

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

TORONTO, CANADA, SATURDAY, JUNE 12, 1841.

[NUMBER 49.]

VOLUME IV.]

Poetry.

To the Editor of the Church.
COLERIDGE.

Sir,—I send you a jewel of rare price. It is part of one of the 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. O.

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

ODE ON THE DEPARTING YEAR.

1.

Spirit who sweep 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.

4.

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 arduous glancing,
From the choired Gods advancing,
The Spirit of the Earth made reverence meet
And stood up, beautiful, before the cloudy seat.

NOTES.

* When. Strange blunder! and very suspiciously interlined on the part of the Composer 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 excellent.

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 gracious purposes of acknowledging those that were carried away captive, and of setting his eyes upon them for their good, while his judgment should overtake the others, to consume them from off the land.

Now in this vision of Ezekiel before us, we have the Lord coming to acknowledge his people in their captivity. The glory of the Lord, leaving the temple at Jerusalem to visit this band of mourning exiles by the rivers of Babylon. He comes to his prophet Ezekiel, (c. 3,) and the Spirit of the Lord is there upon him by the river Chebar, as upon John in the isle of Patmos—the brightest 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. The flame breaks not through the cloud, but like a flame in a furnace that strikes the top, and then darts down again its tongue of fire, so does this flame roll and fold itself upon itself, within the cloud, under the controlling hand of some supernatural power,—“A fire infolding itself” in the thin veil of a transparent cloud!

This is the pillar of cloud and fire that took the command of the host of Israel, to lead them out of Egypt, (Exod. xiii. 21, 22,) the fire not seen by day, being obscured by the sun, and veiled by the cloud, but seen through the cloud by night as a pillar of fire. That the one was thus within the other we see by Exod. xiv. 24, where it is said, “The Lord looked through the pillar of fire and of the cloud.” It is the same glory of the Lord that dwelt between the Cherubim, and that now appears to the prophet.

As it draws nearer he sees in the heart of the flame an amber colour, the peculiar glow of intense heat, and around the flame he sees a brightness lining the cloud within—a furnace with a crystal roof.

Verses 5 and 6.

“Also out of the midst thereof came the likeness of four 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 wings.”

As the cloud of glory drew nearer, it opened out more and more in the distinctness of its parts into that “appearance of the likeness of the glory of the Lord,” (c. 28,) which he now proceeds to describe part by part. A throne of glory, supported upon the wings of four living creatures. Those four living creatures had the likeness of a man, but this likeness extended no further than to the erect figure and gait of man, for they were not in other respects like man, as their description testifies, having four faces, and having feet like an ox.

Verses 7.

“And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.”

In entering upon the examination of these living creatures, we are to recollect that our object is not to inquire whether they resemble the Cherubim of Moses, in appearance—but whether the key that opens the mystery of those, will open the mystery of these also—whether these shadow forth the Church in ultimate glory. In the Cherubim of Moses, we had no description of

their form given; but merely that they had faces and wings. We had their nature given—one with the Mercy-seat, and their station—in the glory. Now, here we have the reverse: we have not their nature given, but we have instead, an accurate description of their form; and we have also their station in the glory. Now, in the Cherubim of Moses, their nature marked them out as the Church—so here their form does the same, however singular, or grotesque, or inexplicable, that form may otherwise appear. This we now proceed to consider. By feet in this verse must be meant the entire limb, a part for the whole, as in the next verse by hand is meant the hand and arm; for we see the Cherub afterwards stretching forth the hand, (x. 7,) which it could not do without an arm. By the sole of the feet appears to be meant also the hoof or foot itself. Their legs and feet, therefore, were like those of a calf or ox—not crooked like the hinder legs, but straight like the fore-legs of the ox; and this is a beautiful distinction, as we shall see immediately. Their feet and legs appeared to be made of brass for strength; and they were dazzling to behold. This beautifully corresponds with the description of the Church of God, and also with the description of the body of Jesus; and we know the Church also is His body.

The harvest was the end of the husbandman's year of waiting. On the threshing-floor he reaped the reward of his toils, treading out the wheat with his *harvest* oxen, and gathering it into his barn, and burning up the chaff with fire.

God's day of coming out against his adversaries is called His day of harvest—when He comes to reap the world and thresh the nations. Now all grow together till the harvest; but “then shall ye return and discern between the righteous and the wicked;” “for the day cometh that shall burn as an oven, and all that do wickedly shall be as stubble;” “but unto you that fear my name, ye shall go forth and grow up as calves in the stall;” and become as heavy oxen, whose every tread ponderous shall tell upon the threshing-floor; “and ye shall tread down the wicked, for they shall be as ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts. (See Mal. iv. 2, 3.)” “For he shall gather them as the sheaves into the floor. Arise, and thresh, O Daughter of Zion, for I will make thine horn iron and thy hoofs brass.” (Micah iv. 12, 13.)

Now, we see why these living creatures are represented with feet like oxen. And why with the straight feet of oxen only? The weight of the oxen in threshing being chiefly on the tread of the fore-feet. And why like brass? All descriptive of a power and strength that will overcome and endure in the day of harvest and burning. With reference to this day of purification it is, that the feet of Jesus, the great conqueror, who is to tread the wine-press alone, are represented also like polished brass, burning as if in a furnace. (Rev. i. 15, and Dan. x. 6.)

The Cherubim of Moses are not so described, because there the Church is not considered with respect to any passing state of militancy, but as to its ultimate state of glory—all warfare over, enjoying the favor and glory of Him who hath made her more than conqueror. But here the Church is so described, for the comfort of the Jews in their then captive state, and for the encouragement of the Jews in their now suffering and dispersed state; to show to them and to the world, that though they had been given into the hands of the nations, yet would it be found for their good; (Jer. xxiv. 5;) and the day would come when it would be seen that the very imprisonment into which they had been cast, was but as a stall of the Great Husbandman, where his Jewish flock had been laid up, till they (Mal. iv. 2,) should come forth grown to the strength and might of the Israel of God.

Verses 8.

“And they had the hands of a man under their wings.” Hands as well as wings—ability to execute as well as readiness to go. The hand of a man, because in the wonderful mechanism of it, there is a facility and capability of execution beyond any member of the most powerful animal. All this is true, but it is not the full truth intended here. They are, indeed, also necessarily provided with hands, in order to the giving forth of the coils of judgment in x. 7, but it is, perhaps, chiefly to point them out to us as human nature, and that all their actions, however wonderful or within the nature of angels only, are nevertheless the actions of men, and that not of men in a weak, suffering state, but in a more than angelic state, the glorified Church the instrument of God's will and power.

Verses 10.

“As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.”

Four faces. Observe it is not four faces as often represented in the pictures of them—but four faces on one head. Why, what feature of the Church in glory shall we find here, when the face of the inferior animals is united with that of man, bringing up before the mind a form and combination of features too hideous to look upon. That, however, which in nature would be revolting, when considered as an emblem of things desirable or great, becomes in the same proportion pleasing to the mind, by presenting vividly to the eye what the thought is itself anxious and labouring to conceive. Of this there is no more remarkable instance than the vision before us. The Spirit of God wishes here to show forth the future dominion of the Church, when not merely one land would be the conquest of one people, but all God's people shall hold the dominion of all God's works, man receiving into his hands again through the second Adam, those reins of creation-rule which dropped suddenly from the hands of the first Adam, by the paralyzing and benumbing stroke of sin. To show forth this, God has grouped all animated creatures here below in one emblem, uniting them to man; and by the specific combination, leading us back to the first and the only instance given unto us of the supreme dominion of the first Adam over all earth-creation—for that recorded of Noah, (Gen. vii. 8, 9,) was not the dominion of Noah, but the power of God. Supreme dominion was given to Adam by commission, (Gen. i. 28,) and the reins placed in his hand by very act in Gen. ii. 19, when God causes every living thing to pass in review before Adam, to receive their names from him, as their liege lord. Now, the very classification of every living thing given there, is the very classification that is combined in emblem here, (c. 20.) “Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field;” or as we denominate them from the lost dominion, tame animals, and wild beasts, and fowls. These are grouped in em-

blem by the union of the heads of each tribe,—the lion of wild animals—ox of tame—the eagle of fowls,—the faces of each with the face of man in one head, is, therefore, to show forth by the dominion that man hath lost, the type of that which the Church will regain. This is confirmed, yea, fully established beyond controversy, by the eighth Psalm, where the very same classification is used to describe this regained dominion of man, (c. 7,) sheep and oxen forming one class, beasts of the field another, and, (c. 8,) fowl of the air and fish of the sea, the third—both having been formed out of the same waters. (Gen. i. 20.) That it is future dominion we see by comparing v. 6, “Thou hast put all things under his feet,” with Heb. ii. 8, “Now we see not yet all things put under him.” That it is not only future, but resurrection, yea, ultimate dominion, after millennial glory, we see from comparing same passage (c. 6,) with 1 Cor. xv. It is quoted in v. 27, and in v. 28 we read, “When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” The Mediator having made God and man one, the office of mediator ceasing, and man being face to face with God-man for ever—the head of all dominion under God—holding the censer of creation's praise. It is then ultimate and complete dominion; for I reject the opinion of those who hold the reign of v. 25 to be Christ's present session at the right hand of God.

While, then, for the particular object of the vision in Ezekiel, the form of the feet represents the Church in its Jewish aspect, at the commencement of the Millennium, as breaking down its enemies, going forth conquering and to conquer. The form of the head represents the whole complete Church or body of Christ, holding, beyond the reach of time, superior, ultimate, and immutable dominion, and both united in the one figure, show forth the Millennium Church as consisting partly of its eternal and partly of its passing state—the union of the Resurrection Church and of the Restoration Church—Peter, James, and John, with Moses and Elias in the glory of Jesus. Now, we may see the reason, therefore, that the feet of the Cherubim of Moses are not represented to us, because the feet show the Church in its passing state on earth; and the Cherubim of Moses are to show the Church only in its complete state, all swallowed up in glory.

And now, also, we can see why the feet of the living creatures, in Revelation, are not particularly described to us as the feet of those living creatures are here—because the opening of the seals in the vision of John, serves the same purpose, by showing the coming victory to the Church militant, and coming glory to the Church triumphant.

Where are now gone our revolting feelings? Now we can turn and gaze with delight upon the vision, and read in the emblem of our future dominion the consummation of grace and glory.

Verses 11.

“Thus were their faces: and their wings were stretched upwards; two wings of every one were joined one to another, and two covered their bodies.”

The living creatures have their wings so stretched out, and so stand themselves, as to be a seeming support for the throne and glory that rested above them. If we conceive, therefore, some antique throne of royalty, of four colossal figures which stand one at each angle; and if these have each a pair of wings, so stretched out as to form sides also, to support the basements of the throne, the tips of the wings of each will just touch each other, and we shall be able to take in clearly the description of the texts before us. We see by verse 22, that an expanse or basement called a firmament was spread over their heads and extended wings, on which was placed the seat of glory. The application of this to the Church we shall see by taking the next verse with it.

Verses 12.

“And they went every one straight forward: whither the Spirit was to go, they went; and they turned not when they went.”

This is to show us the mind of the Church as one with the mind of God, having no will of its own—saying, “thy will be done on earth as it is in heaven.” To show us also the preparedness of the Church in its present state to execute the mind of the Spirit. No preparation—not even so much as once turning itself round to proceed on any command, being necessary: the readiness being instantaneous with the will of God. This is signified by the living creatures not turning as they went, but going every one straight forward.

Therefore, it is, they have four faces, that one face might be pointing in each direction, so that there would be no occasion to turn round the face to go in the required way, there being one face of the Cherub ready in that way. What can more show forth the oneness of mind and purpose of the Church with God, and the oneness of action. God working in it both to will and do. God dwelling in the Church as a spirit in a body. The Church, the body of Christ, the fulness of Him who filleth all in all!

What but the glorified Church—the Church then raised as well above all mutability as above all principality, can be thus spoken of? The Church in ultimate glory? And what key will open the mystery of this vision if this open it not; or what can, by any possibility, move through the intricacies of its wards with freedom and facility, if it be not this where the emblem so vividly sets before us every feature of the anti-type—every line of beauty and of glory—and where the anti-type again animates the very emblem into reality?

Verses 13.

“As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.”

Having thus minutely described the living creatures, he speaks again of their general appearance, as he did on their approach to him. He saw them as fire at a distance; but they approached gradually nearer, that he might be able to describe them minutely. Now, that being done, they seem to be receding again, and Ezekiel is now able again to take in their appearance more generally.

The coals of fire are afterwards used as symbols of judgment, (x.) the lightnings that come are the same. We see the lightnings in Rev. iv. flashing from the throne where the living creatures are. We see them on Sinai—we see them every place where God is as a God of judgment. From the cloud in which he shall come to judgment shall the fire and the lightnings come forth, as we see by Ps. l. into which very cloud are taken up God's sleeping, and suffering Church, before the judg-

ments roll. (Is. xxvi. 19, 20, 21.) How far previously to that time any portion of the departed Church may be so used of God, then, at least, we know shall this text be verified.

Verses 14.

“And the living creatures ran and returned as the appearance of a flash of lightning.”

In this verse the prophet sees them receding still further off, and in the discharge of their high office, shooting athwart the heavens like the lightning's flash. It is thus Jesus is described, whose second coming is to flash like lightning upon the world. Therefore, it is thus his Church is described, instantaneous in action as in volition; and this description gives an idea beyond what we can now take in, of the attributes with which the redeemed Church shall then be invested, to fit it for its station, where through eternity, it is made, over all ranks of intelligences, the great instrumentality of the Almighty power of God, as it will be through all ages the great exhibition of the inexhaustible grace and glory of the Godhead.

Verses.

15.—“Now as I beheld the living creatures, behold 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.”

18.—“And when the living creatures went, the wheels went with them: and when the living creatures were lifted up from the earth, the wheels were lifted up.”

19.—“For the spirit of the living creature was in the wheels.”

We are here introduced to another part of the same emblem, but not a portion of the living creatures; yet as it is given in order to bring out the emblem more fully, and to make more distinctive that of which the whole is a type, we cannot pass it over.

Beside each living creature stood a wheel, so high as to be dreadful, (c. 18,) and full of eyes, not connected with the living creatures by any visible union, but instinct with the same life and speech—one with them in mind—will—action, in every attribute and quality, but no visible union—the union only seen in the unity of the same spirit. In order to show this more clearly, each was a wheel within a wheel—that is, as it were, one hoop or rim running through and crossing another, so as to present to the eye four half-wheels or faces—one-half in each direction, with one of the faces of the living creatures, and for the same purpose, so that of the wheel too it might be said, “they went every one straight forward; whither the Spirit was to go they went, they turned not as they went.” The wheel within the wheel not being used to signify, as the phrase is commonly used, complexity or perplexity of operation, but simplicity and unity of readiness and motion.

This proves it is not another emblem, but a necessary part of the same emblem, yet necessarily exhibited without any visible connection.

To show to us that Providence itself is subservient to Grace; all providences being ordered and working together for the good of God's Holy Church. Though the eye of flesh sees not the union, yet the eye that rests on the page of Revelation sees it, eye, and sees in it the only consolation that can support the soul when flesh and heart both fail—seeing in the God of Providence the God of Grace, and the Lord of Glory—the strength of his heart and portion for ever.

When we say Providence is subservient to Grace, we do not barely mean providences, but that the *world* itself is spared for the sake of the Church—yea, was made for the sake of the Church, and will be destroyed for the sake of the Church; and will be made again for the sake of the Church, and this union, now invisible, will only then be fully manifested, when the Church is planted 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 in this emblem.

Verses 24.

“And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.”

The voice of the Almighty is the voice of thunder. (John xii. 29.) Now these three are the characteristics only of Jesus, (Rev. i. 15; Dan. x. 6; Rev. x.) or of the Church the body of Jesus. We have them all united in that one simultaneous, universal outburst of praise from the hearts of all the servants of God, when the marriage of the Lamb is come, and the Bride hath made herself ready. (See Rev. xix. 6.)

Here also we have the time when the wings of these living creatures shall first find their echo in the glorious and soul-thrilling reality of a Church uprising from the opened grave, and descending out of the opened heavens, and filling earth and heaven with one tumultuous shout of resurrection joy.

In the very motion, then, of the wings of these living creatures, are we made to hear the voice of His Spouse. The utterance of speech they have not, lest, perhaps, speech might have seemed somewhat incongruous in an emblem of such varied combination, or, as God is not a superficial painter, because the waving of their plumes of light could, in his hands, be made equally to characterize them as emblematic of the Church, and to seal that Church as the key of their mystery.

O! what a devoted linner is our gracious God, adding to every emblem line after line of varied beauty, that no shade of uncertainty might cloud for a moment the object of His Everlasting Love!

Having given us this description of the living creatures, whereby we see their metness for glory, the prophet now presents them to our view in that station for which they were made meet, upbearers of the glory of God. Above their wings is spread the basement of terrible crystal, upon which sits enthroned in glory one in the appearance of the likeness of man, and encircled by the bow of God,—he that dwelt between the Cherubim in the tabernacle, now riding upon the wings of a Cherub. The same glory is shown to us as leaving the temple before the final destruction of it by Nebuchadnezzar, and ascending into heaven.

In chapter x. 18, we see it withdrawing from the temple. In xi. 22, 23, we see it departing from the city, and taking its station on the Mount of Olives; and in ver. 25, it is received up into heaven, where it now is, and where it is shown to us in the vision of John, which will (D. V.) be the subject of our next. This glory we see again descending upon the Mount of Olives, returning by the way of the east, (xiii. 2, 4,) and filling the house of God, (5.) “And I heard him speaking unto me out of the house; and the man stood by me, and he said,

Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever.” (6, 7.)

Jesus, the Angel of the Covenant—Jesus, the man of sorrows—who wept over the beloved city as he entered 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 unto you desolate. Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. And Jesus went out, and departed from the temple,” to weep tears of blood, and ascended into heaven from the Mount of Olives.

Jesus, who will stand again upon the Mount of Olives, (Zech. xiv. 4,) and fill that house with glory, (Hag. ii. 6—9.)—“The Lord my God shall come, and all the saints with Thee.” (Zech. xiv. 5.) The saints—the living creatures—the Church in glory—the channels of his grace—the executors of his power—the sharers of his throne.

The mind is lost—the sight is blinded—the creature is consumed in the blaze of this great glory. O! what 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 be the glory; for thy mercy and thy truth's sake.” 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 conversation and godliness, looking for and hastening on the coming of the day of God. Beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless. (2 Pet. iii. 14.)

O God of all grace and glory, pour upon us the Spirit of the suffering Jesus, that we may indeed be made meet for this glory that is to follow. O let thy Holy Spirit be shed abroad in our hearts, that we may ever have a hope that will not make us ashamed—that justified by faith, and having peace with thee, through Jesus, we may rejoice evermore with a joy unspeakable and full of glory!

Crucify the flesh, O our God—take away our own spirit—empty us of ourselves—fill us with the abundance of thy grace—quicken the new life within—increase our faith—enlarge our hope—absorb our affections, heart and soul, unto thine own self—and be thou only, O God, our life here, our glory hereafter! Amen.

PASTORAL POETRY.

The prodigious number of writings, called pastoral, which have been current in all times, and in all languages, shows 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 further employed to convey instruction, or interest the heart.

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

—immunda crepent ignominiosae dieta.

Virgil avoided this extreme. Without departing very widely from the simplicity of rustic nature, his shepherds are more decent, their lives more serene, and, in general, the scene more inviting. But the refinements of his age not well agreeing to these simple delineations, 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, information.

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 enigmatical 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 picturesque poems are intended to give.

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 engraving it on the drama. And, under this form, pastoral poetry became all the vogue. The charming Aminta was even commended by the greatest scholars and critics. It was read, admired, and imitated by all the world.

There is no need to depreciate the fine copies that were taken of it in Italy. But those by our own poets were far the best. Shakespeare had, indeed, set the example of something like pastoral 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 set himself, in earnest, to emulate the Italian, yet still with an eye of reverence towards the English poet. In his *Faithful Shepherdess* he surpasses the former, in the variety of his paintings and the beauty of his scene, and only falls short of the latter, in the truth of manners, and a certain original grace of invention which no imitation can reach. The fashion was now so far established, that every poet of the time would try his hand at a pastoral.—Even Surly Ben, though he found no precedent for it among his ancestors, was caught with the beauty of this novel drama, and, it must be owned, has written above himself in the fragment of the *Sud Shepherd*. The scene, at length, was closed with the *Comes of Milton*, who, in his rural paintings, almost equalled the simplicity and nature of Shakespeare and Fletcher, and, in the purity and splendour of his expression, outdid Tasso.

In this new form of the pastoral, what was childish before is readily admitted and excused. A simple moral tale being the groundwork of the piece, the charms of description, and all the embellishments of the scene, are only subservient to the higher purpose of picturing the manners, or touching the heart.

But the good sense of Shakespeare, or perhaps the felicity of his genius, was admirable. Instead of the deep tragic air of Tasso, (which has been generally followed,) and his continuance of the pastoral strain, even to satiety, through five acts, he only made use of these playful images to enrich his comic scenes. He saw, I suppose, that pastoral subjects were unfit to bear a tragic distress. And besides, when the distress rises to any height, the wantonness of pastoral imagery grows distasteful; whereas the genius of comedy admits of humbler distresses, and leaves us at leisure to recreate ourselves with these images, as no way interfering with the draught of characters, or the management of a comic tale.—But to make up in surprise what was wanting in passion, Shakespeare hath, with great judgment, adopted the popular system of

Fairies; which, while it so naturally supplies the place of the old sylvan theology, gives a witness to this sort of pastoral painting which is perfectly inevitable.

In a word, if Tasso had the honour of inventing the Pastoral Drama, properly so called, Shakspeare has shown 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, as it serves to the display of characters, and the conduct of the poet's plot.

And to confirm these observations on pastoral poetry, which may be thought too severe, one may observe that such, in effect, was 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 knight-errantry. Not but it contains also a fine stroke 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 them into another.

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 my 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. Hard.

THE CHURCH.

TORONTO, SATURDAY, JUNE 12, 1841.

"There is much," says the late Rev. Robert Hall of Leicester, "it must be confessed, in the apostasy of multitudes, and the rapid progress of infidelity, to awaken our fears for the virtue of the rising generation; but nothing to shake our faith,—nothing which Scripture itself does not give us room to expect. The features which compose the character of apostates, their profane-ness, presumption, lewdness, impatience of insubordination, restless appetite for change, vain pretensions to freedom and to emancipate the world, while themselves are the slaves of lust, the weapons with which they attack Christianity, and the snares they spread for the unwary, are depicted in the clearest colours by the pencil of prophecy." 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 justice and morality which these would seem to sanction.

We know that it is possible, by the application of a chemical skill, to extract a bitterness and a poison from the sweetest and most nutritious of substances; and there are some who, by similar efforts of cunning, would alloy the sacred fountain of wisdom and truth, and defile the holy pages of the Word of God with the pollutions which their own evil imaginations have engendered.

One portion of Scripture at which infidelity has been busy with its cavils, and on which the advocates of free-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 and cruel massacres described in the books of Joshua and Judges, are calculated to beget the most painful emotions; but these sentiments of horror should be allowed to recoil upon their original cause,—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 thee."

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 awed 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 awedly

the author of this destruction, there was no more cruelty 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 that helpless old age was to experience no exemption from the persecuting vigors,—we answer, that in every national or general calamity, this confusion of age and sex must ensue. Such visitations from heaven as earthquakes, pestilence, famine, or inundations, do not discriminate 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 ignorance 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-eminence of 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, pestilence, flood, or famine.

There was this further reason for the total destruction of the Canaanitish nations, that none should be left to be "a snare" to the worshippers of the true God; and the danger of female influence in seducing to idolatry could not but be fresh in the recollection of the Israelites, after their sin with the daughters of Moab and the severe calamity of which it was the cause. When, indeed, the world around them was idolatrous, one solitary nation possessing the knowledge and devoted to the 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 inconsistency and the marks of cruelty. When the pride and the ambition of men lead to the overthrow of kingdoms and the destruction of nations, the religious inquirer will perceive in these calamities the accomplishment of the purposes of God's unerring Providence,—the infliction of his deserved chastisements upon the corruptors and crimes of his creatures. Not to acknowledge the hand of God in such events,—and not to believe that in all things he designs the well-being of his creatures in general,—would be to endanger the growth in ourselves of scepticism, infidelity, and atheism.

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 President, General Harrison. It is impossible for us, in our limited space, to do justice to these publications even by such limited extracts as would attest the eloquence and sound feeling by which they are characterized. 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 we will not be behind them in the devotion we pay to the same thing. It is not Moloch, wearing his jaws of fire, to whom we offer, but to another idol, mammon, there is a sacrifice, distracting to the mind and blighting to the heart. Have we not seen it in a selfishness that forgets all principle, in a zeal that dashes energy in the most 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, and as daring a contempt for the providence of God? The result has been mournfully demonstrated in the widow's wall, and the orphan's tears, because the comfortable competency has been artfully torn away to gratify ungodly avarice, or well as in schemes, grasping his hands of the riches of the world, and in the end, the distractions of this very hour—the frauds and corruptions detailing through our public journals, and spreading a mildew upon our national character,—are showing not only how "riches make to themselves wings and flee" hastily "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 fall of its design and duty if it doth not "reprove the world of sin, of righteousness and judgment to come," as well as in all 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 our elections which every candid and virtuous man, when the frenzy of the season is past, mourns over and condemns!—How much does the press tremble 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 fields 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 must 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 exposures? How else shall we avoid the charge of forsaking God? How else can our land prove itself a nation which the Lord will bless?"

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

"The subject addresses itself to every citizen, and with peculiar 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 allurements and temptation to vice and crime.—Enough indeed is done to evidence the fond partialities and

indulgences bestowed upon the young, to deck them for parade and show, but what multitudes of youth and children 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 rising into life, untrained by wholesome restraint—unswayed by law—uninfluenced by the religion of the cross. 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 untrained 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 truth and purity. Are you patriots, in the proper sense of the term? let your dependence, under God, be upon a community of religiously instructed people. The sins of a 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? This question 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 falling of domestic wool, the severing of the tenderest bonds, theaching 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 of this day."

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 copious 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 probability 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 continued 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 advice 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 favour of Lord Sandon's amendment, and in opposition to the Ministerial project; and by many, well-informed 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 been in London 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 long tottering Ministry, and that even yet they may escape the meshes of difficulty in which they seem to be inextricably entangled; but Proteus himself was caught at last, and we have the fullest reason to believe that now at length their hour 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 merits.

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 arbitrate 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 unconstitutional 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 appointed as a missionary on Lake Erie, in this Diocese,

under the auspices of the Society for the Propagation of 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 disgusting 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.

(Circular.)

Quebec, 2nd June, 1841.

Rev. Sir, 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 Majesty'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, in their legislative capacity at this time assembled: that Thou wouldst 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 foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These, and all other necessities, 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 clergy; traces have been written by some of them exposing their villainy. 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 these, will much oblige

Your obt. Servant, SELECTOR.

To the Editor of the *Leeds Intelligencer*.

Sir,—As the "Golden Bible," or corner-stone of Mormonism, had its origin in nothing better than a mere historical romance, so blaspemy is principally the base instrument by which an artful boy of North American impostors and their converts zealously endeavour to propagate it. They call themselves apostles or elders, now on their mission to the Gentiles in every township or parish in England, and a proportionate number of priests, teachers, and deacons, whom they obtain in every favourable locality. They deliberately set off with the infamous statements—"We wish it to be understood distinctly that the organization of the Church of Jesus Christ of Latter-day Saints, New York, North America, 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 by the ministering of angels."

That this gross delusion might obtain greater success, and the simple be more easily ensnared, it is bravely 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, according 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 glory, 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, it being the record of a fallen people, and the fulness of the Gospel of Jesus Christ."

Now, in a matter so exceedingly important as that of a new revelation, and especially after what St. Paul himself hath positively determined on the question at issue, "If any man or even an angel from heaven, preach any other Gospel unto you than that ye have received, let him be accursed," it becomes indispensably necessary to inquire into the character and credibility of the parties. This is very fortunately done for us in a publication entitled "Mormonism Unveiled," by E. D. Howe, printed at Painesville, Ohio, in 1834. To the disgrace of the authors of the Mormon delusion, we find the following conclusive points:—"Joseph Smith, jun., 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, jun., was a noted practitioner."

"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 if it is a lie? If you will let me alone, I will make money out of it.'"

"That Oliver Cowdrey, another of the witnesses to Smith's book, was a man of good character before he joined Smith in the cheat of Mormonism."

"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 not, believed when he was under oath."

"The wife of Martin Harris testifies that he is both a cruel man and a liar, he having beat her and turned her out of his house."

"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!"

CLERICUS.

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 capricious as well as tragical.

According to the testimony of Capt. Bogart, the Mormons attacked him, and were therefore the assailants.

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

John Correll testifies, that it was incited 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.) inasmuch that it was dangerous for any one to set up opposition to anything that might be set on foot; and the witnesses (Correll) had actually become afraid to speak his own mind. Those who declined to take part in the Mormon rebellion, were doomed to 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. without asking. Shortly after, some mysterious cattle were seen in that vicinity. Some said they were buffaloes; others, that they were obtained thus and so; at all events, they were cattle to which the "saints" had the foregoing "right," and they were treated accordingly.

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 talking; but that God Almighty would not let notice of him in cursing such a man. As those were set on foot, they pretended to come out as militia, but that they were all a 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 him.

John Cleimison, 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.; inasmuch 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 heart."

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 be killed or not; they would pack to Far West, and there be taken care of. Averted their teacher, told them they were to consecrate their surplus property, and they lied about it, Peter, he said, killed Ananias, and that would be an example for them. Smith said he did not approve of stealing 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 to bear the expense. Those who had serapes on the point, Smith and Rigdon called "O don't mind." Those who were unwilling to join in their marauding expeditions, they denounced as traitors; 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. "We were one of those companies on one of our expeditions. It was called a fur company. Some of our things, 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 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 anything about them, as they were made by lawyers and blacklegs. 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 among the presidency, I can send them as well as he; and if he wants to drink, I can get a bowl of brandy, and get him half drunk; and taking him in 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 Rigdon's sermon, and considered it a good one.

This, Mr. Editor, must suffice for the present week. In my next I will show up these poor, persecuted "Saints," a little more.

Yours, ARSTEMIUS.

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 exhausting it.

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; inasmuch 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. Witness saw a great deal of plunder brought into the camp. Smith said he should fight militia or mob, if they came against him; 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 Mahomet, as they had belied him; and that Mahomet was a true prophet. The teachings of the church were, that the time had come when the Mormon kingdom 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.

Witness 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 all they could swear as they pleased in the matter—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 desert, and not give his testimony.

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

JEREMY TAYLOR.*

A poet should be the critic of Jeremy Taylor, for he was one himself; and hence needs a poetic mind for his interpreter and eulogist. Bald criticism becomes still more barren, (by contrast), when exercised on the flowery genius of the prince of pulpit orators.

There was a period, when the volumes of Taylor lay comparatively neglected; when the Blair taste was dominant. This sensible but cold critic, does not even refer to Taylor in his lecture on pulpit eloquence.

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.

Taylor has been called the "Shakespeare 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 Shakespeare, he was gifted with an union of wonderful and various powers, almost superhuman, the criticism is extravagant, if not absurd.

Taylor is the painter: inferior to Barrow, in point of reason, and to Clarke, in reasoning: without a tynthe of South's wit or epigrammatic smartness; less ingenious than Donne: he has a fancy and a style far more beautiful than any prose writer before his time, and perhaps since. It has been called "unmeasured poetry."

Such, however, is not a scene congenial to Taylor's temper. In his description, he most affects the tender and pathetic notes of humanity. He plays admirably on every chord of passion; but on some much oftener, and more artfully than on others. He is both "a son of thunder, and a son of consolation."

His landscape is oftener quiet and in repose, than savage or deserted. His favourite breezes are rather zephyrs, than

The wind Euroclydon;— The storm wind.

His florid genius, like his sweet disposition, delighted

* 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.

in heavenly lays, and doubtless his piety was not a little the offspring of his temperament and genius.

Taylor, in his pictures, further resembled Spenser in the proflixity of his style: dwelling on minute points, and carefully finishing every trait. He had none of Milton's concise force, that painted a picture by an epithet or a line. If Taylor had the building of Pandemonium, he would have occupied six times the space Milton took for its construction.

It may be proper here to notice a peculiarity of Taylor's illustrations; they are almost always for ornament: he does not employ a simile to clinch his argument: he does not make even his fancy logical; but describes and paints for the pleasure of the picture.

Taylor, in his frequent and curious quotations, is almost a Burton. A reason for this deference to foreign testimony may be gathered from the fact of the respect for authority cherished by the early divines.

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.

Few bishops have been more zealous, or successful in promoting the building of new churches in populous or neglected districts of their dioceses, and none according to his means contributed more liberally to their erection and endowment. His labours as a preacher, even after he became a bishop, were incessant, and exceeded those usually undertaken by active parochial clergymen.

During his residence at Wells, he usually preached twice on the Sunday, once at the cathedral, and again in the large parish church, which was then destitute of any evening service, except when he thus voluntarily officiated. The crowded auditoriums on these occasions attested his powers as a preacher. His sermons were truly impressive and composed in a strain of simple, persuasive, and affectionate eloquence.

Observing, on various occasions, that on Tuesday morning, when at Wells, the bishop disappeared at a very early hour, and did not join the party again till dinner time, inquiry was made into the cause, and it appeared that the two large parishes of Mark and Wedmore, forming part of his peculiar charge as dean, the former distant from Wells twelve miles, the latter eight, were in a state of much spiritual destitution, from the distance of a great part of the population from their respective churches, as well as from the want of church room.

The state of these parishes had so deeply affected his feelings, that he could not be easy to bestow upon them only a barren sympathy; and finding that the prompt and effectual remedy would be to act the part of curate to them himself, he undertook and discharged this office with equal zeal, he cheerfully every other week for many successive years, during his official residence at Wells. Early in the morning of the day mentioned, he mounted his horse or drove over thither, in order to give the full service of the church in each; and so much was his heart interested in this labour of love, that no weather, however unfavourable, no guests, however distinguished, were allowed to interfere with it.

* From the London Christian Guardian.

deanery of Wells, he perfected this work of charity by raising a sum of money to establish a second full service every Sunday in the parish of Mark, where also he built a National School. In the parish of Wedmore, aided by the contributions of the public and the landholders, he was the means of building and endowing two chapels in the hamlets of Blackford and Theale, and also of founding a school. In his Tuesday pastoral visits, the instruction of the children was not overlooked. His benevolent care was repaid by the affectionate gratitude of those who were its objects; and so long as any among the inhabitants survive, who personally attended his ministry, the name of Bishop Ryder will not cease to be pronounced with a heartfelt blessing.

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 to the inhabitants of the place where he resided, and, having sold the rest of his possessions, he distributed them among the poor. Then associating himself with those who were zealous in religion, he emulated all their virtues, and finding a religious life delightful in practice, though difficult at the commencement, he continually devised new methods of devotion, self-denials, and temperance.

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 his 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 same of being *hominem*, will cause us to cease from sin, and from evil thoughts; our own writing will supply the place of our brethren's eyes."

Whatever profession, though not in itself directly unlawful, yet leads men needlessly into many and strong temptations to sin, will always, if possible, and if he is not under any pressing necessity, be avoided by a man who is sincerely desirous to do all things to the glory of God. Every innocent profession may equally and indifferently be chosen by any good man; but yet, even in that choice, his main and ultimate end will be the exercise of right and truth, and the mutual comfortable support of men in justice, faithfulness and charity.

BESANCON.

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

Besancon being, in the time of Charles V., the chief town of the Spanish possessions in France, became the 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 department of the Doubs counts among the eminent names it has produced, Tissot, Marshal Moncey, Victor Hugo, and Cuvier; of the last, a colossal statue has been placed in the public library.

The Academy of Sciences of Franche Comte holds its sittings at Besancon. It is under the patronage of

the government,—the lecturers being officially appointed and paid. Among the awards for the present year, was a medal to the author of an essay, the best of many which were written to prove that the proper observance of Sunday is, apart from the obligations of the commandment, essentially useful, both in a moral and physical point of view.

Among the literary men at Besancon, is the celebrated linguist, Monsieur Franck; in whose society and acquaintance, it is needful for me to say, we have had much pleasure. This gentleman, a proficient in many languages, is a member of the Asiatic Society of Paris, and is considered one of the first Hebrew scholars in Europe. He has been engaged, for some time, upon a translation into French, of the psalms and prophecies of the Old Testament, part of which has already been 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 upon them, from what they now have.

ADVANTAGES OF ARTICLES OF FAITH.

To say that "the church would be sufficiently secured by subscribing only to the Scriptures at large," is a mere pretence, far too thin to conceal the cloven foot which lurks beneath. Arians and Socinians profess to believe the Bible. Papias, Arminians, and Pelagians, profess the same. So does every sect which affects to shelter itself under the name of Christianity.

CHOICE OF A PROFESSION.

Whatever profession, though not in itself directly unlawful, yet leads men needlessly into many and strong temptations to sin, will always, if possible, and if he is not under any pressing necessity, be avoided by a man who is sincerely desirous to do all things to the glory of God. Every innocent profession may equally and indifferently be chosen by any good man; but yet, even in that choice, his main and ultimate end will be the exercise of right and truth, and the mutual comfortable support of men in justice, faithfulness and charity.

REPROOF, THE DUTY OF THE CLERGY.

The pride, forwardness, and humours of men, will many times mind us [the clergy] of this duty. Usually men will expect to be pleased and flattered, when, indeed, they ought to be reproved by us. Our relations unto them, our dependencies upon them, 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.

A GOOD MINISTER.

When a minister walks conscientiously and exemplarily 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 he reproves, his reproofs break in upon the consciences of his hearers with conviction and authority; and if they do not reform, yet at least daunt and terrify them, and make them self-accused, and self-condemned. Here is one reproves me for sin, who believes it to be as evil as he represents it, by his own eschewing it. Here is one that denounces wrath if I repent not, who doubtless believes it to be as terrible as he declares it, by his own carefulness to escape it.

Advertisements.

W. M. STODART & SONS, PIANO-FORTE MANUFACTURERS TO HER MAJESTY AND THE ROYAL FAMILY, No. 1, GOLDEN SQUARE, LONDON.

H. & W. ROWSELL, having been appointed Agents by Messrs. STODART & SONS for the sale of their PIANO-FORTES in Canada, will be happy to receive orders for any of their Instruments, to be imported from England. The following is a list of the various Instruments, with prices in Sterling money, to which 50 per cent. must be added for cost of packages, difference of exchange, freight, insurance, &c.

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One-fifth of the price must be paid on ordering the instrument, and the balance on delivery, in Cash, or approved endorsed notes, at 90 days, with interest, for which 10 per cent. discount will be allowed. A discount of 15 per cent. will be deducted, if the whole amount is paid at the time of giving the order.

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Just Published, and for sale by HENRY ROWSELL, Bookseller and Stationer, King Street Toronto, and Brock Street Kingston. CAMERON'S ANNUAL DIGEST OF DECISIONS IN THE QUEEN'S BENCH AND PRACTICE COURT FOR 1840

Price 2s. 6d. Toronto, Feb. 20, 1840. 334f

ST. GEORGE'S CHURCH.

A Meeting of the Committee, held on Thursday, January 28, 1841. It was resolved, That twenty-five per cent. being the first instalment upon the Donations and Subscriptions towards building St. George's Church, be called in on the first of April next, payable to the account of the Treasurer, E. T. Billings, Esq. at the Bank of Upper Canada; and that the Donors and Subscribers be requested to furnish Notes, to be given at Three, Six, and Nine Months, for the balance.

TO SUNDAY SCHOOLS, &c.

Just published, & for Sale by H. & W. ROWSELL, King-Street, Toronto, and Brock-Street, Kingston.

NEW EDITIONS OF THE FOLLOWING: THE CATECHISM OF THE CHURCH OF ENGLAND, taken from the Book of Common Prayer. Price One Penny each, or SIX Shillings per Hundred.

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SUCH as is used in the printing of this Newspaper, imported from London, in kegs, 24 pounds each, and for sale by the keg, at 2s. 6d. per pound, by

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TORONTO AND HOME DISTRICT GRAMMAR SCHOOLS. THIS School will be re-opened, after the Christmas recess, on Monday the 4th of January, 1841.

Mr. Macdon's Seminary will also re-open on the 6th of the Wednesday following. M. C. CROMBIE, Principal.

Toronto, Dec. 28, 1840.

STEAM BOAT NOTICE.

THE Steamer GORE will further notice, leave Toronto for Rochester every Sunday and Wednesday evening, at 9 o'clock, and Rochester for Toronto every Tuesday and Friday morning, calling at Cobourg both ways; commencing on Sunday evening the 4th inst. Toronto, 2nd April, 1841. 39

HAT, CAP, AND FUR MART.

CLARKE & BOYD, grateful for past favours, respectfully announce the arrival of their Fall and Winter Stock of LONDON HATS, from the most approved makers, and of the very latest London and Paris fashions, with a choice stock of FURS, suitable for the climate. King Street, Toronto, 18th Sept., 1840. 11-1f

AXES! AXES! AXES!

THE Subscriber respectfully informs his friends and the public, that he has returned to his former business, he has commenced the manufacturing of CAST STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by first rate workmen.

Persons wishing to purchase, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged. SAMUEL SHAW, 120, King-Street, Toronto, 16th October, 1840. 15-1f

To be Sold or Let in the Township of Seymour

containing 100 acres, more or less, of good hard-wood land, 29 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Douglas, Esq., Belleville, or to Robert Elliot, Cobourg.—If by letter, post-paid. January 1st, 1840. 27-1f

BILTON, Woollen Draper and Tailor, 128, King-Street.—Always on hand a large assortment of West of England Cloths, Cassimeres, Broad Brims, &c. &c. Gleanymen's and Barbers' Robes made on the shortest notice. Macintosh Waterproof Coats made up in the neatest style. Naval and Military uniforms. Toronto, Nov. 13, 1840. 19-4f

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THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are handsome China, Tea, Breakfast, Dinner and Dessert Sets; Japan and fine Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large quantity of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. JOHN MULLHOLLAND & Co. Toronto, October 30, 1840. 17-1f

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D. R. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carrle. Cobourg, June 15th, 1840. 61-1f

The Churchy

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TERMS.—FIFTEEN SHILLINGS per annum, when sent by mail or delivered in town. To Post-Masters, TEN SHILLINGS per annum.—Payment to be made yearly, or, at least, half yearly, in advance.

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