturers and anti-corn-law candidates, and the use which From the Morning Post, May 18.

Business was again languid at the Stock Exchange, the quotations generally for the English market, and, we might add, for the their writers have made of the protective duties as a set-off

can be opened, is proved by the terms of that informal intimation itself to which Lord John Russell appeals as proving the contrary—an intimation, forsooth, given before the Easter recess—that is, a month ago—that ministers had made up their minds "as to the regulation of trade." Now if ministers had early made up their minds upon this matter, would they have allowed more than half the session to pass before giving a distinct notice upon the point? Would they have fixed their budget for the 29th of April without making some provision for that change by which its demands were to be met? Would they first take credit in their financial arrangement for about one million and a half—rather two millions—to be obtained as the result of an alteration of the law, the inquiry, whether such alteration could be made, not being to commence sooner than five weeks after the budget should be propounded, and, indeed, until so late a period of the session, that, if any thing more than a farce, it cannot by possibility terminate this year? Finally, can any one who recollects the momentous interest attached to the corn-laws, and the heat and the length of time during which the policy of these laws has been debated, believe that it was intended to refer to them by a cursory hint that "ministers had made up their minds as to the regulations of trade?"-No; the notice of last night was exclusively the effect of the disgrace of the night before, and of the disgraces of the preceding ten days, as the house itself testified by its expression of amazement. The expectation of a revenue from a change in the corn-laws was improvisated in the budget speech; for, as we have demonstrated, the time renders it impossible that any such revenue can be realised in the present year; and for the present year only is a budget speech calculated. Something else has been displaced, or, more probably, the absurd and wholly unexplained anticipations of revenue from other sources, of which hereafter, have been something moderated.

In the preceding remarks we have unavoidably forestalled a great part of what we had to say of the financial statement of the Chancellor of the Exchequer. The reader will learn from that statement that the purpose of the Chancellor of the Exchequer is to supply the deficiency of revenue by the utter ruin of the British West Indies, by the further depression and irritation of the already depressed and irritated colonies in North America, and by the destruction of British agriculture. It is proposed that Great Britain, having given twenty millions to emancipate the negroes of our own colonies, and thereby crippled the industry of those colonies, is now to finish the work by giving such terms to the slave colonies of other nations as shall enable them to underselt the British planter, and more the proposed the slave to the slave. British planter, and greatly promote the slave-trade. proposed that, having expended some millions more in endeavouring to bring the Canadas to order and contentment, we are now to fling a fresh firebrand into the North American provinces, by depriving them, to a great extent, if not altogether, of their sole export trade. It is proposed that the English farmer shall be once more thrown into that state of anxiety and incertitude which has already ruined tens of thousands of families-even if the destruction is not to be made final and universal; but this, as we have alread shown, is merely an after project hastily and bunglingly

dove-tailed into the previously arranged plan.

The debate upon the budget was one of great interest, the speech of Sir Robert Peel, as always happens, standing in ability high above the others; but we must postpone our remarks upon it. Meanwhile, every thing tends to confirm our impression that ministers contemplate an early It is with a view to that desperate resource that the Anti-corn-law agitation is tried once more.

CANADA.

THE LATE RIOT AT TORONTO. From the Com. Herald. CIRCULAR.

The undersigned Commissioners, appointed by His Excellent the Governor-General, to conduct the investigation referred to in the following letter of instructions, publish the same for public information, and will be prepared to receive evidence touching the matters therein enumerated, at the Ontario Hotel, on and after R. B. SULLIVAN.

WILLIAM F. COFFIN. N. FULLAM.

Toronto, 2nd June, 1841. (Copy.)

The Governor-General directs that Messrs. Coffin and Fullam should proceed to Toronto, for the purpose of investigating and reporting to him upon the circumstances attending the late disgraceful disturbance in that City, by which it appears that loss of ife to one man, and serious injury to others, have occurred. Excellency adjoins to these gentlemen, the Honourable R. B. Sullivan, in order that the inquiry may be conducted, if it is deemed expedient, upon oath, as well as to compel the attendance of individuals, where it may be necessary for the purposes of justice. tice, under a Magisterial Warrant, as it appears that it is not competent to any other person than one of the Corporation to act as a Magistrate in Toronto, except an Executive Councillor. circumstances into which inquiry should principally be

directed, are-The origin of the riot; whether it was a mere casual act of violence, arising from the accidental rencounter of men excited by the previous Election, or whether it appears that any assault

What precautions were taken by the Magistrates of the City to prevent or repress any disturbance which might arise, and what was the force employed by them for that purpose, if any.

What was the conduct of the Magistrates themselves, and of

the civil force under their orders, when the first disturbance broke

What is the state of the civil power and Police at Toronto generally; whether it is efficient, and enjoys the confidence of the inhabitants or not. In conducting these inquiries, His Excellency is desirous that

nothing whatever shall be done by the Commissioners, to interfere with the proceedings which may have been instituted before the ordinary tribunals, in vindication of the law in this matter. By Command.

(Signed) T. W. C. MURDOCH, Government House,

Montreal, 25th May, 1841.

THE COMMISSION .- In continuation of the brief remarks in our last, we had penned an article in which the legality and pro-priety of the Commission recently issued by Lord Sydenham was fully discussed; the publication of the accompanying notice has, however, induced us to cancel the manuscript. We feel strongly upon the subject of this inquiry, but we should ill perform our duty to the public, were we to insist in agitating the question, after the Commission has been commanded to postpone proceedings until the case of Kelly and others shall have been disposed of by

the authorized tribunals.

"The Commissioners appointed to inquire into the circumstances attending the disturbances succeeding the late Toronto Election, have it in command from His Excellency the Governor General, to postpone proceedings, until the trials of certain individuals, charged with offences arising out of the said disturbances, shall be over, or otherwise disposed of, for the present session of the Court of Oyer and Terminer. " Ontario Hotel.

" 5 P. M. 4th June, 1841."

THE HASTINGS PROTEST.

At a meeting of the conservatives of the town of Belleville and its vicinity, held at Daniel Young's tavern, on Monday, the 24th May, instant, pursuant to adjournment, in the absence of the former Secretary, Mr. John Breakenridge was appointed in his stead. The Committee appointed at the last meeting having reported their opinion that a petition should be drawn up, the following Resolutions were put consecutively, and carried nem. diss. 1st. Moved by C. O. Benson, Esq. seconded by C. Levesconte,

Resolved-That a protest having been entered against the return of the Hon. Robert Baldwin, for the County of Hastings, and a Committee having been appointed to carry out that protest, and it being their opinion that a petition, as required by the laws and it being their opinion that a pentum, as required by the laws and constitution of this country, should be drawn up, expressing the causes of dissatisfaction with the return made by the Returning Officer—a petition be framed accordingly, by the gentlemen composing the said Committee, and presented to this meeting, for its

2nd. Moved by C. Levesconte, Esquire, seconded by John

Resolved-That the said petition shall contain a specific statement of the fact of Mr. Baldwin's previous return for the fourth Riding of York, and consequent notorious disqualification to stand as a candidate for the suffrages of the Electors of this County, and shall pray for redress accordingly.

3rd. Moved by Henry Crosby, seconded by James Nosworthy,

Resolved-That the said petition shall further contain a state ment of the alarming intimidation illegally used by the said Robert Baldwin, and the manifest injustice which was thereby done to his opponent, Edmund Murney, Esquire, and shall pray

4th. Moved by John Morden, seconded by Wm. Courtney, Resolved-That the said petition shall further set forth, that

sufficient votes offered for the said Edmund Murney, and is only colourable, and that in fact and in truth, Edmund Murney had a majority of the legal votes polled, and shall pray for redress

5th. Moved by William Hamilton, seconded by John Morden, Resolved—That in the opinion of this meeting, the Returning Officer, throughout the late Election, evinced a decided bias in favour of the return of the said Kohert Baldwin, and that for the following reasons, which are within the knowledge of this meeting, that bias is believed to be a corrupt and wilful one: —Because, that previous to his appointment as Returning Officer, he was a partizan of that party of which the said Robert Baldwin is a known leader—and subsequent to his appointment, but previous to the election, and after Mr. Baldwin had declared his intention of standing for Hastings, he was active on the canvass of the said Robert Baldwin, and was associated with his chief supporters.

And because, during the said election, he rested solely on the opinion of the said Robert Baldwin, who, in point of fact, was Returning Officer and Candidate. And because, since the said election, his undoubted preference for Mr. Baldwin is a matter which he does not think worth the trouble of disguising; and for all these reasons, the members of this meeting agree in thinking it necessary to embody a charge of this nature in the petition about to be presented to the House, as deserving of its reprimand and censure, and constituting another cause of dissatisfaction with the Return made by the said Returning Officer.

A petition, founded upon the foregoing Resolutions, was then eported from the Committee, and read, when it was—6th. Moved by Charles Herchmer, Esquire, seconded by Rosch

Resolved-That the petition now reported and read, be adopted,

and properly engrossed.

The meeting then adjourned sine die. (Signed) THOMAS PARKER. JOHN BREAKENRIDGE,

The annual meeting of stockholders of the Bank of Upper Canada, for the purpose of electing Directors for the ensuing year, was held on Monday last, when the following gentlemen

were declared duly elected, viz :-John S. Baldwin, Esq. Francis M. Cayley, Esq. Chr. Widmer, Esq., M.D. William Proudfoot, Esq. Charles Berczy, Esq. William Gamble, Esq. Hon. Augustus Baldwin, Jesse Ketchum, Esq. Samuel P. Jarvis, Esq. Thomas Helliwell, Esq. William Cayley, Esq. Hon. J. H. Dunn.

Alexander Wood, Esq. Hon. J. H. Du Major Magrath, 1st Inc. Drag. And at a meeting of the aforesaid directors, held at the Bank, on the following day, Wm. Proudfoot, Esq., was unanimously elected President of that institution for the ensuing year .- Com. Herald

HOME DISTRICT CLERICAL ASSOCIATION The Clergy of the Home District are respectfully reminded that the next Meeting of the Association takes place (D. V.) on Wednesday, the 7th of July, at the house of the Rev. R. J. C.

Wednesday, the 7th of July, Taylor, Newmarket, at 10, A.M.
ADAM TOWNLEY, Secretary. Canada Church of England Diocesan Press.

THE Subscribers to this Association are requested to pay into the hands of the undersigned, or of H. Rowsell Esq., Publisher of the Church, at Toronto, an Instalment of Five per Cent. (or five shillings per share,) upon the amount of their respective shares, on or before the tenth day of July next.

A DIVIDEN at the rate of Eight per cent. per annum upon the Stock paid in, will be payable to the respective subscribers to the Press. on and after the 15th day of July next, on application at the office of Mr. Rowsell, at Toronto.

at Toronto.

By order of the Committee of Management,
(Signed)

H. J. GRASETT,
Sometage and Treasure

Secretary and Treasurer. Toronto, June 8, 1841.

DISTRICT GRAMMAR SCHOOLS. THE Council of King's College will receive and register the applications and testimonials of gentlemen desirous of obtaining, and qualified for the office of Head Master in any of the Provincial Grammar Schools; with the object of making a selection from such Candidates, in cases of reference from the District Boards of Trustees as vacancies occur. H. BOYS.

NOTICE is hereby given that the office of Head Master of the Johnstown District Grammar School will be vacant on July 1st, 1841.

Applications and testimonials may be addressed (post paid) to Dr. Boya, Registrar of King's College, Toronto, on or before June 3(th. King's College Office, June 7th, 1841.

Seminary for Young Ladies. MISS GILL, (JUST ARRIVED PROM LONDON,)

MOST respectfully begs leave to announce to the Gentry and Inha-bitants of Kingston and its vicinity, that, assisted by her Mother she has opened a DAILY SEMINARY for the instruction of Young Ladies in the various branches of English Education, together with Music Ladies in the various branches of English Education, together with Music and the French Language. TERMS-PER QUARTER

Reading, Writing, Grammar and Geography, Miss Gill has for the present taken apartments in the large brick house in Brock Street, occupied by Messrs. Rowsell, Booksellers.

REFERENCE.—Rev. Mr. Herchmer.

Kingston, 26th May, 1841.

WANTED

A T the House of Industry a Matron to take charge of the Establishment, subject to the approval of the General Committee. Apply to JAS. CURRAN, Superintendent. Toronto, 7th June, 1841.

SPRING AND SUMMER DRY GOODS. THE Subscribers beg to intimate to their Correspondents, and to the Trade generally, that they are now in receipt of part of their importations of FANCY AND STAPLE DRY GOODS:

and by 1st proximo, they will have a very large and varied stock opened These Goods have been selected with great care, and on the most adaptageous terms, in the British Markets; and the Subscribers are preared to self them at very low prices, for Cash, or for payments at short and definite periods.

ISAAC BUCHANAN & Co.
Front Street, Toronto, 26th May, 1841. BRITANNIA LIFE ASSURANCE COMPANY.

No. 1, PRINCESS STREET, BANK, LONDON. PROSPECTUSES, Tables of Rates, and every information, may be FRANCIS LEWIS, General Agent, 48-tf 144, King Street, Toronto.

NEW STATIONERY WAREHOUSE,

No. 137, King Street, THIRD SHOP EAST OF YONGE STREET. THE Subscriber respectfully acquaints his friends and the public, that he is now receiving from the Home Markets an extensive and well-selected stock of

and that early in June he will open the above premises. His stock has been purchased on the most advantageous terms, and he will thus be enabled to sell at very reasonable prices.

The Subscriber will also offer for sale a selection from Chambers' Cheap Re-prints of Standard Works.

HUGH SCOBIE. British Colonist Office, Coronto, May 26th, 1841. H. & W. ROWSELL,

STATIONERS, BOOKSELLERS, AND PRINTERS, STATIONERS, BOOKSELLERS, AND PRINTERS, KING STREET, TORONTO, AND BROCK STREET, KINGSTON, BEG to announce that at each of the above places they have on hand a large and varied assortment of Account Books, Writing Paper, and every description of plain and fancy Stationery, and also a great variety of Printed Books. By vessels now arriving, and constantly during the season, they will be in receipt of fresh supplies from England, and their near connection with the old established firm of SAMVEL ROWSELL & SON, STATIONERS AND ACCOUNT BOOK MANUFACTURERS, 31 CHEAPSIDE, LONDON, gives them advantages in the purchase of their stock which few possess, and ensures them a constant supply of the very best articles, at the most moderate prices. It also enables them premptly to execute any orders with which they may be favoured, for any articles connected with their business, to be procured from London. Such orders should be given within a week or two from this date, to ensure their arrival here during the present season.

aring the present season.

Bookbinding in all its branches, Book and Job Printing, Copperplate engraving and printing, neatly executed,
Account books ruled and bound to any pattern. Mortgages, Deeds
and Memorials, &c. for sale. Military i.edgers and Defaulter books

At Saltfleet on the 4th inst., of scarlet fever, in the 19th year of her age, Eliza, youngest daughter of the Honourable John Willson; her short but severe illness was borne with christian resignation, and she met the approach of the king of terrors without a fear trusting in the fear, trusting in the mercy and merits of a crucified Savid in the humble expectation of a glorious immortality—Her kind and affectionate disposition had endeared her to a large circle of relatives and friends, who will long deplore the loss they have sustained; but, with the eye of faith, the christian mourner will be enabled to follow her from the church militant to the glory of the church triumphant. The anguish which oppresses the hearts of her bereaved parents in this sad dispensation, must be greatly alleviated by the conviction they can happily entertain, that she died witnessing a good confession, believing in the Lord Jesus with all her heart, and "blessed are the dead which die in the Lord."

LETTERS received during the week ending Friday, June 11th: Rev. A. N. Bethune, (3) rems.; John Kent, Esq.; Major McNeill, (paid in full); Rev. John John ton; Dr. Boys; Rev. G. R. F. Grout; P. Durnford, Esq.

The following have been received by the Editor: Rev. R. D. Cartwright; Rev. J. G. Geddes [all right]; Rev. W. Anderson, rem.; H. Rowsell Esq., with parcel; J. G. D. McKenzie Esq., do.; Lieut. Aylmer; Lord Bishop of Montreal. AN ENQUIRING CHURCHMAN is received.

JEREMY TAYLOR.*

A poet should be the critic of Jeremy Taylor, for he interpreter and eulogist. Bald criticism becomes still more barren, (by contrast,) when exercised on the flowery genius of the prince of pulpit orators. Taylor thought in pictures, and his ideas were shrouded in lovely images of beauty. His fancy coloured his understanding, which rather painted elaborate metaphors, 'long drawn out,' than analyzed the complexity of a problem, or conducted the discussion of a topic, by logical processes. The material world furnished his stock of similes. He drew foundation to the dome of the Infernal Hall. on it for illustrations, rather than seek them in the workings of his own mind. His descriptions are almost palpable. They have an air of reality. His landscape He is all grace, beauty, melody. He does not appear less speculative. He reposes on the lap of beauty. heightened by a beautiful person; a face 'like an angel,' for the beautiful. This was with him almost synonymous ing cadences and sweet intonations. with the good, 'the first good and the first fair.' Is it ritual conception is nobler and truer.

as the very first of orators. Of pulpit orators, he is, reflected and gave back the light from above. indeed, the Chrysostom: but Burke holds the first, the highest place of all orators. With the poet's imagination, he had, also, the logician's art, and the deep reflection of the philosopher. Burke had less multifarious acquisition, and his intellect worked all the better. Taylor had a vast quantity of useless learning, which had the ill effect of inducing a certain laxity of belief. I mean laxity in a good sense. He was too credulous. His faith, as well as his memory, was equally tenacious of all statements, whether well or ill founded. Bishop Heber notices this individual characteristic of Taylor in his life.

Undoubtedly, Taylor is a first rate genius, of the descriptive kind. His strength lay in that. And his rank, too, was universal. He painted every scene and every varying phase of any one. He is Claude, Rubens, Rembrandt, and Raphael conjoined. He unites softness, richness, depth of shadow, and pure beauty.

Taylor has been called the "Shakspeare of Divinity;" a parallel that requires some limitation. If, by this, it be meant, that, compared with other preachers, he had a richer fancy, greater copiousness of poetic sentiment, and an unequalled profusion of beautiful metaphor, the praise is just; but, if it be intended to express, that, like Shakspeare, he was gifted with an union of wonderful and various powers, almost superhuman, the criticism is from intercourse with him every approach to severity or extravagant, if not absurd. For, t in his printed works, we can find not a gleam of wit or humour; scarcely any talent for portrait painting, no profound depth of reflection, no nice observation of real life. We say this with no intention of undervaluing Taylor; but only to shew the folly of any close comparison between him and Shakspeare. We should rather say Taylor was the the desire to do good always predominated. It was Spenser of Divinity. In a former paper we have called Temple a sort of prose Spenser. This phrase would apply with much greater force to Taylor, who was really all the charities of domestic life, with the purity and a poet in prose. With Spenser, Taylor is eminently a tenderness of a human angel, and discharging the duties descriptive writer. His imagination is pictorial; though, without the allegory of Spenser. He has the same bland amenity of sentiment, the same untiring particularity of extensive correspondence, and a frequent attendance at description, the same angelic purity of thought, the same religious and charitable meetings, left him little time for harmonious structure of composition.

reason, and to Clarke, in reasoning: without a tythe of sure, and a visit to the rocks of Cheddar, or the ruins South's wit or epigrammatic smartness; less ingenious of Glastonbury, under his auspices, never failed to leave than Donne: he has a fancy and a style far more beau- behind it the most delightful impressions. tiful than any prose writer before his time, and perhaps since. It has been called "unmeasured poetry." The promoting the building of new churches in populous or Edinburgh Review and Coleridge, (critics wide apart,) neglected districts of their dioceses, and none according have joined in pronouncing his writings more truly poetic to his means contributed more liberally to their erection than most of the Odes and Epics that have been pro- and endowment. His labours as a preacher, even after duced in Europe since his day. And Hazlitt, (surest he became a bishop, were incessant, and exceeded those critic of all,) quotes a fine passage from a poem of Beau- usually undertaken by active parochial clergymen. It mont, which is apparently a translation of Taylor's prose was sometimes suggested to him that he preached too into verse, and made too, merely by occasional transposition of the words, from the order in which they origi- this charge, he one day said to a friend, "Does not the anally stood. Taylor is therefore, confessedly, a master consecration service for bishops exhort us diligently to of poetical prose. This term is sometimes used by way preach the word of God; and is not the clerical body of dubious praise; since most writing of the kind, is a wretched farrago of such tinsel and faded ornaments as indolence and secularity should exclude more of their would disgrace Rag Fair. Taylor's composition is of a order from heaven, in proportion to their number, than quite different grain. His style is naturally poetic, from from any other profession. the character of his mind; he had that poetic sensibility of feeling that saw beauty and deep meaning in every twice on the Sunday, once at the cathedral, and again in thing. His imagination coloured the commonest objects | the large parish church, which was then destitute of any on which it lighted, as the bow of promise throws its evening service, except when he thus voluntarily officiated. tints over all creation; through this, as a veil, every object | The crowded auditorics on these occasions attested his appeared bright and blooming like the flowers of spring, powers as a preacher. His sermons were truly impresor dark and terrible like the thunder-cloud of summer. sive and composed in a strain of simple, persuasive, and Its general hue was mild and gentle,—he had a more genial feeling for beauty than for grandeur; though his the slumbering souls of men to a lively concern for their awful description of the Last Judgment is stamped with eternal interests, and to attract them in the spirit of the sublime force of Michael Angelo, or rather like Rem- | deep humility and penitential faith to the cross of Christ. brandt's shadows, terrible with excess of gloom. In It is often difficult to select particular incidents out of this grand picture are collected all the images of terror | the daily tenor of a life spent in doing good, but the and dismay, fused into a powerful whole by his so potent following will illustrate some of these general statements. art. It is first, a solemn anthem, a version of the monkish canticle; then you hear (in imagination) the morning, when at Wells, the bishop disappeared at a deep bass notes of the last thunder that shall ever peal very early hour, and did not join the party again till through the sky. You are almost blinded by the light- dinner time, inquiry was made into the cause, and it apnings that gleam in his style. Presently, a horrid shriek | peared that the two large parishes of Mark and Wedmore, of despair (the accumulated wailing of millions of evil forming part of his peculiar charge as dean, the former spirits) rises on the affrighted ear. And anon, the distant from Wells twelve miles, the latter eight, were trumpet, with a silver sound is blown several times, and in a state of much spiritual destitution, from the distance all is still. With what a subtle power this master plays of a great part of the population from their respective on the conscience of his reader! He makes the boldest | churches, as well as from the want of church room. tremble—he magnifies, he reiterates, until the best of men shall think himself a fellow of the vilest!

temper. In his description, he most affects the tender prompt and effectual remedy would be to act the part open for a public promenade; facing upon which, are and pathetic notes of humanity. He plays admirably of curate to them himself, he undertook and discharged on every chord of passion; but on some much oftener, this office with equal zeal and cheerfulness every other and more artfully than on others. He is both "a son | week for many successive years, during his official resiof thunder, and a son of consolation." With all his dence at Wells. Early in the morning of the day menpower of terrifying the soul, he most loves to intreat its | tioned, he mounted his horse or drove over thither, in gratitude to God and the practice of religion. He takes order to give the full service of the church in each; and delight in painting the innocence of childhood, the purity so much was his heart interested in this labour of love, of virgins, the sacred mystery of marriage, the gentle that no weather, however unfavourable, no guests, howvoice of pity, the mercy of our Father, the love of His Son. ever distinguished, were allowed to interfere with it.-

savage or deserted. His favourite breezes are rather attendance of large congregations. The people belonged zephyrs, than

The wind Euroclydon ;-The storm wind.

* From the Church Record. + Dr. Rush speaks of his conversation as having all the pleasantness of a comedy, with all the usefulness of a sermon.

the offspring of his temperament and genius.

Taylor, in his pictures, further resembled Spenser in was one himself; and hence needs a poetic mind for his the prolixity of his style: dwelling on minute points, a National School. In the parish of Wedmore, aided which were written to prove that the proper observance and carefully finishing every trait. He had none of by the contributions of the public and the landholders, of Sunday is, apart from the obligations of the command Milton's concise force, that painted a picture by an he was the means of building and endowing two chapels ment, essentially useful, both in a moral and physical epithet or a line. If Taylor had the building of Pande- in the hamlets of Blackford and Theale, and also of point of view. From the subject being thus conspicumonium, he would have occupied six times the space founding a school. In his Tuesday pastoral visits, the ously entertained and countenanced by public opinion, Milton took for its construction. Milton made it to instruction of the children was not overlooked. His an encouraging conclusion may be drawn, since the line into a page, where each member of the sentence of those who were its objects; and so long as any among points in the habits of the French, is that of trading and would have formed a series of steps leading from the the inhabitants survive, who personally attended his attending the theatres on the Sabbath day.

It may be proper here to notice a peculiarity of Taylor's illustrations; they are almost always for ornament: to a received sentiment. He is more descriptive and we hear of his wonderful success, which was not slightly He revels in her creations. The thirst of his soul was and an elocution that ravished all hearers with its swell-

not so? Is not the highest truth the highest form of almost a Burton. A reason for this deference to foreign it is embalmed in the veneration of the Church of Christ. beauty? Our common idea of beauty is more natural, testimony may be gathered from the fact of the respect and tinged with earthliness. But the platonic and spi- for authority cherished by the early divines. Just loosed from the Church of Rome, it was but natural they should There was a period, when the volumes of Taylor lay cling to the first vouchers of the truth, the primitive comparatively neglected; when the Blair taste was domi- | defenders of the faith. Modern free-thinking and the nant. This sensible but cold critic, does not even refer fashionable doctrine of independency of opinion had not to Taylor in his lecture on pulpit eloquence. The pre- yet made those morning stars of the Church to rely too to the inhabitants of the place where he resided, and, sent race of critics, unlike Blair, are for elevating Taylor completely on their own internal light—they rather having sold the rest of his possessions, he distributed and place, but upon the moral disposition of men's hearts and

BISHOP RYDER.*

Born of a noble family, familiar from his youth with the best society, naturally kind and affectionate, he united to gentlemanly ease and polish, a peculiar suavity of demeanour and manners. He left the University of Cambridge, where he completed his education, an elegant scholar; and literature, both classical and general, never ceased to form, in subservience to higher and professional pursuits, one of the pleasures of his existence. The rectory of Lutterworth, in Leicestershire, was his first preferment; he afterwards became Dean of Wells; but the former place was his home, except when officially resident at Wells, until he was raised to the Episcopal bench. At an early period of his clerical career, he attained to such "ripeness and perfectness of age in Christ," that he gave himself wholly to the duties of his office, and proved himself worthy of filling the pulpit of Wicliffe, faithfully preaching the great doctrines of the Gospel, and earnestly labouring for the salvation of souls. His piety was both elevated and practical. It was accompanied by a humility and gentleness, which shed their benignant influence over his whole deportment and conduct, blended with a cheerfulness which banished gloom. Happy himself, it was his delight to see others happy also, and his presence in the friendly circle, among his clergy, or in general society, operated as a sun-beam; so diffusive was his kindness, so attractive his cordiality. His style of conversation was lively, interesting, and instructive. It abounded in anecdote and incident, and pleasant to behold him in the prime of his days, sustaining, in the midst of a blooming and delightful family, of his high station with the zeal of an apostle. Prompt at every call of duty, his professional engagements, his personal recreation of any kind; but when he was able Taylor is the painter: inferior to Barrow, in point of to relax, he was the life of every party of innocent plea-

Few bishops have been more zealous, or successful in often, and made himself too common. In allusion to solemnly warned by St. Chrysostom to take heed, lest

During his residence at Wells, he usually preached affectionate eloquence. Their great object was to arouse

Observing, on various occasions, that on Tuesday

The state of these parishes had so deeply affected his feelings, that he could not be easy to bestow upon Such, however, is not a scene congenial to Taylor's them only a barren sympathy; and finding that the almost exclusively to the labouring class; and such kind condescension in a bishop, such disinterested zeal for their spiritual good, naturally excited their gratitude His florid genius, like his sweet disposition, delighted and attachment, an impression which was greatly heightened by his amiable, affectionate manners, and by the earnestness of his preaching. Before he quitted the has been placed in the public library.

* From the London Christian Guardian

in heavenly lays, and doubtless his piety was not a little deanery of Wells, he perfected this work of charity by the government,—the lecturers being officially appointed raising a sum of money to establish a second full service and paid. Among the awards for the present year, was every Sunday in the parish of Mark, where also he built | a medal to the author of an essay, the best of many 'rise like an exhalation;' Taylor would have expanded benevolent care was repaid by the affectionate gratitude undoubtedly, at present, one of the most objectionable ministry, the name of Bishop Ryder will not cease to be pronounced with a heartfelt blessing. Only a short linguist, Monsieur Franck; in whose society and time before his lamented death, he was reminded of his acquaintance, it is needful for me to say, we have had he does not employ a simile to clinch his argument: he constant rides to Wedmore and Mark, when he replied that much pleasure. This gentleman, a proficient in many is enveloped in a warm and glowing atmosphere: his does not make even his fancy logical; but describes and he looked back to the hours he had thus spent as among languages, is a member of the Asiatic Society of Paris, light is 'from heaven.' His style is rich and luxuriant. paints for the pleasure of the picture. His similes, so the happiest of his life. Such was bishop Ryder—such delightful in the reading, must have been intolerably were the lessons he had learnt in the school of Christ. so anxious to get at the result of an argument, to fix the long for delivery. Public speaking requires greater The same spirit of charity, the same zeal for the salvation translation into French, of the psalms and prophecies of certainty of a proposition, as to give the finest colouring compactness of mind than Taylor possessed, and yet, of souls, which prompted him, overlooking ordinary considerations of personal dignity, to go to these two neglected parishes, and to labour assiduously and in the most disinterested manner for their good, influenced the daily course of his life and feelings. His memory is Taylor, in his frequent and curious quotations, is fragrant in the affections of his family and friends, and

ST. ANTONY. From Palmer's Church History.

Antony was born in Egypt, A. D. 251; and being left an orphan at an early age, he gave his paternal lands upon them, from what they now have. But all this is a very great them among the poor. Then associating himself with those who were zealous in religion, he emulated all their in the wilderness were not at all reformed even by the sight of virtues, and finding a religious life delightful in practice, numerous miracles. And the Pharisees in our Saviour's time, though difficult at the commencement, he continually who said, If we had been in the days of our fathers, we would not devised new methods of devotion, self-denials, and tem- have been partakers with them in the blood of the Prophets, did yet, perance. His food was bread and salt, and water for by their deeds, show themselves to be the genuine sons, and drink; and he frequently remained fasting for two or inheritors of the temper, of those who killed the prophets.-Dr. three entire days. He sometimes passed the night Samuel Clarke. without sleep, engaged in continual prayer, in which a large part of the night was always spent. His couch was a mat, or more commonly the bare ground. After fifteen years thus spent, he retired to a ruined castle in subscribing only to the Scriptures at large," is a mere pretence, far the desert, where he remained in perfect solitude for too thin to conceal the cloven foot which lurks beneath. Arians twenty years, and where his existence only was known and Socioians profess to believe the Bible. Papists, Arminians, forth from his retreat, and it was then seen that he was sadness or joy; he was neither troubled to see the multitudes who came to visit him, nor pleased with their applause. He was exceedingly meek, most benevolent, agreeable, and inoffensive to those whom he met and conversed with, even though they should differ from him. The sanctity of his life influenced many persons to follow nis example, and place themselves under his guidance, and thus the monastic institution commenced in Egypt. St. Antony died in 356, at the age of 105. Amongst other instructions, he advised those who were desirous of avoiding sin, to occupy themselves in some employment; "and let each of us, he said "remark and write down the actions and movements of his soul, as if we ought to render an account of ourselves to each other. Be assured, that the sname of being known, will cause as to cease from sin, and from evil thoughts: our own writing will supply the place of our brethren's eyes."-St. Antony is said to have cured many sick persons by his prayers. His humility and reverence for the clergy were very great. He was so humble, that he bowed himself before bishops and presbyters; and, when consulted by deacons, he gave them his advice, but did not offer prayer before them. He knew no other language than the Egyptian, and was not able to read: but, by continual attention, he had perfectly learned the Scriptures. He was never ashamed to learn,-listened to every one, -and if any person made a useful remark, that. -Rev. A. Toplady. he acknowledged his obligation. His countenance was so pure and calm, so undisturbed by any passion, and so full of a holy joy, that they who had never seen him were able immediately to distinguish him amongst many other | leads men needlessly into many and strong temptations to sin, brethren. St. Antony supported himself by the labour will always, if possible, and if he is not under any pressing who were oppressed; for many persons brought their even in that choice, his main and ultimate end will be the exercise complaints to him, and urged his intercession in their of right and truth, and the mutual comfortable support of men in favour with the magistrates. St. Athanasius was on justice, faithfulness and charity. Profit, power, credit, reputation, terms of friendship with this venerable man; he induced and the like, may very innocently and very justly be aimed at by publicly his condemnation of the Arian heresy; a things must always be desired with a due subordination to the circumstance which was of very great service to the interest of virtue, which is the glory of God, and the only true and cause of orthodoxy. When about to depart this life, he final happiness of men. Whoever, in the great lines and main called his disciples, and said, "I enter, as it is written, course of his life, aims merely or principally at worldly and the path of my fathers; for I see that the Lord calleth temporal ends; in the attainment of those ends, he has his reward. Then, recommending them to abstain from all __Dr. Samuel Clarke, communion with the Arians, and not to permit his body to be carried into Egypt, lest it should be embalmed and preserved in houses, he continued, "Bury it yourselves, and cover it with earth, in some place known it incorruptible from the hands of the Saviour. Fare- by us. Our relations unto them, our dependencies upon them, well, my friends. Antony departs, and is no more with

BESANCON. From a "Tour through Europe," by W. Nixon.

Having thus spoken and embraced them, he

Besancon being, in the time of Charles V., the chief place of residence of Cardinal Granvelle, the minister; and his house is still a conspicuous edifice in the city.-It has a front of 160 feet; presenting three stories, each of which is ornamented with a cornice, supported by a row of doric pillars, running the whole length of the building. The entrance, in the style of that period, leads directly into a quadrangular court, surrounded by a colonnade and covered gallery. The 'Granvelle palace' is at present a place of business, and affords a habitation for no less than forty families. The garden at the rear, shaded by its ancient elms, has been thrown some of the principal cafes; and a very elegant establishthe most comfortable manner imaginable.

immediate neighbourhood.

Among the literary men at Besancon, is the celebrated and is considered one of the first Hebrew scholars in Europe. He has been engaged, for some time, upon a published at Paris, in very beautiful style.

The Garner.

RELIGION INDEPENDENT OF CIRCUMSTANCES.

Many are very apt to imagine, if they had lived in some other place or age of the world, if they had been placed under some other circumstances than they are, if they had lived in our Saviour's days and at a time when one rose from the dead, (Luke xvi, 31), the principles of religion would have had a very different effect fallacy, and experience has shown that not upon differences of time minds, does the influence of religion entirely depend. The Jews

ADVANTAGES OF ARTICLES OF FAITH.

To say, that "the church would be sufficiently secured by by those of his friends who approached and heard him and Pelagians, profess the same. So does every sect which affects nging psalms. At length he was prevailed on to come to shelter itself under the name of Christianity. Besides: upon the petitioners' own principles, subscription to the Bible itself Just published, & for Sale by H. & W. Rowsell, King-st. Toronto, indeed a holy man. His soul was calm, unshaken by would bear quite as hard on some men, as subscription to the Liturgy and Articles is supposed to do on others. One man may be every whit as sincere in infidelity, as another can be in heterodoxy. And if, in after times, a candidate for holy orders should happen to be an infidel, it would (according to the mode of reasoning adopted by the feathery divines) be full as grievous au encroachment on the right of private judgment, to insist on such a man's subscribing to the Scriptures, as it can possibly be to insist on other people's subscribing to the Thirty-nine Articles. If the exaction of the latter be now cried out against, as an imposition; so, in a short time, would the former. And with full as much reason: for, can it be proved, that God has given heretics a charter reason: for, can it be proved, that God has given herecies a charter of ease, to the exclusion of poor infidels? The Socinian goes but London, in kegs, 24 pounds each, and for sale by the keg, at 2s. 6d. one step farther than the Arian: and the Deist goes but one step beyond the Socinian. Is the difference of a single step so very mportant, that every ecclesiastical door must be thrown wide open, to admit the Bible-subscribing Socinian; while the non-subscribing Infidel has every door flung in his face, though he stand but a few inches from his admitted neighbour, yea, so near him, that their elbows might touch? Would not a Deist, a Mahometan, a Jew, a Pagan, or a Papist, have as much cause, in that case, to exclaim, as an Arian or Socinian pretends to have now? I conclude, therefore, that subscription to the Bible, and subscription to the Liturgy, Articles and Homilies, stand on one and the same bottom; and the argument, for abolishing subscription to these, would hold with equal force for the abolition of subscription to

CHOICE OF A PROFESSION.

Whatever profession, though not in itself directly unlawful, yet of his hands, and whatever he possessed beyond his necessity, be avoided by a man who is sincerely desirous to do all mmediate necessities he gave to the poor. He rarely things to the glory of God. Every innocent profession may left his retirement, except to plead the cause of those equally and indifferently be chosen by any good man; but yet, him to come to Alexandria, for the purpose of declaring men in any business or employment whatsoever. But these

REPROOF, THE DUTY OF THE CLERGY.

The pride, frowardness, and humours of men, will many times mind us [the clergy] of this duty. Usually men will expect to only to you. At the day of resurrection I shall receive | be pleased and flattered, when, indeed, they ought to be reproved will tempt us to forbear unwelcome truths lest we forfeit our reputation with them, our supplies from them. In this case we must resolve to deny our relations, our dependencies,-to prefer the truth of God, and the conscience of duty, before the favours of men, though the more we love, the less we be loved. Cowardice in a minister is baser than in a soldier, by how much our warfare is more honourable. A faithful reproof will get more love and honour at the last, than a sinful and fawning dissimulation .town of the Spanish possessions in France, became the Though Paul reproved the dissimulation of Peter, yet Peter praiseth the wisdom of Paul. A man can have no worse enemy in the world than a flattering and fawning minister, that dares not deal plainly with his conscience. We are in much more danger to wrong the souls of men by our oil, than by our salt,-by our praises, than by our reproofs.—Bishop Reynolds.

A GOOD MINISTER.

When a minister walks conscientiously and exemplary before his flock, his doctrine gains a mighty advantage to work upon them by his life. This is building up the Church of Christ with both hands, showing them both the equity and the easiness of that holiness which he persuades them to, by his own practice. When ment of warm baths, conducted, as is usual in France, in he reproves, his reproofs break in upon the consciences of his hearers with conviction and authority; and if they do not reform, Among the public buildings are a college, a museum, yet at least daunt and terrify them, and make them self-accused, and an extensive public library. In the museum is the and self-condemned Here is one reproves me for sin, who finest collection from the estimated five hundred varieties | believes it to be as evil as he represents it, by his own eschewing of the two great families of the humming-bird (termed lit. Here is one that denounces wrath if I repent not, who by the French, fly-bird and colibri) I have ever seen; doubtless believes it to be as terrible as he declares it, by his own and some curious specimens of that remarkable produc- carefulness to escape it. Certainly, preaching never comes with His landscape is oftener quiet and in repose, than His Christian kindness was quickly rewarded by the tion, the geode or eagle-stone. The cabinet of antiquities such power and energy into the conscience, as when the minister contains some excellent Egyptian and Roman remains, preacheth as well by his works as by his words; and to induce the including numerous mosaics that were found in the people to it, is first obedient himself to the truths which he teacheth them. Men are easier led by examples than by precepts; The department of the Doubs counts among the for though precepts are the more exact, yet examples are the more eminent names it has produced, Tissot, Marshal Moncey, easy way of teaching. And he is a perfect workman who joineth Victor Hugo, and Cuvier: of the last, a colossal statue both together, neither teaching what he will not do, nor doing what he dares not teach; and therefore it is observed of our Lord The Academy of Sciences of Franche Comte holds | Jesus Christ, the great teacher of his Church, that he began both its sittings at Besancon. It is under the patronage of to do and teach, (Acts i. 1).—Bishop Hopkins, of Londonderry. H. C. Barwick, Esq. Rev. S. D. L. Street,

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