INUMBER XLV.

## Poetry.

# THE SWALLOWS.

[An American poet, named Sprague, of whose history we know nothing, is the author of the following beautiful poem, suggested by the incident of two swallows having entered a Church during Divine Service. It is a production of great feeling and happy thought. See Psalm lxxxiv. 3. The Arabian Poch Nabegi has some magnificent verses on the same subject.—The Churchman, Magazine 1 ne magnificent verses on the same subject.-The

Gay, guiltless pair,
What seek ye from the fields of heaven?
Ye have no need of prayer,
Ye have no sins to be forgiven.

Why perch ye here, Where mortals to their Maker bend? Can your pure spirits fear,
The God ye never could offend?

The crimes for which we come to weep; Penance is not for you, Blest wanderers of the upper deep. To you 'tis given

To wake sweet Nature's untaught lays: Beneath the arch of heaven To chirp away a life of praise.

Then spread each wing, Far, far above, o'er lakes and lands, And join the choirs that sing
In you blue dome not rear'd with hands.

Or, if ye stay,
To note the consecrated hour, Teach me the airy way,
And let me try your arried power. Above the crowd

On upward wings could I but fly,
I'd bathe in you bright cloud,
And seek the stars that gem the sky.

Through fields of trackless light to soar, On nature's charms to feed,
And nature's own great God adore.

#### PULPIT ORATORY IN THE REIGNS OF JAMES I. AND CHARLES I.\*

DONNE-HAMMOND-USHER.

A prejudice has long existed, and still exists, against the literary pretensions of James the First and his court. Pope celebrated the "pedant-reign," and his friend, Lord Bolingbroke, declared that the dry learning of the author-sovereign was too much even for the age he lived in. It will not be presumptuous to affirm, that neither the poet nor the philosopher were very intimately acquainted with the literature of the earlier portion of the seventeenth century—that glorious epoch when so many masters in Israel flourished, and men grew to an intellectual stature to which their posterity have rarely attained. The reign of Charles the Second, with its licentious wit and self-abandonment, had corrupted, while it fascinated, the popular mind; the golden blasts of the sacred trumpets were drowned in the dissolute revelry of a national carnival.

I am aware that, by many who immediately succeeded the illustrious men of whom I write, the style of their oratory was disapproved. Bishop Burnet inveighed against their pages overrun with pedantry,—"a great mixture of quotations from fathers and ancient writers, a long opening of a text, with the concordance of every word in it, and giving all the different expositions, with the grounds of them, and the entering into some parts of controversy, and all concluding in some, but very short, practical applications, according to the subject or the occasion. This," adds the bishop, "was both long and heavy, when all was pye-balled, full of many sayings of different languages." Burnet's sarcasm appears to Tub" is not decisive as to the composition of a sermon; but, admitting the force of Burnet's objections, the strength, the originality, and the ardour of the preachers remain unimpaired. Their armour may have been cumbersome, but it was often made of gold; their spiritual weapons may have wanted the requisite keenness which cuts through the web of sophistry with no apparent effort, but they never failed to descend with an energy and directness of purpose which their opponents found to be irresistible. The iron mace was never uplifted without dealing destruction upon the infidel hosts of the enemy. Their merits and defects will, however, be far better explained by a few extracts from their works than by any criticism. It is singular that a passage in our literature of so much real importance should hitherto have received so little attention. I am not, at this moment, aware of any work professing to treat upon the subject.

The name which stands at the head of this article may with great propriety be introduced into any vindication of the discernment and talent of James. Donne was conducted into the ministry, if I may use the term, by the hand of the monarch himself; and, in the dedication of his "Book of Devotions," he says, that the king vouchsafed him his hand, not only to sustain him in the church, but to lead him to it. James had, at a very early period, discovered the powers of Donne's mind, and their peculiar applicability to the service of God. When the Earl of Somerset requested him to give Donne Preferment as a civilian, he returned a positive refusal, Observing at the same time, "I know Mr. Donne is a learned man, has the abilities of a learned divine, and will prove a powerful preacher; and my desire is to prefer him in that way; and in that way I will deny you The monarch kept his word, and the Preacher realized the expectations formed of his powers. Much of his genius, however, became the victim of his Peculiar sentiments and disposition. No person would imagine him to have been the contemporary of Shakspeare—the one all nature and the other all art—Shakspeare valuing art only as it was subservient to truth, and onne despising nature until he had cramped it into the attitude of art. Had he been born a few centuries earlier, the scholastic severity of his manner would have rendered him one of the pillars of the Alexandrian school the ornament of the Museum. Old Purchas, in the address to the reader prefixed to his "Pilgrims," informs us, that he has wholly omitted, or passed over dryfoot, things near and common. So it was with Donne; he valued nothing natural or obvious: a rose by any other name was far sweeter to him; he continually forced his muse out of the highways of poetry, and rarely guided her into any green or flowery seclusion. If the road was unfrequented, his wishes were gratified. And

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From the British Magazine. † In his note on Burnet's "History of his own Time," Oxford

grace; his imagination is always wakeful, and rejoicing God produced plants in Paradise, therefore that they might grow. God hath planted us in this world, that we might grow; and he in the strength of mental health, but often deficient in the elegance which accompanies the efforts of feebler

The virtues of Donne have been familiarized to most of us by the eloquent eulogy of Walton, who attributes the most delightful results to his addresses from the pul-

"A preacher, in earnest, weeping sometimes for his auditory, sometimes with them; always preaching to himself like an angel from a cloud, but in none; carrying some, as St. Paul was, to heaven in holy raptures, and enticing others, by a sacred art and courtship, to amend their lives; picturing a vice so as to make it ugly to those that practise it, and a virtue so as to make it be beloved even by those that loved it not; and all this with a most particular grace, and an inexpressible addition of comeliness.'

The peculiar character of his sermons has been delineated with greater discrimination and less enthusiasm by his son, in the dedication of them to Charles the

"They who have been conversant in the works of the holiest men of all times, cannot but acknowledge in these the same spirit men of all times, cannot but acknowledge in these the same spirit with which they writ; reasonable demonstrations everywhere in the subjects comprehended by our reason alone, they are nowhere made easier to faith than here; and, for the other part of our nature, which consists in our passions and our affections, they are here raised, and laid, and governed, and disposed in a manner according to the will of the author. The doctrine itself which is transit here is primitively. Christian the fathers are everywhere taught here is primitively Christian; the fathers are everywhere consulted with reverence, but apostolical writings only appealed to as the last rule of faith. Lastly, such is the conjuncture here of zeal and discretion, that, whilst it is the main scope of the author in these discourses that glory be given to God, this is accompanion. nied everywhere with a scrupulous care and endeavouring that peace be likewise settled amongst men."

My first extract shall be taken from a sermon which is invested with extraordinary interest by the circumstances that attended its delivery. The month preceding his death, Donne was appointed to preach on the first Friday in Lent before the king, at Whitehall, and, although labouring under great weakness, he persisted in coming to London. On his arrival, some of his friends, who perceived the emaciated condition to which his sufferings had reduced him, dissuaded him from his undertaking; but he resolutely resisted all their entreaties, assuring them that he did not doubt that God, who had before assisted him in so many hours of calamity with an unexpected aid, would still be with him in his last employment. And when, to the amazement of the beholders, says Walton, he appeared in the pulpit, many thought he presented himself, not to preach mortification by a living voice, but mortality by a decayed body and a dying face; "and, doubtless," he continues, "many did secretly ask that question in Ezekiel, Do these bones live? or, can that soul organize that tongue to speak so long time as the sand in that glass will move towards its centre, and measure out an hour of this dying man's unspent life?" But the spirit was mighty, in spite of the weakness of the body, and, after a few faint pauses in his zealous prayer, he commenced his discourse upon that awful verse, To God belong the issues of death: and many who saw his tears, and heard his hollow voice, expressed their belief that the text was prophetically selected, and that he had preached his own funeral sermon,-under which title it was afterwards published.

"Miserable riddle!-when the worm shall feed sweetly upon me, when the ambitious man shall have no satisfaction if the poorest alive tread upon him, nor the poorest receive any contentuent in being made equal to princes, for they shall be equal, but in dust. One dieth at his full strength, being wholly at ease, and in quiet; and another dies in the bitterness of his soul, and never eats with pleasure; but they lie down alike in the dust, and the worm covers them. In Job and Isaiah it covers them, and is spread under them, ad under thee, and the worm covers thee There's the mats and the carpets that lie yonder, and there's the have delighted Swift, who pronounced pye-balled a noble epithet.† The opinion of the author of the "Tale of a come to this dilapidation, to ruin, to rubbish, to dust; even the Israel of the Lord, and Jacob himself, hath no other specification, no other denomination, but that vermis Jacob, thou worm of Israel. . . . . That monarch who spread over many nations, alive, must, in his dust, lie in a corner of that sheet of lead, and there but so long as that lead will last; and that private and retired man, that thought himself his own for ever, and never cam forth, must in the dust of the grave be published, and (such are the revolutions of the graves) be mingled with the dust of every highway, and of every dunghill, and swallowed in every puddle and pond. This is the most inglorious and contemptible villification, the most deadly and peremptory nullification of man, that we can consider."—pp. 21-2. Ed. 1632.

The allusion to the gorgeous drapery and banners that hung over the monarch must have been very affecting, and was worthy of one who telt that he was speaking from the brink of another world, and amid the shadows

His discourse upon the text-Surely men of low degree are vanity, and men of high degree are a lie-is full of ingenuity, argument, and eloquence.

"But to take it of a whole body of such men, men of low degree and it is so too. The applause of the people is vanity, popularity is vanity; at how dear a rate doth that man buy the people's affections that pays his own head for their hats! . . . . And, as it is in civil and secular, so it is in ecclesiastical and spiritual things too. How many men, by a popular hunting after the applause of the people in their manner of preaching, and humouring them in their distempers, have made themselves incapable of preferment in the church where they took their orders, and preached themselves into a necessity of running away into foreign parts. . . . The same people that welcomed Christ from the Mount of Olives into em upon Sunday, with their hosannas to the Son of David, upon Friday mocked him in Jerusalem with their Hail, King of Jews, and blew him out of Jerusalem into Golgotha with the pestilent breath, with the tempestuous whirlwind of their crucifiges.

And, of them who have called the Master Beelzebub, what shall thy servant look for? Surely men of low degree are vanity.

"And then, under the same oath and asseveration, surely

surely as the other—men of high degree are a lie. David doth not mean those men whom he calls a lie to be any less than those whom mean those men whom he calls a ne to be any less than those whom he called vanity.

But yet the Holy Ghost hath been pleased to vary the phrase here, and to call men of high degree not vanity but a lie, because the poor, men of low degree, in their condition promise no assistance, feed not men with hopes, and there is the capable. fore cannot be said to lie. But in the condition of men of high degree, who are of power, there is a tacit promise, a natural and inherent assurance, of protection and assistance, flowing from them. For the magistrate cannot say that he never promis place he made me that promised. I cannot say that I never promised my parish my service, for in my induction I made them that promise, and if I perform it not I am a lie, for so this word Chasah which we translate a lie) is frequently used in the scriptures for that which is defective in the duty it should perform. Thou shalt e a spring of water, (says God, in Isaiah,) cujus aquæ non me

tiuntur, whose waters never lie,—that is, never dry, never fail.

"So, then, when men of high degree do not perform the duties of their places, then they are a lie of their own making; and when I over-magnify them in their place, flatter them, humour them, ascribe more to them, expect more from them, rely more upon them, than I should, then they are a lie of my making."

Again, in another of the same sermons, how boldly, and with what a steady hand is one of the most prevailing passions of our nature laid bare :-

"But to pass from names to the thing, indeed, what is mediocri-ty?—where is it? Is it the same thing as competency? But what

this criticism is scarcely more true of his poetry than of his prose. In both we discover the same eccentricity and perversion of taste, the same energy and want of grace: his imagination is always wakeful, and rejoicing that does not endeavour that, by all lawful means, is inexcusable, as well as he that pursues unlawful. But if I come to imagine such a mediocrity, such a competency, such a sufficiency in myself, as that I may rest in that—that I think I may ride out all rms, all disfavours,—that I have enough of mine own wealth, health, or moral constancy; if any of these decay, this is a verier vanity than in trusting in men of low degree, and a verier lie than men of high degree; for this, to trust to ourselves, this is a sacriffmen of high degree, this, to trust to ourselves, this is a saching cing to our own nets, our own industry, our own wisdom, our own fortune; and of all the idolatries of the heathen, who made gods of every thing they saw or imagined—of every thing in and between heaven and hell—we read of no man that sacrificed to himself. Indeed, no man flatters me so dangerously as I flatter myself; no man wounds me so desperately as I wound myself; and therefore, man wounds me so desperately as I wound myself; and therefore, since this, which we call mediocrity and competency, is conditioned so, that it is enough to subsist alone, without relation to others, dependency upon others, fear from others, induces a confidence, a relying upon myself; as that which we imagine to be the middle region of the air is the coldest of all, so this imagined mediocrity, that induces a confidence in ourselves, is the weakest rest,—the ldest comfort of all, and makes me a lie to myself. Therefore may the prophet well spread, and safely extend his asseveration, his surely, upon all high, low, and mean. Surely, to be laid in the balance, they are altogether lighter than vanity."—LXX Sermons,

> Sometimes he rises into a loftier and more pathetic strain. How the affliction of a self-convicted and suffering spirit breaks out in the following passages:-

"Let me wither and wear out mine age in a discomfortable, in "Let me wither and wear out mine age in a discomfortable, in an unwholesome, in a penurious prison, and so pay my debts with my bones, and recompense the wastefalness of my youth with the beggary of mine age ... Yet f God withdraw not His spiritual blessings, his grace, His patience; if I can call my sufferings His doing, my passion His aecton—all this that is temporal is but a caterpillar, got into one side corner of my garden,—but a mildew, fallen on one acre of my corn. The body of all, the substance of all, is safe, as long as the soul is safe. But when I shall trust to that which we call a good spirit, and God deject, and impoverish, and evacuate that spirit; when I shall rely upon a moral constancy, and God shall shake, and enfeeble, and enervate, destroy, and demolish that constancy; when I shall think to refresh stroy, and demolish that constancy; when I shall think to refresh stroy, and demonsh that constancy; when I shall think to refresh myself in the serenity and sweet air of a good conscience, and God shall call up the damps and vapours of hell itself, and spread a cloud of diffidence, and an impenetrable crust of desperation upon my conscience; when health shall fy from me, and I shall lay hold upon riches to succour me, and comfort me in my sickness and riches shall fly from me, and I shall snatch after favour and good opinion to comfort me in my roverty; when even this good pinion shall leave me, and calur evail against me; when I shall neal peace, because there is nonbut Thou, O Lord that should stand for me, and Thou shalt find that all the wounds I have come from Thy hand, -all the arrows that stick in me from Thy quiver; when I shall see that because I have given myself to my corrupt nature, Thou hast changed thine; and because I am all evil towards Thee, therefore thou hast given over being good towards me. When it comes to this height, that the fever is not in the humours, but in the spirit; that mine memy is not an imaginary enemy—fortune, not a transitory memy—malice in great persons; but a cruel, and an irresistible, and an inexorable, and an everlasting enemy-the Lord of Hea-

And how bitter is the sarcasm launched against those who shrink from the uncompromising discharge of their

"Birds that are kept in cages may learn some notes, which they should never have sung in the woods or fields; but yet they may forget their natural notes, too. Prachers that bind themselves lorget their natural notes, too. Fractiers that bind themselves always to cities and courts, and great auditories, may learn new notes—they may become occasional preachers, and make the emergent affairs of the time their text, and the humours of the hearers their bible; but they may lose their natural notes,—both the simplicity and the holiness that belongs to the preaching of the gospel; both their power upon ow understandings to raise them, and upon high affections to humble them. They may think that their errand is but to knock at the door—to delight the and to search the house mt to ransack the conscience."

He who seeks for gold in Donne's Sermons, will find them a mine not soon to be exhausted; two or threebrief specimens of the felicity of his expressions must

"Actions which kings undertake are cast in a mould,-they have their perfection quickly; actions of private men, and private persons, require more hammering and filing to bring them to perfection."—Sermon preached before the Company of the Virginia plantation, November 13, 1622.

A familiar illustration-

"Experience teaches us, that if we be reading any book in the evening, if the twilight surprise us, and it grows dark, yet we can read longer in the book which we were in before, than if we took a new book, of another subject, into our hands."-LXX Sermons,

Speaking to one who trusted to the favour of the great: "That bladder is pricked on which thou swimmest." The style of HAMMOND is more thickly studded with conceits than that of Donne. He is the Cowley of theological prose. In the sermon on conscience, for example, (Oxon, 1644,) we find, who can swallow such camelsins? and, in another, on Jeremiah xxxi. v. 18, the suffering sinner is compared to a sick man, lett by his physicians with the cupping glasses at his neck. But these defects are more than compensated by the remarkable force of many of his images. If he partakes largely of Cowley's eccentricities, he also shares in the fervour and manliness of that writer's prose. Even his most faulty passages are redeemed by much sensibility and ardour; and over his most obscure and involved periods, sentiments shining with the beauty of holiness diffuse a serene and placid lustre.

I will give two specimens of what appears to me the melo-dramatic distortion of his manner:

"All knowledge in the world cannot make us deny ourselves "All knowledge in the world cannot make as deny ourserves, and, therefore, all knowledge in the world is not able to produce belief; only the spirit must breathe the power into us, of breathing out ourselves: he must press our breasts, and stifle, and strangle us. We must give up the natural ghost. He must force out our earthly breath out of our earthly bodies, or else we shall not be enlivened by his spiritual."

The portrait of a wicked man-

"An angel, or officer of Satan (to buffet some precious image of God,) which is to that purpose fitted out of Satan's fulness,wollen with all the venemous humour that that fountain can afford, to furnish and accommodate him for this enterprise; and then, lastly, after the satiating of his wrath, a bloated, guilty, unthen, lastly, are that that hath fed at the devil's table, swilled and glutted himself in blood, and now betrays it all in his looks and mplexion."—Fol. 1664, p. 37.

The power of this description is undeniable; but it will be displeasing to many, on account of its extravagance. The conclusion of the sermon on Prov. i. 22, will afford a very delightful contrast to it :-

"Give us that pity, and that indignation, to our poor perishing ouls, that may at length awake and fright us out of our lethansouls, that may a wake and fright us out of our lethargies, and bring us so many humbled, confounded penitentiaries, to
that beautiful gate of Thy Temple of Mercies, where we may rethat beautiful gate of Thy Temple of Mercies, where we may rethat beautiful gate of Thy Temple of Mercies, where we may rethat beautiful gate of Thy Temple of Mercies, where we may retract our follies, implore Thy pardon, deprecate Thy wrath; and, ur dentestate of deaths, never cease praising Thee, and saying crous a tale of deaths, never cease praising Thee, and saying folly, Holy, Holy, Lord God of Hosts!—Heaven and earth are full of Thy glory !- Glory be to Thee, O God, Most High!"

The sermons of Usher differ equally from those of Donne and Hammond. They are simple, concise, and been once subject to the surveillance of only one Cler-

\* The italics are Donne's.

"It joys us to recollect how multitudes of scholars, especially the heads of our tribes, thronged to hear the sound of his silver bells; how much they were taken with the voice of this wise charmer—how their ears seemed as it were, fastened, to their lips. Here you might have seen a sturdy Paul, a persecutor transformed into a preacher—here a tender-hearted Josiah, lamenting after the Lord, and, with Ephraim, smiting on his thigh, saying, 'What have I done? Others, with the penitent Jews, so stabbed to the heart that they were forced to cry out, in the hitterness of their soul—" Men, brethren, fathers—what shall we do?"

This anecdote, together with another not less pleasing, is narrated in Hone's interesting "Lives of Eminent Christians." The remains of Usher's pulpit oratory are the eleventh century, we find the Archbishops, at the very small; but the following passage, upon a question often mooted, will display his peculiar merits. It occurs in a sermon on the Universality of the Church of Christ, preached before the King, June 20, 1624.

"The question," says the learned prelate, "so rife in the mouths of our adversaries, is—Where was your church before Luther?—Whereunto an answer may be returned " \* that our church was even there where now it it is—in all places of the world, where the ancient foundations were retained, and these common principles of ancient foundations were retained, and these common principles of faith, upon the profession whereof men have ever been wont to be admitted by baptism into the Church of Christ; there, we doubt not, the Lord had his subjects, and we our fellow-servants, for we bring in no new faith, nor no new church. That which in the time of the ancient fathers was accounted to be truly and properly catholic—namely, that which was believed everywhere, always, and the all that in the succeeding was bath away more been preserved. by all: that in the succeeding ages hath ever more been preserved, and is in this day entirely professed, in our church. If you demand, then, [he goes on, after lamenting the degradation of the church of God.] where was God's temple all this while? the answer is at hand—there, where Antichrist sate. Where was Christ's people? Even under Antichrist's priests. And yet this is no jus-tification at all, either of Antichrist or of his priests; but a manifestation of God's great power, who is able to uphold his church even there, where Satan's throne is. Babylon was an infectious place, and the infection thereof was mortal; and yet God had his people there, whom he preserved from the mortality of that infection; else, how should he have said, 'Come out of her, my people that ye be not pertakers of her sins, and that ye receive not of her

"The enemy, indeed, had there sown his tares, but sown them in the Lord's field, and among the Lord's wheat; and a field, we know, may be so overgrown with such evil weeds as these, that, at the first sight, a man would hardly think that any corn were there at all. \* \* Those worthy husbandmen that, in these last six hunat all. \* \* Those worthy husbandmen that, in these last six hundred years, have taken pains in plucking up those pernicious weeds out of the Lord's field, and severing the chaff from his grain, cannot be rightly said, in doing this, either to have brought in another field, or to have changed the ancient grain. The field is the same, but weeded now—unweeded then; the grain is the same, but winnowed now—unwinnowed then. We preach no new faith, but the same catholic faith that ever hath been preached; neith, but the same catholic tath that ever nath occu preached; neither was it any part of our meaning to begin a new church in these latter days of the world, but to reform the old. A tree that hath the luxurious branches lopped off, and the noxious things that cleave unto it taken away, is not, by this pruning and purging, mada another tree than it was before; neither is the church reformed, in our days another church than that which was a state of the church than that which was a profess church than the profession of the profession that the profes formed, in our days, another church than that which was defor all that, with popery, which is the pestilence that walked in those times of darkness, and the destruction that now wasteth at pon-day."-p. 32, 3rd edit. corrected, 1631.

R. A. W.

#### THE ORIGIN OF PARISHES IN ENGLAND AND WALES.\*

Some derive the word pluyf, the Welsh for parish, 1340, and of the New Testament, by William Salis- of the temple, converting it into "a house of merchandise territorial districts were not also frequently implied in it at a very early period; on the contrary, it appears from the British records, that the territorial principle was recognised and acted upon by the Druids themselves, previously to the introduction of Christianity into the ountry. Thus, in one Triad, we read, that of the 'three kinds of proprietors," the third were men of learning, who had the privilege of teachers, that is, a rate from every plough within the district in which they were the authorised teachers. When the Gospel was preached in this island, the Druids generally embraced t, and by an easy transition, their different orders resolved themselves respectively into those of the Christian hierarchy. This state of things was so far from heing opposed by the civil authorities, that it met every encouragement from them. Lucius, A.D. 156, established the Christian religion in his own dominions in South Wales. This prince, most probably, had inherited such a Christian spirit from his ancestors. His fathers' name, Coel (Anglicised a believer,) would imply his conversion to Christianity. It is certain, that his grandfather, Cyllin, was a Christian, for he is ranked with the British saints. Eigen, the sister of Cyllin, is represented to have been the first female saint amongst the Britons. Bran, the great great grandfather of Lucius, is believed to have been the first that brought the Christian religion over from Rome, about the year 59. The natural consequence of this general transition from Druidism to Christianity, and the favour with which it was regarded by the civil powers, would be the confirmation of the original rights and privileges of the Spiritual Ministers, as far as they accorded with the character of the Ecclesiastical system. We are borne out in our inference by a Triad, which states, that Lucius "established the first Archbishopric at Llandaff, and granted land and constitutional privileges to the first

As the Clergy were supported by the tithes and offerings of their several districts, their parochial limits must have been accurately defined. In their respective spheres, they devoted themselves wholly to their sacred calling, and, as occasions required, built for the service of the Lord temples in which their congregations might worship Him. These primitive churches were invariably named after their respective founders. The different charges assigned to the Clergy in these early times, the inequalities still observed in most of the Welsh parishes. In some instances, however, too extensive districts, as circumstances demanded, were gradually divided and sub-divided into smaller portions, leaving, nevertheless, sufficient traces to indicate that they had argumentative; seldom either deviating into any rash gyman. For an interesting account of such sub-divi-

\* From the Church Magazine.

lieve, that territorial establishments, similar to those of Wales, were formed there also, previously to the settlement of the Saxons. The origin of Saxon parishes seemed to have been this: - Theoderet, Archbishop of Canterbury, A.D. 680, with a view to induce his wealthy countrymen to build and endowed churches on their estates, promised them the patronage of their several foundations. This plan operated gradually, until it received an additional impulse, A. D. 928, from Athelstan, who granted the rank of Thane to such proprietors as would not leave their tenants unprovided with a place of worship. Still later, about the commencement of legislative assembly hald at Eanham, urging the duty of building churches in all parts of the country.

Thus, the parochial system occupied a period of nearly four hundred years in practically developing itself in England. There are some parishes indeed of a still later date; and it is probable that existing parochial sub-divisions were not consummated under six hundred years. It is evident, the the estates on which these churches stood, were not all of the same dimensions; and as the districts apportioned for each foundation were commensurate with the several estates, we can easily account thereby for the inequalities of the English parishes.

Such is the origin of that admirable system in our country, which secures the superintendence of a Christian Pastor over every member of the community. Its advantages over the voluntary principle is immense: whilst the later only secures the service of a Minister for those who seek and pay for it, the former sends him with the Gospel message into the cottages of the most indifferent and profane. Voluntaryism makes only a Minister of a congregation; the territorial principle makes a Minister of a parish. "It is in the territorial principle," as Dr. Chalmers observes, "the great strength of an establishment lies; and although, by means of voluntaryism, or of merely congregational establishments, we might somewhat retard the march of irreligion in the country, yet it is only by the territorial establishment, that we can arrest its melancholy progress, and regain the people from the destitution into which they have fallen.'

And seeing the superior efficiency of these parochial establishments in promoting the welfare of Christ's Holy Catholic Church, is it to be wondered at, that Whig-Radical legislators should attempt to obliterate the ancient boundaries, by the formation of New Poor Law Unions; or that the heterogeneous mass of dissenters should endeavour to violate the unity which the system is calculated to promote, by fixing their rebellious standards within those sacred precints?

THE CHURCH OF THE HOLY SEPULCHRE AT JERUSALEM.

From Elliott's Travels in Austria, Russia, and Turkey.

From the principal bazaar a narrow passage leades into a square, of which the church of the holy sepulchre forms one side, in this square, is the only public entrance to the edifice. Here, even befrom the Latin, plebs; whether this be the true etymo- fore he reaches the threshold the feelings of the Christian are logy or not, we will not undertake to decide. It is first shocked. \* \* \* \* It was on Good Friday, the most certain, however, that amongst the ancient Britons, the solemn day of the year, that we first visited the church; yet on term originally signifies the common people. It is used such a day, and in such a place, hundreds, nay, thousands, of in that sense by Taliesin, who flourished in the sixth pilgrims, congregated from all parts of Europe, from Asia, and century. The same import was applied to it sometimes from Africa, might be seen purchasing rosaries, madonnas, cruciat a much later period, as may be seen from the translations of the Psalms, by Dafydd Ddu o Hiraddug, A.D. bet, coffee, cakes, and fruit, was carried on even within the walls bury, A. D. 1560. But though this was the primary Here, too, in a little recess by a door, a band of Moslems sit meaning of the word, it does not follow, that certain during the service, smoking and sipping coffee; ridiculing (as well they may!) the anti-Christian idolatry they witness; dilating on the superiority of their own unitarian creed; invoking Mahomed and the unscriptural God of Mahomed; and, till lately. suffering no Christian to enter without having first paid tribute in token of subjection to the infidel power.

It were difficult to convey an adequate idea of the excesses of the Greeks within the sacred edifice; they can be compared only to the riots of drunken men, or the revel of pagans. Laughing, singing, quarrelling, roaring, jumping, and dancing, succeeded each other, or were carried on all at once, in different quarters of the church. One party dragged a man, feigning himself dead, round the holy sepulchre; while another formed a procession of pilgrims perched on the shoulders of their fellows. Now and then the Turkish officers forced themselves, by means of their bludis, into the midst of a group more tumultuous than the rest, who dispersed only to swell the crowd of rioters in another direction. At length the principal actor in the long-wished-for miracle, the Greek Bishop of Jerusalem appeared; and, accompanied by a Priest, entered into the holy sepulchre, and closed the door. It was about noon; but the windows were shut to make the church as dark as possible. After a short pause of anxious expectation, a light, the production of the two miracle-workers. sued from a little window in the wall of the chamber of the holy sepulchre. Sometimes, though it was not the case this year, a dove is simultaneously let loose to confirm the supposition of the descent of the Holy Spirit. No sooner was the celestial fire visible, than a shout, like that of Bacchanals, echoed through the building; every one rushed with wild impetuosity to kindle his taper; and in a few minutes the whole church was in a blaze of light. \* \* \* The more speedily the light is obtained, and the more direct the communication with the original flame, the more precious the boon (of supposed purification) the more violent, therefore, is the conflict for precedence. The sanctity of the place is forgotton; men jump on one another's backs; knock each other down; rage, foam, and swear; till a spectator horrified at the insults offered to the majesty of God within a church dedicated to his service, trembles lest he should be involved in a judgment such as that which overtook the Philistians in the temple of Dagon.

# THE BOOK OF COMMON PRAYER.

"It is simple, reverent and impressive in its style, adapted alike to every capacity, and furnishing to all an attractive form of devotion; spiritual and primitive in its character; comprehensive in its design; just and significant in its arrangment, symmetrical in all its parts; and while it exhibits a sound view of the great doctrines of the cross, so moderate in its tone, that it has been repeatedly claimed by persons of opposing sentiments, as favouring their respective peculiarities. The principles of the Protestant Reformation have a local habitation and substantive existence upon its pages; it enjoins, in an order the best fitted to set forth the whole scheme of Divine revelation, the regular perusal of the Bible; and is admirably adapted to give expression, whether in prayer or praise, to the devotioal feelings which it inspires. Drawn directly from the word of .God, or from the purest and it breathes throughout the liberal and Catholic spirit which have a standard to which we can refer her injunctions as to a crianimated the Reformers in its compilation. The object of those terion of their justice and purity. There is an ordeal of truth holy men, the best and wisest of their nation, was to frame a through which all her ordinances must publicly pass; and when Liturgy which might unite into one body the dissentients from they shall have risen from this severe and open examination, unthe Church of Rome. The accumulated wisdom and piety of ages were open to their researches; -they sought the advice of the most eminent divines both in their native land and on the sacrifice the high and holy cause of our ancient establishment to Continent of Europe; and in the execution of their arduous task, rejecting whatever was new or peculiar to any sect or nation retaining that alone in which Christians had at all times

The Book of Common Prayer is accordingly a compilation from almost every primitive Liturgy extant at the period of the Reformation; perpetuating in the daily service of the Church, the language and sentiments of men who spake as they were moved by the Holy Ghost, uniting the Jewish and Christian dispensations, the Church militant and the Church triumphant in the use of some of the same formularies of devotion, and presenting in this particular a beautiful illustration of the doctrine that

"Angels, and living saints, and dead,

Protestants of every name have vied with each other in the commendation of the Prayer Book; it is described by the late Dr. Adam Clarke as being next to the translation of the Scriptures into the English language, the greatest work of the Reformation ; and according to Grotius it approaches so near the primitive pattern that none of the Reformed churches can compare with it. To Episcopalians it is still further endeared by the reflection, that it was framed by the labours and written in the blood of Cranmer, Latimer, Ridley, and others who were slain for the word of God, and for the testimony which they held. "Who would not wish in the temple" exclaims the eloquent Bishop Dehon " to bear upon his lips those psalms and prayers in which the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of martyrs have uttered their devotions to God? How dead must he be to the fuest associations which can affect the mind, who is not animated to a devout and fervent performance of this part of the service of the sanctuary, by the consideration, that on the same censer which the Church holds out to him, incense hath been put by those hands which are now extended before the throne of the Almighty; and that, as its smoke ascended, those eyes were lifted up to heaven which are now fixed upon the visible glories of God and the Lamb." Thus composed, combining such manifold excellencies, and hallowed by so many interesting associations, it is impossible that the Prayer Book should not have entwined itself around the affections of all true Episcopalians; they neither elevate it above, nor place it on a level with the Bible but in so far as it is derived from that sacred source, they rank it in common with the wise and good of all denominations who have studied its character, in the highest order of uninspired devotional composition; and they desire its universal circulation from no sel-Ash or sectarian motive, but because they believe that it is eminently fitted to promote and preserve the great doctrines of the Reformation, and is emphatically a book for all classes, ages, conditions and characters; calculated to render them holier and happier on warth, and to promote their advancement to the enjoyments of heaven .- From the Appendix to the Report of the Prayer Book and Homily Society, 1836-7.

## THE TRUE PRINCIPLE OF TEMPERANCE.

The Almighty, to "save us from our sins," has been pleased from time to time to make extraordinary revelations of his will, and to establish his "Church the pillar and ground of the truth," as the commissioned keeper of "the oracles of God." He has also been pleased to affirm that his creatures shall take the declaration of that will, set forth in his word, to be a "lamp unto their feet, and a lantern unto their paths;" and that "if any speak not acwording to his words, it is because there is no light in them. We read not, my brethren, in God's word of any authorized society, other than his Church, for instructing men in the morality that is acceptable in his sight; nor of any authorized code of temperance, other than that found in his Divine law. He recognizes no Temperate Society except his own Church. He approves of no laws and pledges of morality but such as are based upon strictly gospel principles. He accepts no works but such as proceed from faith. If therefore we desire to be united to the true and only true Temperance Society, we must unite ourselves to "THE COM-MUNION OF SAINTS;" if we desire to be truly temperate we must become truly Christian; for then we shall by divine grace become "temperate in all things;" if we desire pledges of sobriety, let them be the Sacramental pledges of Christ's own institution. T THEM he has promised his blessing; to none other. If we desire that a temperance, acceptable to God, should be evident in our lives; let us seek it as "the fruit of the Spirit."-(Gal. v. 23.)-Any thing called temperance, that yet is not the fruit of the Spirit, is not acceptable, nay deserves his condemnation; for inasmuch as it "springs not of faith," it partakes of the nature of sin. " Do we, my brethren, deplore the sin of intoxication, the disgusting inebriety so prevalent in the world, and desire to turn them from this particular form of wickedness? let us shew them God's curse against it—that "drunkards shall not inherit the kingdom of heaven." Let us not add to their misery by sending them to a merely human device, an institution based on the fear of man; let us not lead them to "the arm of flesh," and to the curse of "putting their trust in man," but to "CHRIST AND THE CHURCH." Anything short of this, is worse than useless; for if they were led by inferior motives to abstain from the sin of excessive drinking, they would be drawn into self-conceit and self-dependence. and thus merely change from one form of iniquity to another.

Are you, my brethren, "BAPTIZED into Christ Jesus?" yo are members of the most honourable and only true Temperance Society; you are "called to be saints, called to be sober," called to be "temperate in all things."-You see your calling brethren, see that ye "walk worthy of your high vocation," as members of a society which God hath constituted, and not man. Are you not pledged, most solemnly pledged, not by attaching your name to a scrap of paper, but by your baptismal engagement, by a pledge made to Christ and the Church, to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?" Do any think that because this pledge was made in their names while they were infants, that a further opportunity of pledging themselves to be temperate should be provided? The Church my brethren, the true, the God-appointed Temperance Society has within her the requisite provision. In the solemn rite of Confirmation, her members not only may, but are required "in the presence of God and of the Congregation," to renew the solemn (pledge) promise and vow made in their name at their baptism; ratifying and confirming the same in their own persons, and acknowledging themselves bound to believe and do ALL those things which their Godfathers and Godmothers then undertook for them."-Rev. E. Denroche.

\*" Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God for as much as they spring not of faith in Jesus Christ; yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of Sin."—See 13th article of the Church.

# THE NATIONAL CHURCH.

anterior to the questions which now agitate and divide mankind; himself most solemnly to this his representative on earth. We that the best preventive of such an insurrection would touched by the flame, they demand our obedience, not in the name of man, but in the name of the Lord Jesus. When we refuse to the gratification of a momentary popularity, in flattering the prejudices and assisting the projects of her adversaries, we refuse it in the name of Christ; we refuse to propagate those principles of disunion, which, as we learn from the history of all nations, has interposed the most formidable obstacle to the general reception o Christianity; we are persuaded of the impracticability of their pretensions who preach and profess the unity of the Spirit, not n the bond of peace, but in the turbulence of confusion. When we consider the connexion of our national Church with the con stitution of our country, when we view its spirit inspired and in fused throughout every ramification of the body politic; when we see the bonds of their union so powerfully cemented as to defy the ingenuity of man to injure the one without the dismembermen and destruction of the other, -we do not therefore look on our Church as a creature of the State, or an engine of civil authority; we trace their union to a higher power and to a nobler purpose; to preserve in every branch of our various and complicated system of overnment, that unity of religious faith so essential to the order, the peace, the very existence of the whole; to display the Christian faith in all its native purity, as the animating and actuating principle of every duty which we owe both to God and to our country, not to make the Church political, but the State religious. -Rev. Thomas Rennell.

## THE CHURCH.

### COBOURG, SATURDAY, MAY 9, 1840.

We were prevented last week, chiefly by want of space, from offering any remarks upon the Speech of Lord Russell on the CLERGY RESERVE BILL, when laid by him on the table of the House of Commons .-We were struck with the modesty and diffidence with which that Spoliation measure was introduced by the noble Lord; for it is manifest, from the tenor of his Speech, that he feels an inward repugnance to the principle of the measure which he so cautiously and distrustfully advocates. If it be true that the Imperial Government would never consent to the alienation of this property from religious purposes, and that all Colonial legislation must be predicated upon their determination to limit the application of the Reserves to the spiritual instruction of the people, we do not see why-if any restriction at all was to be imposed-they should not have plainly and openly expressed their resolution to concur in no measure which went to destroy a provision of the National Religion and to compromise the very principle of an Established Church. The constitutional objection in the former case is much more vague and much less strong than in the latter; and there is nothing, in short, which can be advanced in favour of the first which does not apply in threefold force in support

Moreover, if the sentiments of the Colonial Legislature are to be made at all the basis of any proceeding upon this question in the Imperial Parliament, we cannot see why their desire-not unfrequently expressedfor the total alienation of the Reserves from religious purposes and their allottment to education, should not be entitled to quite as much respect as one which would merely shift an unconstitutional and obnoxious plan to another equally illegal and objectionable. In the one case, indeed, the majority has been a large one; while on the late question for their disposal, the majority was a very small one. We have said frequently, and we repeat it now, that the disposal of the Clergy Reserves involves a grand and vital constitutional question, which ought never to be submitted for settlement to a Colonial Legislature: it embraces certain first principles touching the constitution of the realm, which none but the Supreme Legislature are competent to deal with or change. Yet, if the Colonial Parliament is to express its opinion at all, and that opinion is solicited as a guidance for Imperial legislation, let it be unbiassed and free!

We do most cordially believe that, if uninfluenced and uncontrolled, the decision of the House of Assembly last winter would have been very different from what it has proved to be. Were honourable members, in all cases, to have spoken and voted according to their honest convictions; had they come to the discussion of this question with a simple reference to its merits, unmoved y any electioneering project and unawed by the charces of rejection when next they should present themselves as candidates for parliamentary honours; if, moreover, they had weighed and decided upon the measure, in all cases, with a virtuous indifference to Lord John Russell's Despatch upon the tenure of office; -we do, we repeat, most cordially believe that the Clergy Reserves would have been disposed of according to the letter and spirit of the Constitutional Act. But if this be a result which any will venture to question, they will scarcely deny that the alternative decision would be, not a division of this property for the propertuation of religious strife and civil dissention, but its appropriation either to education or to the general improvements of the country. We are quite satisfied that the sense of our Representatives, yes and of the country at large, vibrates between these two modes of appropriation, -either the concession of the whole to the Church of England, as in the opinion of a large majority the law demands, or its

application to secular purposes. It must be recollected that we are not pledging ourselves to any approbation of this alternative course of the Assembly, in case it had been adopted; we are merely declaring what we believe to be the real state of the public mind upon this question; and we bring it forward simply in refutation of the principle upon which Lord John Russell and his friends appear to be acting. They solicit the sentiments of our Provincial Legislature upon this measure, and they profess that they are only waiting for the free and unbiassed opinion of our any final steps in the case; but instead of obtaining this ley; besides other occasional services both within and without the free and unbiassed declaration of opinion, they propose through one of their own number-the Governor General—a plan for their disposal, by the general principle

of which it is understood that they must be guided! We can scarcely hear with patience the grave repetition, in so august an assemblage as the House of Commons of Great Britain, of that gross fabrication which owes its origin to a few malcontents and republicans here,—that the Clergy Reserve question was a moving cause of the late rebellion in Upper Canada. The same cause might be assigned, with about equal strictness of "Go round about Sion, tell the towers thereof, mark well her truth, to the interruption of the tea trade in China! It balwarks," for in Christ are their foundations laid. When, as would occupy more time and space than we can at pre-Christians, we assent to her articles, we assent to them, not as sent spare, to enter minutely into the causes of the Upthe constitutions of fallible man, but as the sum and substance of per Canadian insurrection; and we shall content our- July last, the foundation stone of a new church to be called St. the Christian faith, deduced through the clearest channels from the selves with saying, -what every honest man and good John's, and of a Parsonage-house to be called Lloydale Rectory, living fountain of all truth, to reconcile the jarring opinions of subject believes, -that the outbreak was caused wholly self-created teachers, to correct the perversions of presumptuous and solely by the desire on the part of a few for republi-Ignorance, to guide the footsteps of the thousands that cannot can elective institutions, and that this predilection for served by the late Lord Bishop of Quebec as a Glebe in the 4th guide themselves into the paths of purity and peace; when, as the institutions of democracy was mainly engendered by concession of the township of March. The former of these edisons of our Church, we conform to her worship, obey her ordinan- an envy and hatred of their superiors, to depose them fices, which is exactly upon the same model as Christ Church,

have been the general establishment and thorough dissemination of the principles of the Church of England. If persons, however, who could never be affected, ei-

ther in their properties or in their consciences, by the appropriation of this property, as the law directs, exclusively to the Church of England,-who never felt, and never could feel it personally a grievance,-from whom it never could have the effect of extracting one shilling, -whom it never could deprive of one single privilege, either civil or religious,-if, we affirm, such persons could be induced, upon such a plea, to take up arms against their lawful sovereign and endeavour to subvert the constitution of the country, we can only say that the spirit, the temper of rebellion is in the hearts of such persons, and that if this ground of offence was removed they would soon discover another by which to justify the same conduct. We contend, and we shall be supported in our affirmation by every loyal and Christian man, that persons who would rise in rebellion on such grounds, ould do so-not because of any real grievance, but because the spirit of disaffection is in them, -because they are proud at heart and impatient of control, -because they are secretly in favour of republican institutions,because, in short, they will not have Kings or Queens to reign over them! From the remarks which were made on the first intro-

duction of the Bill, we anticipate a very earnest discussion in both Houses of the Imperial Parliament, when the motion of Address to the Queen lately made by the Archbishop of Canterbury becomes the subject of debate. From the few observations made by the Duke of Wellington, it is easy to see that his Grace was aware of the influence by which so marvellous a change in the opinion of some of our Legislators had been brought about. And with these facts before him, he will doubtless concede to the late Colonial decision on the Clergy Reserves just the amount of respect that it deserves .-At all events, we are glad to perceive that the Duke of Wellington has manifested some interest in the question; for if the great and influential party in the House of Lords who act with the Duke enter at all into the question and regard it as one involving a great constitutional principle, the fate of this blot upon honest and christian egislation is sealed at once!

We shall only further remark that the concluding reaons assigned by Lord John Russell for the support of the Clergy Reserve Bill, are the very ones which should influence him to its rejection. The very fact that the principle of an Established Church is repugnant to the evelling and democratic spirit which is working here, and whose baneful influence is so fearfully evolved by passing events in the reighbouring country, so far from peing a reason for its abandonment, is one of the most eogent arguments for it; maintenance.

We are happy to learn, by a letter from a respected correspondent at Loughboro', Midland District, that a neat stone church is in the progress of erection in that village, and that the fiame of a Parsonage-house has also been raised. We understand that the sites for both these edifices were generously bestowed by Wm. Holditch Esq. in addition to a subscription in money of £25. A handsome donation of £50 was, we learn, also contributed by G. W. Yarker Esq. of Kingston, in aid of those objects. The townships of Loughboro', Pittsburg, and Camden, would each of them, we understand, very fully employ the services of an active clergyman; but this is a privilege which none of them as yet enjoys. Mr. P. Shirley has, for some years, laboured with great zeal and success, as Catechist, in Camden and neighbouring parts; and we learn that the same duty is faithfully and efficiently performed by Mr. W. Harvey in Loughboro' and the places adjacent. At a late visit of one of the Clergy from Kingston, a congregation of 150 was assembled in Loughboro', and the Holy Sacrament was, on the same occasion, administered to 26 communicants.

We have to acknowledge the receipt of a Sermon on occasion of "The consecration of St. Philip's Church, Charleston, South Carolina," by the Rector of that Church; as well as of a "Discourse on occasion of the Death of the Right Rev. Dr. Bowen, late Bishop of the Diocese of South Carolina" by the same writer. We discourses; from which, as soon as our space will permit, some valuable extracts will be gladly given.

Our Colonial fellow-labourer, the Rev. C. J. Shreve, Rector of Christ Church, Guysborough, Nova Scotia, has obligingly transmitted to us a copy of his very able and excellent Pamphlet on the "Divine Origin and Uninterrupted Succession of Episcopacy." This useful little work was, it appears, begotten by no love of controversy; but provoked by some rude personal attacks upon Mr. Shreve himself, and a violent though feeble assault upon the principle which, as a clergyman of the Church of England, he feels it a solemn duty to maintain.

We have received and perused with great gratification the "Second Report of the Montreal District Branch of the Society for Propagating the Gospel among the Indians and Destitute Settlers in Lower Canada." We have not space, nor is there need, for extended comments; but we present our readers with an extract from the Journal of the Rev. W. Dawes, one of the Travelling Missionaries of that Society, which, we are sure, will be perused with great satisfaction.

CHURCH STATISTICS AND INTELLIGENCE.

PARISH OF MARCH AND HUNTLEY. Rev. W. F. S. Harper, Incumbent.

Divine Service is performed every Sunday, alternately, at Christ Church, Huntley, and at St. Mary's Church, March; and also at the School House in the interior of the township, where a new church is in the progress of erection, every Sunday morning and evening alternately. Divine Service is also performed once a fortnight at a station in the adjoining township of Torbolown Parliament before they proceed to the adoption of ton, and likewise at the two extremes of the township of Huntlimits of the Parish.

The following is the Notitia Parochialis for the year 1839 :-Baptisms, 11 Marriages, -Burials. -Communicants,

The total number of children who usually attend the Sunday Schools at St. Mary's and Christ Church, is about 50.

On the 10th Feb. 1839, the new church in Huntley, called Christ Church, was opened for Divine Service. This building, which is a neat Gothic structure of stone, measuring 54 feet in length, 34 in width, and 22 in height, was erected by the voluntary contributions of the inhabitants of the township, assisted by a munificent donation of £210 from the Hon, General Lloyd. In was laid by the lady of General Lloyd, Both buildings, which are now nearly completed, are erected on a plot of 10 acres rema submit to her discipline, we subject ourselves not to the from their official situations and obtain them for them- Huntley, is being constructed by the voluntary contributions of had service-ninety-one in all present. The Church Services

ages of the church, it may be said to have had its origin long government of man, but to the authority of Christ, deputed by selves. Nor is it less apparent to every candid observer, the inhabitants of the interior of March, aided by a donation inhabitants of Huntley. The Parsonage-house, which is a handsome two-story stone building, with underground offices complete, and measuring 40 feet in length by 30 in width, has been undertaken at the sole expense of Gen. Lloyd and his lady.

> TENTH ANNUAL REPORT Of the Newcastle District Committee of the Society for Promoting Christian Knowledge.

> In submitting once more the Report of their proceedings, this Committee of the venerable Society for Promoting Christian Knowledge,-having been permitted to enter upon the twelfth year of their labours,—feel it to be their first duty to acknowledge with gratitude the goodness of Almighty God, manifested in the ontinued success which has been attendant upon their exertions

They have reason to hope that, by His blessing, the Word of Life, dispensed through their humble instrumentality, has conveyed its lessons of instruction and consolation to some of the motest parts of the District; -a silent but efficacious Missionary where the living herald of the Gospel's glad tidings is wanting.

The delight with which the arrival of a supply of the Scrip tures is hailed by the tenants of those lonely and spiritually destitute spots, is such as the more highly privileged inhabitants of the old settlements can hardly conceive. Whether, through daily search,-in imitation of the commended example of the Berean of old,-the family Bible has become worn and defaced; or whether it is that some one regardless hitherto of the inestimable treasures of that Book, has become awakened to a sense of its value and to the happiness of having it in possession,-by each alike a fresh supply of that Holy Volume is hailed with welcom and received with gratitude.

It is indeed scarcely possible adequately to point out the importance of an extensive circulation of this Blessed Book in a coun try so liable, as our own unfortunately is, in an unusual measure to be overrun by the propagation of unscriptural and perniciou doctrines; while, at the same time, there are so few authorized pastors to guide the erring flock. With the Bible in his hand, the humble believer, -who had been trained in earlier days to the knowledge of the truth,-will often be proof against the enticements of heresy and the assaults of infidelity.

Nor is the subordinate utility of our highly-prized Book of Common Prayer, less apparent. It is unnecessary for your Committee to state how highly it is esteemed by the numerous mem bers of our own communion scattered through the forest; but it is not by them alone that it is held in estimation. Many separatists from the Church,-their prejudices overcome by a candid nvestigation of its contents,-learn highly to value that book, as ready and pious manual of devotion; adapted to every circumstance of joy and sorrow, and so peculiarly suited to those inci dents in the Christian life which occur in their turn to all. The private Christian or the assembled family can be at no loss for a irectory in their devotions, when they are in possession of the Book of Common Prayer; and where, in some sequestered spots two or three may be induced to gather together on the sabbath-day for the worship of God, they have in this scriptural compilation the means of conducting it with profit and enjoyment. Among the members of our own flock, often has the familiar sound of our oure and beautiful Liturgy, recalled the associations of early days, and rekindled a glow of spiritual joy, and hope, and piety which a long estrangement from the ordinances of God had well nigh banished from the heart and practice.

For the diffusion of the Holy Scriptures, and the other valua ble publications which it is the design of this Society to circulate, great facilities are afforded by the District Travelling Missionaries; who, in their visits to the remote settlements, are rejoiced to bear with them those precious Scriptures from which their own teachng is drawn, and to which they appeal in the warnings they pro ulgate, in the counsel which they declare, and in the consolations which they labour to diffuse. Your Committee have felt it a paramount duty to have a special regard to the wants of the more distant and the poorer settlements; and they have uniformly furnished the Travelling Missionaries of the District with a considerable supply of Books and Tracts for gratuitous distribution .-From the 31st December, 1838, to the present day [April 27th, 1840], the following have been disposed of by this Committee:

Bibles. -Testaments. Prayer Books, Bound Books and Tracts, 426 Total. -

regret that they are now deprived of valuable services, so long and efficiently rendered to them, by sincerely thank him for both these able and interesting | their late Treasurer and Depositary at Cobourg, Benj. Throop, Esq., -who, from infirm health, reluctantly tendered his resignaluctantly accepted. Messrs. Gravely and Jackson, of Cobourg, have consented to act as Depositaries in his stead; and the Treasurers' department, as far as deposits in the Bank are concerned, has been cheerfully assumed by the Cashier at this place, Robt. Henry, Esq. The details of the duty of that office have thus far been borne by the Secretaries, since the resignation of Mr. the interests of the institution; and Mr. Jos. Graham has charge of a Depository in Cavan. The Clergy of the District fulfil that office in their respective resdences, where a lay-depositary has not been specially appointed

In the course of last sumper, a supply of Books was received from the Parent Society in London. to the value of a little mor than £63 Sterning; which, it is believed, with the remains of their previous stock, will meet all the usual demands upon your Committee for fully another year to come; and they trust that, in the interval, a sufficient sum will be derived from the sales of ooks, conjoined with the free contributions and collections, to enable them soon to discharge in full the amount of that debt .-From the sum at present in hand, they feel a confidence that they will be able to remit at least one half the amount during the ensuing summer; but to justify them in extending their operations, and even in maintaining their present sphere of usefulness, they must not omit to appeal, with renewed earnestness, to the hearty and generous co-operation of their fellow Churchmen throughout the District. A small annual contribution from each, statedly given, would enable them to widen their field of exertion in a very material degree, and permit them to increase, in a fourfold ratio, the amount of books and tracts at present gratuitously distri-

They need not dwell upon the prospects of the spiritual harvest which would accompany this more bountiful scattering of the good seed of the Word; every Christian believer must be alive to its importance; and to their fellow-Christians, therefore, your Committee persevere in their earnest and affectionate appeal,-that through their humble but faithful efforts the Word of the Lord may have "free course and be glorified," and that the "joyful sound" of the Gospel may be heard in every corner of the land.

All which is respectfully submitted, (Signed) A. N. BETHUNE, Secretaries. G. S. BOULTON,

Cobourg, April 27, 1840.

[The Treasurer's account exhibited a receipt of £107. 7. 1. for abscriptions and collections and sales of Books, from the 1st Jan, 1839, to April 27th, 1840, and in the same interval an expenditure of £68. 8. 11.,-leaving a balance in hand of £38. 18. 2. exclusive of various debts due to the Committee, and the anticipation of a considerable increase of their funds by further voluntary contributions.

EXTRACTS FROM THE JOURNAL OF THE REV. W. DAWES, TRAVELLING MISSIONARY.

January 20, 1839 .- Left for Covey Hill, where, at six o'clock,

had never been used in that part since it became a settlement, and no Clergyman visited it. It is a very encouraging spot-a great many Members of our Church live there. They have had Methodist Ministers among them, but never before a Clergyman of the The

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January 22.—Being called for by his son, I visited an old man, about one mile and a half in the woods, who was very ill, apparently on his death-bed-had been out some years from Ireland -had grieved much over the loss he had experienced in this country of his Church and Pastor. He was full of the praises of his Minister at home, and shewed a certificate he had brought from his Parish Minister, of his orderly and Christian conduct. After much conversation on his spiritual state and hopes, read 11th chapter of John, and expounded. I left, through the woods, with

January 24.—Visited School at Russelltown—returned to Covey Hill, where I met a poor Irishwoman, who welcomed me nost warmly, while a tear of joy started in her eye. She had been out two years; was well instructed in Divine things, and said how much she had loved her Church and Pastor at home. Since here, she had never seen a Clergyman; had prayed, she said, night and day, that she might yet again meet one. She felt my visiting this part periodically is an answer to her prayer, and is thankful. Much surprise, I find, was manifested at onr Service last Sunday. The views of different people who attended were curious and interesting. Some had never before seen a Minister in a gown; could not conceive why he wore it; why any one said any thing in the Service but the Minister; why we prayed for the Catholic Church, &c.

January 25 .- A young girl, sixteen years of age, who had ome from four miles distance in the woods, expressed a strong desire to be baptized ;- she was the oldest of a family of eight children all unbaptized. They live in a back place, called, emphatically, Bang-All. After examining and finding her not sufficiently nstructed for adult baptism, gave her instruction, advised the study of the Catechism with her Testament, and constant prayer for a prepared heart, and promised to see her again. She had but little schooling; her brothers and sisters none.

January 27 .- Stopped at the house of a Lieutenant of Volunteers, a zealous Churchman. He considers the Volunteers have lost more in their religious and moral habits since they have been drawn from their homes, than they could probably regain, under the most favourable circumstances of resident Pastors, in three years. A similar judgment has been expressed by others. This gentleman was in the habit, (summer before last,) of going to Lacole school-house, four miles distant, every Sunday morning, to go through the Services of the Church, about thirty occasionally attended and assisted in the Service.

January 29 .- Left for Roxham; on the road called on an English family, where there are six boys, five not baptized; I gave them instructions, and set them lessons for my next visit. Had been from England nine years, and had never seen a Clergyman. Farther on, called at a worthy Englishman's house on road side; a large family, whom I catechised and set them lessons. He had been in this country nineteen years, and had only once the opportunity of hearing a Church Minister, when happening to pass through Laprairie on a Sunday, he heard that a Clergyman was to officiate, and he attended ;-came on with his family to Roxham to Evening Service. January 30 .- Left Roxham for Bogtown in a snow-storm, a

very hard unformed road through the woods-large logs and stumps ying in the way render it almost impassable. Visited severs families on the road-side as I passed. At another house found six children unbaptized; eldest fourteen years of age, and laentably ignorant of the very elements of Christianity. The nother unhappily seemed to partake of this ignorance.

January 31 .- After Service, laid (as I often do) several Tracts on the table that those present may select for themselves. Many shook me by the hand, welcomed a Church Minister, and said they would go to Napierville to service (about six miles).

February 1.— Visited school. Walked two miles into the back roods to visit a sick family; the daughter with typhus fever and little prospect of recovery; and very poor; the mother expressed much regret at not having a prayer-book, and thanked me, with a tear, for a selection of prayers, for the sick, &c. I left with per also an appropriate Tract.

February 2 .- A poor Irish Roman Catholic asked permissie to attend at the baptism. In the evening he came and conversed with me for half an hour, -seemed desirous of instruction. thought if he just did well, then, if there be a happy place after death, he must have as good a chance as others. I opened to him salvation, only in and through Jesus Christ, and, that faith always works by love. Hence, good living and every good action

February 5 .- Left for Norton Creek and Beech Ridge; at the former place the settlers are chiefly Roman Catholic Irish—at the latter place, stopped at the house of a worthy and attached memtion of this office on the 1st January, 1839, and which was as re- ber of the Church. Has been twenty years out from Cumber land—a large family of grown up children—has never seen \$ Clergyman in this part; and has but once been able to attend the Church Service, which was last summer, being so anxious to attend as to go over twenty miles to Laprairie to be present. Has taken his children to Montreal for baptism. My host said he had often thought of leaving that part of the country, and selling his Throop. Mr. C. Hughes, Druggist at Port Hope, acts as Depoland, because of the seeming hopelessness of procuring the assis sitary in that town, and has attended with zeal and efficiency to tance of a Clergyman, and of being able with his family to attend the Services of the Church.

February 6 .- I visited the old people, they had been about ineteen years in this part, and had but once seen a Church Mi

February 8.-Visited the sick family I had before seen in 8 oack settlement (February 1st.) Having spoken of the dirt and untidiness of their cottage when last with them, all was now much changed. Visited also a poor black woman whose husband was buried the day previous. She asked, if afflictions did not generally soften the heart and render us more submissive to God, for (she said) she always felt good after them. These all came down about two miles to our Evening Service at Sherrington; up wards of fifty attended; four children of one family were brought for baptism; two little girls I baptized, but to the boys (twelve and thirteen years of age), who on examination proved to know nothing of the Gospel or the meaning of Baptism, I gave some instructions, and required them to learn portions of the Catechism, urging on the parents to see it learnt before I could baptize them. The poor mother seemed much affected on bringing such aged children, and with the father much lamented they had seen no Clergyman before. They seem now much impressed with a sense of their duty and obligation .- [ To be continued. ]

[The Treasurer of the Society for propagating the Gospel among estitute settlers, &c., has received £10 5s., proceeds of a congregational collection at Sorel, after a sermon preached by the Rev. Wm. Anderson.

# ECCLESIASTICAL INTELLIGENCE.

On Sunday the 15th March, Sermons were preached at the undermentioned places of worship in aid of the National Society promoting the Education of the Poor in the principles of the Established Church. We subjoin a statement of the collections:

					£231	4	1
St. George	s				60	9	_
St. James's				-	21	1	10
Chapel Roy	ral	P. LANGE			13	3	10
St. Margare	et's		0		COLUMN TO SERVICE STATE OF THE PARTY OF THE	5	0
Christ Chu	10-5-300		D.		22	16	0
		2007			18	0	1
All Souls'					7	10	0
Parish Chu	rch				15	1	0
St. John's			-		3	0	4
Ditto, Even	ing 8	Service			8	4	6
St. Peter's	-				21	15	6
Trinity					£40	0	6

the grant to Maynooth College :- Ashington, Cowfold, Chiltington, Ifield, Shipley, Slaugham, Warnham, Nuthurst, Chichester, Horsham, and Midhurst. All these were numerously signed .-

NATIONAL SOCIETY FOR THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH.—The simultaneous and laudable effort which the Clergy of Brighton and of Hove, and of some of the adjacent parishes, are about to make on Sunday next, naturally turns our thoughts to an interesting appeal lately put forth by the Rev. J. Sinclair, Secretary to the National Society. From his report it appears that this Society has now, for upwards of twenty-seven years, carried on unobtrusively but effectually the education of the poor. By its charter of incorporation, it includes in its committee a stated number of Peers and Privy Councillors, and the whole of the Bench of

For many years the resources of the Society arose entirely from voluntary contributions, which, though inadequate, were so judiciously expended that in 1833 nearly half a million of children were receiving education under the superintendence of our parochial clergy. In that year the Society, for the first time, received aid from the public treasury. Twenty thousand pounds were voted by Parliament for the purposes of education, on conditions required, which were that the tenure of sites should be secure, each edifice suitable, and that reports upon the state of education should, on being called for, be presented to Government. The Lords of the Treasury confined themselves to these equitable requirements, acting upon the principle that the Managers of the Schools, by whom four-fifths of the cost of the building were paid, and the entire maintenance of the schools was defrayed, were entitled to the privilege of deciding as to the system of instruction, and the qualifications of the teachers.

The year 1839, however, has brought an unforescen change. During the last Session the sum of £30,000 has been voted for educational purposes, not, as before, with the concurrence of both Houses of Parliament, but by the Lower House alone, contrary to consisting of four Privy Councillors-all of them laymen, to the time established; and to their discretion has been committed the distribution of the grant. In exercising this discretionary power, the Privy Council Board were persuaded not to trust to the inspection of the National Church herself, but to insist upon aphad hitherto been considered the most important points of examination, viz: Religious knowledge, should ascertain merely the state and progress of what is termed "secular instruction." National Society and the Privy Council are at issue, and about which we have heard so much, a point of vital importance? To use the powerful language of the Rev. S. Wilberforce, "it is the vernment scheme, is to depose the National Church." The Clergy, deeply impressed with this truth, have, in very many instances, suffered, and are suffering for conscience sake. Acting on the faith of former unconditional grants, they have involved nobly come forward, and now stand in the gap and virtually say to truth as it is in Christ Jesus.

ROMAN CATHOLIC CHAPELS, &c. - A map has just been put forth by the British Reformation Society, showing the exact Position of every Roman Catholic chapel, college, and seminary within the boundaries of England, Scotland, and Wales, from which it appears that there are no fewer than 532 of those buildings, being an increase in ten years of 88. In the county of Lancaster alone there are as many as 74 chapels and 9 schools; in that of York there are 50 chapels and 2 schools; in that of Stafford there are 29 chapels and 7 schools; whilst in Middlesex the chapels are 20 only, and the schools or colleges 13. By this statement it will be remarked that although the number of places of worship is considerably larger in the provincial district, yet that the nurseries of Popery are by far the most abundant in and nent. A correspondent, in urging the necessity of directing the attention of the Protestants to the support which is given by certain parties who are in the possession of the control of the destinies of this country, and urging the pro-Priety of extending patronage to the society by which this map has been prepared, says—"The Pope, Sir, must have some trefreedous influence in this country, by some means or the other. Here is a nation professedly Protestant expending 70,000 a-year to disseminate a doctrine which she declares to be idolatrous, and compelling thousands and tens of thousands of her subjects to aid in such inglorious and unhallowed work. Surely this is very Tike 'Popish ascendancy!' "-St. James's Chronicle.

Bethnal-Green Churches.—Every one desirous of promoting the cause of church extension will be happy to hear that the Bishop of London will preach on Sunday morning next at Christ Church, Newgate-street, in aid of the fund for building 10 additional churches, parsonage houses, and schools, in the poor and populous parish of Bethnal-green, before his Royal he Duke of Cambridge, the Lord Mayor, aldermen, and sheriffs. It gives us unfeigned delight to see Royalty and the chief authorities of the City coming forward in this manner to support and encourage the bishop in his great undertaking for the spiritual improvement of the suburban parts of the metropo-

TRIBUTE OF RESPECT TO A CLERGYMAN.—The congregation of St. Bride's have recently manifested their regard and esteem for their highly valued minister, the Rev. James Haldane Stewart, by presenting him with portraits of himself and his lady, thich have been so satisfactorily executed by G. Patten, Esq., A.R.A., portrait painter to his Royal Highness Prince Albert, that they have further determined to have a handsome engraving taken of Mr. Stewart's portrait by Mr. Lupton. whose talents as an artist are so well known.—Liverpool Mail.

UNIVERSITY OF EDINBURGH.—DEGREE OF B.L.—We understand that a petition, numerously and respectably signed by the students of law in this city, has been presented to each of the three professors of law, praying for the institution of the degree of bachelor of law in this University; and we learn that the matter has been favourably viewed by them, so far as they have had time to consider it. - Courant.

TESTIMONIAL TO A CLERGYMAN.—It is with high satisfaction that we have to record another instance of that warm attachment and respect towards the clergy of the church of England, which have lately been so especially manifested. The Rev. Henry Deane, the estimable Vicar of Gillingham, Dorset, has, by his strict attention to his clerical duties, and his ready munificence on every occasion in promoting the spiritual welfare of the parish, secured the enduring esteem of all around him. Mr. Deane recently contributed the sum of £500 towards the rebuilding of Gillingham Church; and has built, at his own expense, a national chool-room, himself incurring all the charges contingent on the tatablishment. In testimony of gratitude and esteem for these exertions, a splendid piece of plate was presented by his parishlaners to the rev. gentleman on New Year's day, bearing a suitable inscription .- Dorset Chronicle.

CHURCHES.—Our churches are generally built on the site of British or Roman settlements, and most probably on the spot by the building of a Christian church. There may be other rea-

materials for building to be found on the spot .- Phelp's Somerset.

The Bishop of Durham has given £30, the Marquis of Bute £30, and Sir Thos. Clavering £30, for building a new church at Manchester .- St. James's Chronicle.

THE WHIGS AND THE CLERGY RESERVES IN CANADA. From the Times, March 25.

"Great discouragement and heavy blows," according to Lord Melbourne's expression, are dealt out against Protestantism in general, and the Church of England in particular, both at home and, as it now appears, from a distance. It is well known that in the wild wastes of Canada portions of land had been withheld from sale for the use of the Established Church, in order that, as fresh settlers arrived, and population spread, the increase of the living masses might be met by means of religious instruction and civilisation proportioned to their growing wants and claims. These lands are called the 'clergy reserves;' and that they are not more than is necessary, is obvious from the many contributions self-imposed of late years by the friends of the Church here in England, and transmitted to Canada. Reason also, and common sense, will lead us to the same conclusion that they are not too much; for though they are on paper a seventh of the whole land, yet they are to be cultivated and rendered productive by the clergy themselves, who from the sacred character of their profession can enter into no other occupations; while their lay eighbours, among whom they are to live in decency and respectability, will possess the other sixth-sevenths among them, with all the boundless resources offered to each by trade and commerce on the banks of the great rivers and lakes of North America.

Yet now government are making an effort, first resisted by the Archbishop of Canterbury and the Bishop of London in the House of Lords on Monday, to plunder the Church of these reserves. It appears that with a view to the temporary reconciliation of the contending factions in Canada, the legislative bodies and the Governor General have passed an act by which the Church of England is to possess only a quarter of these reserves, or one the solemn remonstrance of the Upper House. A Central Board, twenty-eighth part of the whole land, the Church of Scotland it was distinctly laid down that in assenting to the proposal the another twenty-eighth, and sects of all sorts and denominations, marked exclusion of the spiritual members, has been for the first from the Papist to the Atheist, the remaining fourteenth of the whole land, or one-half of the present, so called, clergy reserves! Was ever such a scheme thought of by mortal man before? The till some satisfactory arrangement could be made for the support clear and immediate effect of it would be, to remer all the estab- of the see, he (the bishop) would be content to remain with his lished clergy of the United Kingdom, English and Scottish of present income. He was told in answer, that there rem pointing Inspectors of their own, who without enquiring into what every kind, beggars; such minima of land not being worth their occupancy; whilst the numerous ministers of the sects, who can trade and traffic as well as preach and pray, might take their small at the time the bishopric was created; but, to remove any misapportion as an addition to the wages gained by their daily labour, here it may be asked, is the right of inspection upon which the and a remuneration for their holy labours on Sunday. To us it appears precisely as just and feasible that the legislative bodies of Canada should have passed acts entitling every species of political opinion to have its own government-A CONGRESS FOR THE REprinciple at stake, the lever's point, the wedge's head, which, once PUBLICANS, A FRENCH GOVERNOR FOR THE PEOPLE OF THAT conceded, must carry with it all the rest. To concede the right of NAME AND TONGUE, and that the imperial government of England inspection, is to adopt the Government scheme; and to adopt the should rule over the remainder in a form congruous to its own institutions at home—a governor and two houses of legislation.

Besides, what are the sects that are to receive these endow ments, which we have no doubt (from the reasons stated above, that the well-educated clergy cannot accept them) will at last become themselves in building. To accept the Privy Council aid on the the whole? Our readers well know that for real conscientious condition of inspection, is against their conscience:—not to accept Dissenters we have the utmost respect. But sects are almost anit, would in some instances have been their ruin, but for the timely nually starting from sects, as well as from the Church itself aid of the National Society, who in this season of difficulty have which after a short course fall back generally into the Church: as one of these becomes extinct in Canada, the last preacher will the Clergy—We will support you in your legitimate endeavours to retain and become possessed of the land in his personal character, preserve inviolate the supervision of your flocks, and to instruct and thus ultimately the whole will be lost to the purposes of reliand catechise the great mass of the population of England, in the gious instruction. We have in England what are called the three denominations of Dissenters. They have their origin since the Reformation. Had these been endowed with lands under a similar tenure with that now proposed for Canada, the Methodists, the most numerous and respectable body, who only arose a century ago, would have had none of it; the Papists, much; other sects -fifth monarchy-men for example, Millennarians, and scores of others who were of equal antiquity with the three denominations, and therefore would have partaken of the grant-have now no existence. What would have become of their portion? It is proverbial-and the most assured of all truths are proverbial truths (there are the fewest exceptions to them)—that no three generations of Dissenters ever kept their carriage in this country; | land is to be sold, and the pecuniary proceeds thus distributed;for, as they become rich, they send their sons to our Universities, they genteelise (if we may create a word,) they get better educa- land, and the other two remaining quarters to the adherents of the tion, and so fall back into the Church. It is clear, therefore, that Church of Rome and the several species of dissidents from the donations of land are to be made for the purpose of religious instruction and edification, they can only be permanently made to a permanent body, intermingled with the state, and that body is the Church. The present attempt is an absolute fraud upon property long since disposed of and settled, and is calculated to upset the titles of all other property.

However, the "attempt may confound" ministers, but they ill not perform "the act." The bill of the Canadian legislature must be 30 days before parliament ere an address can be presented to her Majesty from both houses soliciting her sanction. These, or so many as remain of them, we apprehend, will be days of strong contention on this subject, probably both in and out of the

From the Standard, March 26.

The pretext for robbing the Church in Canada is the same that has been employed by the Whigs in reference to Ireland, namely, that locally the members of the Church are not the majority; but mada is still a part of the empire, AND AS YET THE MEM-BERS OF THE CHURCH ARE A GREAT MAJORITY OF THE CHRISTIAN PEOPLE OF THE EMPIRE. But why are not the members of the Church a majority in Upper Canada when notoriously they are a majority in the United Kingdom, by which Upper Canada has been colonised, and which therefore naturally Upper Canada ought to represent? Because of that very systenatic indifference, or hostility to the Church, which it is now roposed to carry one step farther. The majority of emigrants ave been either persons careless upon religious subjects, or Dissenters, whose religious accommodation being more expedite and frugal (we do not say it disrespectfully) than those of any Established Church, more easily attend itinerants. The members of the Church have been repelled from the colony by the want of a ufficient religious provision before them. The example of the United States, however, must show the extreme impolicy of allowing the colonies to represent only the sectarian classes of Englishmen-all preference for any particular religious establishments apart. The scheme, too, of holding out a golden bait to division, an little tend to harmonise the people in any creed, while it is a contrivance which the enemy of truth herself could not surpass in devising the means of secularising and debasing the services of

#### CHURCH IN CANADA. To the Editor of the St. James's Chronicle.

Sir,-Allow me to suggest, through the medium of your widely circulated journal, that the members of either house of parliament, who wish well to the Church in Canada, should examine the speeches of Lord Althorp, and of other ministerial members. which they made at the period at which the parliamentary grant of £16,000 per annum to our Colonial Church was withdrawn. They will undoubtedly find, that the "Clergy reserves" occupied a very prominent place among the pretexts then set forth for the final withdrawal of that grant; and it is now proposed to despoil the Church even of those grants. We heard nothing then of the doctrine, that the term "Protestant clergy" embraced all denominations, of religionists, the Romish Church included—but as a matter of present convenience it was limited to the Church alone. How truly was it said by a public speaker in the last week, "That our Rulers have no confidence in Revelation; that where previously had stood the pagan temple, to purify the place they have more reverence for the scruples of man, than for the

The following parishes have sent petitions to Parliament against | sons than those of a religious nature; such as the ready supply of | are treated as matters of human sincerity, rather than of Divine | Revelation." This, Mr. Editor, is the true key to all their conduct-one system of opinions is to them just as good as another, inasmuch as they have no preference for, no solid convictions of what is Scriptural truth. Thus they not only themselves do not defend or uphold the Church as the depository and "Pillar of the Truth," but they render it next to impossible for any one else to do it .- I am, Sir, yours obediently.

AMICUS ECCLESIA.

CHANGE TO A CONTRACT OF THE PROPERTY OF THE PR

BISHOPS OF MONTREAL AND TORONTO. Mr. Pakington asked whether, as the Clergy Reserves Bill was imited to Upper Canada, the noble lord had any measure in contemplation by which he could relieve the Bishop of Montreal from those pluralities which that right rev. prelate was now compelled to hold, and in the event of the death of the present Bishop o Montreal, he wished to know in what manner the noble lord proposed to provide for the future support of the Protestant bishopric of Lower Canada? He also inquired, whether the noble lord was aware that the Bishop of Toronto had been obliged, in consequence of his appointment to that bishopric, to relinquish the office he held of president of the college of Toronto, and had thus been deprived of above one-fourth part of his income? Did not Dr. Strachan previous to his acceptance of the bishopric distinctly stipulate that his income should continue what it then was, until some permanent arrangement could be effected? and did the noble lord intend in any manner to compensate the Bishop of Toronto for so cruel and unjust a diminution of his means, at a moment when he was of necessity obliged to incur greatly increased expenses?

Lord J. Russell replied, that the Bishop of Toronto received, as Archdeacon of York, £300; as Rector of Toronto, £533; as Principal of King's College, £250; making a total of £1083. Archdeacon Strachan was appointed Bishop of Toronto in January, 1839, on his own offer to accept the office without any addition to his then emoluments. In the discussions which took place on the archdeacon's proposal that Upper Canada should be crected into a separate see, Lord Glenelg consulted the Archbishop of Canterbury, with whom the measure was arranged, and government could not pledge itself to any extent to provide a salary for the office. When the bishop was lately in this country. he requested him (Lord J. Russell) to notify to the Governor. nothing to state to the Lieutenant Governor on that point, that officer being in possession of all the correspondence which passed prehension of the terms of that arrangement, it was added, that Lord J. Russell conceived that the arrangement to accept the office without any addition to the emoluments received as archdeacon did not imply that the emoluments so received were guaranteed by the government. The following was the income of the Bishop of Montreal :- He received as Bishop of Montreal, £1000; as Archdeacon of Quebec, £500; as rector of ditto, £400; for house rent £90; making a total of £1990. There was at present before the Treasury an arrangement proposed by the bishop for the consolidation of the items of which his income was composed. The intention was to fix the bishop's salary at £1750, there being assigned to the bishop's curate (who would fill the office of Rector of Quebec) a salary of £250, being the stipend which the bishop at present allowed him.

HOUSE OF LORDS AND CHURCH SPOLIATION BILL. From the London Evening Mail, March 30.

The affair of the Clergy Reserves in Canada is, the religious public will observe, likely to undergo a close investigation, as the Bishop of Exeter has, through the Archbishop of Canterbury, given notice of a motion this evening for copies of certain despatches on the subject, addressed to Lord Bathurst and Mr. Huskisson while Secretaries of State, and the Most Reverend Primate himself takes up the subject on the 10th of April, by proposing an address to the Queen, requesting that Her Majesty would not give her assent to the bill of the Senate of Upper Canada, enacting the sale of those reserves and the distribution of the proceeds. We are glad that we have brought this subject before the country, though in one respect we were mistaken: we thought the land originally granted to the Clergy was to be taken from them, and parcelled out to the Papists and various sects of Dissenters; whereas the one quarter to the Church of England, another to that of Scot

the present proceeding in a matter of such importance as the sacred right of property. These lands were granted to the clergy by an act of the Parliament of Great Britain, consisting of King, Lords, and Commons, in the reign of George the Third. The grant is revoked by an act of the House of Assembly of Upper Cada, which it only requires the sign-manual to render operative. It would, no doubt, be competent to these latter powers to settle any untouched Canadian question, but they CANNOT REPEAL OR REN-DER NULL AN ACT, LONG SINCE PASSED, OF THE BRITISH PARLIAMENT. IT MUST REQUIRE THE SAME SUPREME AU-THORITY TO REVOKE AS THAT WHICH FIRST CAUSED THE MEASURE, and with respect even to the competence of a revocation by that same power, in a matter of property (not landed property either, as in the present instance,) it will be recollected what Lord John Russell said when the dishonest attempt was made by Joseph Hume in the House of Commons to plunder the Duke of Cumi and of his annuity-"The grant," said his Lordship, "having been made by Parliament for the life of his Royal Highness, is an answer to all attempts at disturbing the settlement."

We have before spoken of the injurious effects of the proceedng on the chances of supplying religious instruction to the increasing population of the Canadas. The mode of stopping it, which the Archbishop proposes is, as we have stated above, by an address to the Queen, requesting Her Majesty not to confirm the Act of the Upper Canadian Province.

# Civil Entelligence.

ITEMS OF NEWS RECEIVED BY THE PACKET SHIP UNITED STATES.

Mrs. N. M. Rothschild, widow of the late eminent Hebrew ca-Mrs. N. M. Rouse and the Jewish Free School, for some years past, the truly beneficent annual donation of £500, besides expending at the truly beneficent annual donation of £500, besides expending at least very nearly the same amount yearly in clothing 450 children, male and female, educated there. The same lady subscribed £400, in support of the family of Mr. Aaron, the melancholy suicide of whose daughter excited so much sympathy in the city last

The Jews.—A Hamburg paper, the Dorpzeitung, says,—"The Jews of Constantinople have, with their Rabbi, declared that they will not wait any longer than another year for their Messiah. If will not wait any tone another year for their Messiah. If within that time he does not appear, they will conclude that he has already come, and then they will try to discover by what religion he is already recognized. The rabbi is entirely of this opinion, and has even proposed to his congregation to embrace Christianity forthwith.'

Rain has not fallen at the Cove of Cork for thirty-two days .the oldest inhabitant residing on the Island declares that for several years such dry weather has not been experienced.

The Weather. - A more auspicious seed-time than the present has rarely been known to us, and if it be true that a bene has rarely been known as, and if it be true that a beneficent spring is usually succeeded by a bounteous harvest, we have on this occasion reason to hope the best. In the valleys seed time is the uplands, and rarely has the seed got a more favorable bed. Glasgow Herald, 30th March. almost entirely concluded, and a few days will close the work on

Sir Robert Peel and Lord Haddington had long conferences with the Duke of Wellington on Thursday, at Apsley House. The day for the meeting of Conservative Peers will be fixed as soon as Lord Lyndhurst is able to attend to public business.

Roman Catholics.—The Roman Catholics have applied to the city in vain for permission to erect a large cross and statues of the Virgin, &c. on the outside of their intended cathedral in St.

Printers in New South Wales .- Printers continue in request at

The special state of the state

Sydney. The Monitor offers constant employment for able com-

ositors, at £2 10s. per week and over hours.

Decrease of Marriages in Ireland.—It has been ascertained that marriages have decreased fully a third in all the districts in which the tee-total system has been introduced. This is a curious and important fact—one, however, which might well be antici-The day does not seem far distant when Ireland will be

quite a new country.

The hon. Edward Perceval, son of Lord Arden, killed himself on Wednesday night, by leaping from the top of a lunatic asylum, near Uxbridge, where he had been confined.—London paper.

DISSOLUTION OF PARLIAMENT .- A rumour that Ministers have determined to dissolve Parhament on Thursday next, has prevailed through town all this morning, and continues to gain ground. We know not upon what authority it rests.—Standard. The Sun ridicules this report. The New Houses of Parliament.—The stone with which

the projected new houses will be built has been brought by canal from the Duke of Newcastle's quarries at Mansfield Woodhouse. from the Duke of Newcastle's quarries at maintent woodmonds.

The quarries were opened about three weeks since. Mr. Eardley bought the land at £100 per acre; but it is calculated to be worth £1,000 to him. Professor Phillips has analysed the stone, which is of a buff colour. The beds vary from one-and-a-half to three feet in thickness. Blocks of ten tons' weight will be required.

AUDACITY OF THE OWENITES.—We are assured that fellows ere stationed at the door of the Collegiate Church on Sunday last distributing Socialist tracts among the congregation and pass The police were called on to interfere, but we understan that Mr. Sleigh showed little alacrity to treat the offenders as they that Air. Sleigh showed little alacrity to treat the olderlines as in-merited. We trust, however, that the miscreants will not be al-lowed thus to outrage public decency with impunity. The obvi ous design was to counteract as far as possible the effect of the admirable sermon on marriage, lately preached and published by Mr. Parkinson, as the subject of the brochures they distributed was the superiority of fortuitous concubinage over holy matrimony. We understand the churchwardens are about to take legal edings against the printer of those execrable productions

PORTSMOUTH .- The Lords of the Admiralty have directed that 800 shipwrights be forthwith entered in the Royal dockyards, in addition to the present number; and accordingly notices are posted here, requiring 200 for this yard. Increased activity is apparent in every department. Two new three-deckers will be launched about July next, namely, the St. George and Trafalgar, to mount 120 guns each; and the utmost exertions contin made to procure volunteers for the navy. - Brighton Gazette.

ENGLISH BLOCKADE OF SICILY. MESSINA, March 19.—Some very unexpected intelligence has just reached us. Sicily is threatened with blockade on the part of England; and eight English men of-war are said to be on their way for the island. However exaggerated the nount of this naval force intended for a hostile demonstration on the coast of the kingdom of the two Sicilies may be, the Neapolitan government is actively employed in sending troops with the evident intention of opposing the landing of the English. The arrival of the 10th regiment of the line is announced at Messina; and in order to hasten the movements of his military forces, the King has put under requisition all the teamers he can dispose of. An order was given three day ack to prevent the departure of the Marie Christine, and i steamers he can dispose of. was but at the earnest entreaties of the passengers that the ship obtained leave to make another trip to Marseilles. mminent aggression on the part of England against a friendly nation is caused by the King's refusal to break off the treaty

which grants a monopoly of the sulphur of Sicily to the French Company. Taix, Aycard & Co.—Paris National. THE KING OF HOLLAND AND THE COUN-TESS D'OULTREMONT.

From the Handlesblad THE HAGUE, March 25. I hasten to communicate to you the highly important news that his Majesty the King yesterday made known his resolu-tion to desist from his marriage with the Countess D'Oultre

From the information which we have from good authority the above news given by the Handelsblad is correct, and has caused a lively and deep sensation in this town.—Journal de la

"I am happy to send you to day the joyful news that ou revered sovereign, moved by the manifest wishes of his fai h-ful subjects, has renounced his intended marriage with the Countries D'Oultremont. His Majesty yesterday evening annunced this happy news to his assembled family.

Though another correspondent yesterday sent us this news by express, we thought it right to give our readers this second

AMSTERDAM, March 25. The King has vanquished himself. Let us rejoice at a triumph to which so few of the heroes whose names once filled the world can pretend—a triumph not gained at the expense of blood and tears, but which will be recorded in history among the glorious deeds of the house of Orange. The prince who governs us has conquered his own heart, which is a greater act of self-denial than sacrificing his life for his country. The prince who manifests such virtue excites admiration, but when he does it to avoid grieving his faithful subjects, to turn their mourning into joy. he deserves our sincerest and most affectionate gratitude,—Handelsblad.

# LORD SEATON.

House of Lords, Friday, March 27. hurch of Rome and the several species of dissidents from the hurch of England.

Lord Melbourne, after expatiating upon the eminent character of, and distinguished services rendered by the noble Lord, (Seaton) remarked that, "It was not the least brilliant evidence" of his superiority of character that he was at all times, and under all circumstances, ready to perform his duty, without reference to personal feelings. In the confident expectation of being supported by their Lordships' unanimous concurrence, he should move that a humble address be presented to Her Majesty, thanking her for her gracious message, informing them that Her Majesty had taken into consideration the important services of John Lord Scaton, a lieutenant-general in Her Majesty's army, and late Governor-General in Upper and Lower Canada during the course of events which had taken place in those provinces, and intimating Her Majesty's desire to confer some signal mark of her favour, for these and other distinguished merits, upon the said John Lord Seaton, and his two next surviving heirs male. Further, that their Lordships, adopting the recommendation graciously conveyed in the said message, assure Her Majesty that they will most cheerfully concur with the other house of Parliament in any measure

eccessary for that purpose."

THE DUKE OF WELLINGTON said, that he fully concurred in the motion which had just been made by the noble Viscount on the other eide, and he should not weaken that which he had so well and so justly said, with respect to the merits of his noble and gallant friend. In avoiding these topics, which had been com-mented upon with so much feeling, he had only to observe that the object of such gratifying remarks had entered the army at an early period of his life, when he, (the Duke of Wellington) was connected with him in the service, and he must say that at all times, and under all circumstances, he had during the whole of that period given promise, now so nobly fulfilled, of distinguished ability, gallantry and zeal. He most cordially concurred with the noble Viscount in the praise which he bestowed upon his noble and gallant friend, for remaining at his post, and continuing in and gallant friend, for remaining at his post, and continuing in command of the troops, notwithstanding that another had been placed in a higher office, and in the supreme direction of those operations which the army were to carry into effect. He hoped that the example which the noble Lord had set would always be lowed in the service. Never had there been a brighter example than that set by the noble lord; he was most happy, therefore, that the noble Viscount had declared in such strong terms the apobation of Her Majesty's Government. He viewed with nalified satisfaction the approbation expressed with reference to conduct of the noble and gallant lord, and he should most willingly vote for the address; he never gave a vote with more

The address was then agreed to.

From the N. Y. Commercial Advertiser.

TWO DAYS LATER FROM PARIS. By the packet ship Silvie de Grasse, Capt. Weiderholdt, from Havre, we have Paris papers to the 31st of March inclusive. The dates from Paris, by the packet ship United States, were of

There appears to be no news of any interest except that the port of Cherchell, in Algiers, has been taken, without serious resistance, by the French, and the fortress of Castellote, in

There have been some farther commotions in Switzerland-in what is called Upper Valais—cause the same as in all the recent ontbreaks there and thereabout—the Democratic leaven working against the oppression of the aristocracy.

The Dukes of Orleans and Aumale and the Prince de Joinville were to embark at Toulon for Algiers, about the 5th of April.
Reinforcements to the army there were still going forward.

THE GREAT WESTERN. - From a report presented at the an ual meeting of the proprietors of the Great Western Company, held at Bristol on the 26th of March, it appears that the nett profit of the company during the year 1839, was £9,912, or near 50,000D. The average of her passages during the past New York, infrieen days and sixteen hours; her shortest passage outward has been thirteen and a half days; her shortest homeward twelve and a half. She has conveyed 1036 passengers, and has carried 1214 tons of goods, 96,378 letters, and 19,371 newspapers, besides parcels.—Orontole.

FIFTEEN DAYS LATER FROM ENGLAND.

ARRIVAL OF THE GREAT WESTERN. Since writing our leading Editorial, intelligence from England was received by the Great Western. The following are the only particulars which have yet reached us.

Orders have been issued by the British Government for making reprisals upon Chinese commerce. Active preparations are making for prosecuting the war against China both by sea and land.

Sir James Graham introduced in the House of Commons a resolution censuring the ministry for their conduct in reference to

China. A warm party debate occurred, which occupied the sit-tings for several days, when a division was had, and the resolution rejected by a majority of ten. The result was claimed as a great triumph by the friends of the Melbourne Ministry.

In the House of Commons on the 11th ult. a conversation en-sued on the subject of the late order in Council, providing for reprisals on Chinese vessels.

Sir Robert Peel suggested, in case of captures being made, the hips should for the present be detained, and not forthwith adjudi cated upon; and then inquired if the reprisals were to extend to se vessels, in whatever seas they might be met with?

Lord Palmerston answered this question in the affirmative; and added that prizes would be retained till it should be ascertained whether the Chinese Government were disposed to make.

To another inquiry by Sir Robert Peel,

Lord John Russell replied that, in the existing state of his information from China, he should not advise a Royal message to

the House on the subject. On the 7th ult., in the House of Commons, Lord John Russell carried his motion for the second reading of the Ecclesiasti-cal Duties and Revenues bill. The Archbishops of Canterbury and York, and the Bishop of London, voted for this

April 7th .- In the House of Lords the Bishop of Exeter moved a series of questions to the judges, as follows:—
1. Whether the words "a protestant clergy," in 31 Geo. III. ch. 31, (section 35 to 42,) include any other than the clergy of the Church of England, and prostestant bishops, and priests, and

cons, who have received episcopal ordination. And if any other, what other.

Whether the effect of the 41st section of the 31st Geo. III. ch. 31, be not entirely prospective, giving power to the Legislative Council and Assembly, of either of the provinces of Upper tive Council and Assembly, of either of the provinces of Upper or Lower Canada, as to future allotments and appropriations; or whether it can be extended to affect lands which have been already

allotted and appropriated under former grants.

3. Whether, there being a corporation legally established for the management of the lands so allotted and appropriated, such Council and Assembly have power to apply the rents and profits arising from the lands, already so allotted and appropriated, to any other use and purpose whatever than the maintenance and

support of a protestant clergy.

4. Whether in the bill of the Legislature of Upper Canada, now lying on the table of this House, entitled "An act for the clargy reserves, and for the distribution of the proceeds thereof," these powers, or either of them, have been validly

April 10.—The Archbishop of Canterbury withdrew his motion for an address to the Queen, praying her not to sanction the clergy reserves bill, it being understood that if the judges should give their opinion that the Causdian legislature had exceeded its athority in passing the bill, it would not receive the royal as-

April 13. Monday—In the House of Lords the judges appeared and took their seats—the questions were formally propounded to them, and time asked and allowed to answer.

From the N. Y. Commercial Advertiser

FROM THE WEST INDIES.
We have received a file of Kingston (Jamaica,) papers to the th of April, inclusive.

The colonial Legislature was in session, and the public business

seemed to be attended to with much harmony. On the 1st of April, the House of Assembly had under consideration a bill to promote immigration—which seems to be the panacea to which all eyes are turned—and in the course of the debate, a letter from Mr. Samuel Witmarsh, of Northampton Massachusetts, was read, holding out the idea that many colored emigrants from the United States might easily be induced to try their fortunes in

Mr. Barclay was glad that the measure had been brought forward—it was evident, he said, that the salvation of the island depended upon an increased laboring population. Other members concurred in this opinion, and all seemed to have a preference for immigrants from North America. Mr. Whitmarsh, in his letter above referred to, promises to make efforts for sending a thousand.

The administration of Sir Charles Metcalfe continues to be

very popular; and the favor with which he is regarded by the planters has been much increased by the publication of a despatch, written by him in October, in which he attributes much of the ifficulty and trouble between the laborers and employers to the

difficulty and trouble between the laborers and employers to the interference of the Baptist missionaries.

A police has been organized throughout the island, on the London plan, and its effect is described as most salutary.

The Kingston Journal of April 3rd, states that a boat from H.

B. M. schooner Rover had been fired on by several small craft, supposed to be pirates, off the coast of Cuba, by which one officer

and several of the seamen were wounded.

Mr Gurney, the philanthropic Friend, was at Kingston, in

March, preaching to divers congregations. He embarked for the U. S. on the 30th of March.
Sir Charles Metcalfe, in his despatch before referred to, bears strong testimony in favor of the laboring population and their "ir-reproachable conduct." He describes the state of the island also as generally tranquil. He thinks that where there has been discord between laborers and employers the latter have been as much to blame as the former, and that time will bring all things right. arks about the Baptist missionaries, however, have evi dently laid the foundation for new vexations and hostilities, for

and they have already given significant indications of their pur-pose not to forget or forgive the imputations he has thrown upon

these gentlemen wield a powerful influence among the

It is our painful task to record the very sudden death of Lieutenant Colonel Lyster of the Grenadier Guards, which took place this morning at the Globe Hotel .-The Lieutenant Colonel arrived yesterday in command of the Battalion of Grenadiers, and rode at its head from the wharf to the citadel, where he dismissed the parade, and, though very weak, when he alighted at his hotel, was able to transact some necessary Regimental business, and retired to bed, expressing a hope that a night's rest would enable him to attend the Regimental parade in the morning. About eight o'clock his servant entered the room, and first imagined that his master was asleep, but, listening more attentively, he was alarmed at hearing a gurgling sound, and, on opening the curtains, found Colonel Lyster at the last extremity. Medical aid was immediately sent for, and was promptly at hand, but, ere the professional attendants arrived, life was extinct. Lieutenant Colonel Lyster entered the Guards at an early period of life, and was well known and highly esteemed in the courtly and most fashionable circles of the metropolis. He was greatly beloved by his brother officers, and his unlooked for decease has cast a general

BIRTH. In Cobourg, on Wednesday the 6th inst., Mrs. Thomas Scott,

MARRIED. At St. John's Church, March, on the 15th ult. by the Rev. W. F. S. Harper, Mr. Wm. Hedley, to Bridget Younghusband, both

gloom over the garrison,-Quebec Mercury.

of that township.

At Christ Church, Huntley, on the 20th ult. by the same, Mr. At Christ Church, Huntley, or the 20th att. by the same, Mr. Robert Good of Marlboro', to Ellinor Clarke of Huntley.
On Tuesday the 28th ult., at St. James's Church, St. John's,
L. C., by the Rev. B. Lindsay, Charles Lindsay Esq. of Montreal,
to Primrose, widow of the late T. Michell Smith, Esq.

DIED. In the township of Bertie, near Fort Erie, on the 9th ult., Caroline Jane Hedley, wife of Major Rooth, formerly of the 76th Regt. and late Town Major in Montreal, eldest daughter of An-

nony Anderson Esq., of Hedley Lodge, Quebec. At Boncherville, on the 18th ultimo, Mary, daughter of Alex'r Stewart, Esq. late of the Hon. Hudson's Bay Company, aged 17

At Sutherland River St. Clair, U. C. on the 27th ult., Alex-

ander, second son of Mr. Thomas Sutherland, formerly of Edin-burh, now of the St. Clair.

LETTERS received to Friday, May 8th:

Rev. W. F. S. Harper, add. subs.; S. Yarwood, Esq., rem. infull 12 mo; Lieut. Aylmer; Rev. J. G. Geddes, rem. in full for C. K. Society; Lord Bishop of Toronto; Rev. G. R. F. Grout, rem. in full all subs. for Vol. 3; Rev. C. T. Wade; Lord Bishop. of Montreal with analysis of Lord Bishop.

## FIRST SUNDAYS AT CHURCH.\*

This mention of the elder son and brother occasioned a deep feeling in the whole party, and was followed by a temporary silence. The conversation was then resumed by Alice, with the following remark :-

'If I remember aright, papa, you have told me that the exhortation "Let us pray," is copied from the prac-

tice of ancient churches.

'It is so, my dear. In ancient services, the deacon used to call upon the people in this manner, and for the same purpose, namely, to excite attention and awaken devotion in the minds of the congregation. Every help of this kind is wisely contrived, and ought to be thankfully received; but we must remember after all, that the power to pray must be given us by the Holy Spirit; and we ought, therefore, continually to feel our dependence upon His gracious assistance, and to keep our minds as much as possible in the same state as that with which the disciples of old accosted their Master, saying, "Lord, teach us to pray." (Luke xi. 1.) Hooker beautifully says, "Prayer is the first thing wherewith a righteous life beginneth, and the last wherewith it doth end.' (Ecclesiastical Polity, Book v.) And yet it is a true saying of an old Christian, mentioned by Melancthon in his Discourse on Prayer, and quoted from him by several of our commentators on the Liturgy, "There is nothing harder than to pray."

'If I mistake not, my dear Alice,' continued Mr. Hargrave, 'you told me that you had marked some passages in a discourse on this subject by a favourite wriserve as a good introduction to our review of the peti-

tions of the Church.'

Alice fetched the volume of sermons, and read the following extracts. "Prayer is the utterance of the heart; it is a deep feeling within a man, of his wants, and poverty, and helplessness; it is the turning of a desostriving to fill an empty soul out of his fulness. \* \* \* Do you ask what prayer is? Look at the publican in the temple. 'Standing afar off, he would not lift up so prayer. Look at Blind Bartimeus sitting by the highway-side, near Jericho. He cried out so that none mercy on me!'-that too was prayer. Look at Peter. As he was sinking in the waves of the sea of Galilee,prayer." 'That, papa,' said Alice, 'is the passage which I had marked concerning the real nature of prayer.'

'And it is well deserving of your attention,' replied Mr. Hargrave. 'Your author describes chiefly what I would call the foundation of prayer—the first elements of faithful and earnest supplication. We must be sensible of our want and our misery, and we must be sensible that God, and no other, can supply it or remove it, before we can draw nigh in spirit to the throne of grace. We can take up indeed the form and language of prayer, without any such conviction: but it is the form-it is the language-and no more. The heart that knows not of its wretchedness is dumb before the God of consolation. The soul that has not learnt to renounce its dependence on created things, and its trust to lying vanities for comfort or protection, will forsake its own mercy, and will fail to look up to that God besides whom there is no Saviour. But I will not detain you at present with my own observations. I see that you have another extract to read.'

'It relates,' said Alice, 'to the subject of which you were speaking before I brought the book, -the necessity of the Holy Spirit's influence on the heart in order to prayer. "He gives us both the will and the power to pray; and all the teaching we can receive from any other source, unless accompanied with his influence on our minds, will do nothing for us. It may put a few barren notions into our understandings, but it can no more bring one real petition from our hearts than it could from a stone. Our Lord well knew this. Accordingly, as soon as he had given his disciples a pattern for their supplications, we find him immediately directing them where to go for ability to follow it. He sends them to the Holv Spirit for the inward principle of prayer, urging them to importunity in their petitions for His grace, and assuring them at the same time that their importunity shall not be lost."' (Bradley's Sermons at Clapham. Ser. 9)

Alice here closed the book, and Mr. Hargrave resumed his remarks. 'I think,' said he, 'that in addition to these particulars we ought to turn our thoughts to the characteristics, or leading features, of true prayer. These, I think, may be considered as comprising seriousness, hu mility, faith, and perseverance or importunity. And I remember that these several characters of prayer were very properly set before us in a sermon which we heard not long since, on the history of the woman of Canaan, who addressed to our Saviour that brief, but comprehensive petition, "Lord, help me." However deep may be our feeling of unworthiness, we are yet autho rized and encouraged to approach God with confidence in the manner I have described, through the only, but all-sufficient Mediator, Jesus Christ. "Looking inward," says Hooker, "we are stricken dumb; but looking upward, we speak and prevail." (Ecclesiastical Polity, Book V.) "Men grow angry and impatient," says Chrysostom, "when we frequently solicit them about our affairs; God, on the contrary, is angry, not when we use importunity, but when we grow negligent in petitioning for the supply of our needs." (Chrysost. ad Pop. Antiochenum, Hom. 3.) 'You have been sending your thoughts, my dear,' said

Mrs. Hargrave, smilingly, 'to that great manuscript book of "Analyses, Extracts, &c." which I sometimes see in your study. Now, I have a little book of the same sort, which I keep in my own humble way, and I must beg leave to quote two extracts from my favourite Jeremy Taylor, on this very important and interesting subject. "Prayer," says he, "is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity, and the sister of meekness." And again, "I have seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and in hopes to get to heaven and climb above the clouds; but the poor bird was beaten back by the loud sighing of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than all the vibrations of his wings seemed to exalt him; till the little creature was forced to sit down and pant, and stay till the storm was overpast, and then it made a prosperous flight, for then it did rise and sing as if it had learned music and motion from an angel as he passed some time through the air. So is the prayer of a good man when agitated by any passion. He fain would speak to God, and his words are of this earth, earthy; he would look to his Maker. but he could not help seeing also that which distracted him; and a tempest was raised, and the man overruled: his prayer was broken, and his thoughts were troubled, and his words ascended to the clouds, and the wander-

spirit is becalmed, and his soul is even and still, and then it softly and sweetly ascends to heaven on the wings of the Holy Dove, and dwells with God, till it returns, like a useful bee, loaden with a blessing and the dew of heaven." (Jeremy Taylor, Returns of Prayer.)

'We are greatly indebted to you, my dear,' said Mr. Hargrave, 'for these delightful extracts. They are among those which we may peruse again and again, without weariness, and with increasing profit. I consider it to be of great importance that we should bring our minds into a sedate and composed frame before we enter upon prayer, either public or private. It is neither right nor profitable to commence our supplications without such previous meditation, reading, or conversation, as may tend to impress our minds with our necessities. "Before thou prayest, prepare thyself," says the son of Sirach. (Ecclus. xviii. 23.) We have now,' continued Mr. Hargrave, 'said more than we had intended, though no more, I trust, than has been useful, respecting prayer in general, and the dispositions of mind which ought to accompany it. It is time that we should proceed with our survey of that portion of the Morning Service which lies before us. The observations which we have been making arose, I believe, out of that exhortation of the minister, "Let us pray;"—a solemn injunction, whereby the people are reminded that, as they are now entering ter. Pray read them to us now; they will probably upon the great duty of supplication and prayer, they should collect their thoughts, fix their attention, and pray with fervency and holy importunity. Do you remember what I have told you, William, respecting the Versicles which immediately follow?"

'Yes, papa; that they are prayers for mercy to each of the three Persons in the ever-blessed Trinity, and late spirit to its Creator and Saviour; it is a following that this is the reason of their being three in number and hard after God; it is drawing near to him, holding in- no more; the sameness of the petition to each person tercourse with him, pouring out the heart before him, a at the same time reminding us that while we pray to

three Persons we are addressing only one God.' 'Right, my dear,' replied Mr. Hargrave; 'these Versicles, we are told, were sometimes called "The Lesser much as his eyes unto heaven, but smote upon his breast, Litany," and sometimes "The more ardent or earnest saying, God be merciful to me a sinner!'—that was Supplication." The first and third of them are literal translations of the ancient "Kyrie Eleeson," i.e. "Lord, have mercy." But in the second Versicle the word Lord could silence him, 'Jesus, thou son of David, have was changed by the Latin Church into Christ, to shew more distinctly that it was addressed to the second Person of the blessed Trinity, and to denote the union of 'Lord,' he exclaimed,' 'save me!' - and that also was the divine with the human nature. The Latins, we are also informed, repeated these Versicles alternately, as we do; but, among the Greeks, the supplication was made by the common voice of minister and people .-The Lord's Prayer, in this part of the service, is very properly introduced by this short Litany, "Lord, have nercy upon us," which instructs us to consider our unworthiness, bewail our misery, and supplicate the mercy of God, after which we may look up to him with humble confidence, and offer our petitions for further bles-

> 'How is it, papa,' said William, 'that the rubric before the Lord's Prayer speaks of Clerks in the plural number? There is only one parish-clerk in our Church.'

> 'The word "Clerks" in this place, said Mr. Hargrave, denotes Clergymen; and in some places of worship, such as Cathedrals and the larger Churches, there are always several clergymen engaged in the service. Pray, William, have you found any mention of the parishclerk in the rubric?'

'I do not remember that I have, papa.' 'And I know very well that you have not. The rubric speaks of the people and the congregation, but it never mentions the clerk as their representative. He may be very useful as a leader of the congregation in those parts of the service which belong peculiarly to them, but still he is only one of the whole number, and it is their duty to repeat the Responses and Prayers with him, but not to leave him to do it for them. "It is remarkable," says one of our commentators, "that the Church has not, in all the rubrics, taken the least notice of such office, or once mentioned the clerk, except n the Solemnization of Matrimony, and then not in connexion with any act of religious devotion. On the other hand, the duty of the people, as well as of the minister, is continually pointed out by the rubrics."

'I thank you, papa,' said Maria; 'I never noticed

'Pray, papa,' said William, 'how is it that the Lord's Prayer is repeated several times in the course of the Morning Service? And what is the use of this?'

'The Church, my dear William, wisely considers that this prayer ought to form part of every service, and of each distinct office which is concerned with supplication; and the whole service, as we now have it, is composed, as you are aware, of several separate services, or distinct portions. All that follows the Creed in our Morning Prayer is a distinct office from what had gone before; and the insertion of the Lord's Prayer in the beginning of it serves both to render it perfect in itself, and to distinguish it from the foregoing. Besides this, the especial purpose for which we use the Lord's Prayer in this place different from that which the Church appears to have in view in the earlier part of the service. As we then subjoined this prayer to our confession, for the confirmation of our pardon and absolution, so now we prefix it to our requests, as a summary of our desires. Then again, the frequent use of the Lord's Prayer is one very ignificant method whereby we denote our peculiar regard and reverence for this sacred form of words. And we may add, that the repetition of it is useful to the ongregation, inasmuch as that, if any persons were abent during the former part of the service, or not sufficiently attentive to it, they have here an opportunity of supplying the omission, by asking with greater fervency what was neglected, or too slightly passed over in the first instance.'

'And yet,' observed Alice, 'some persons will persist n objecting to this repetition, and say that it is contrary to our Lord's own injunction.'

'It is neither contrary to our Saviour's injunction,' said Mr. Hargrave, 'nor to his own example. He does indeed forbid us to use vain repetitions, as the heathen do (Matt. vi. 7); but that of which we have been speaking is neither vain nor heathenish, and therefore does not fall within the meaning of this prohibition. Such indeed were the repetitions of the priests of Baal in the time of Elijah, such were the vociferations of the people of Ephesus, when they cried out for upwards of two hours, "Great is Diana of the Ephesians," - such were many of the perstitious practices of the Pharisees, when our Saviour was upon earth,—such also, I fear we must say, are many of the superstitious strings of Pater-nosters, Ave-Marias, and the like, which are adopted by the corrupt Church of Rome; but such are not the solemn, useful, and significant repetitions of the Lord's Prayer in the services of the Church of England. Remember that our Lord does not prohibit all repetitions in prayer, but only vain repetitions; just as he does not forbid all long prayers, but only the making of long prayers for a preence. As to the example which our Saviour himself has

tuating varieties of passion they are never like to reach There is nothing, my dear Alice, with which people may even among the heathen, and the power of God's Holy Spirit atto God at all. But he sits him down and sighs over his not find fault, when they are disposed so to do: let us tended the preaching of the crucified Saviour, and sinners were infirmity, and fixes his thoughts upon things above, and rather thankfully make use of those helps to devotion forgets all the little vain passages of this life, and his which our Church has so richly provided, and seek that our souls may rise up, by God's grace, into those holy regions of charity and peace, where we shall have left the atmosphere of calumny and cavil at an immeasurable distance beneath us.'

### RESIGNATION OF A BISHOP.

Archbishop Leighton, it is known, made a collection of cases similar to his own, where bishops of the early Church and others had resigned their offices. Whether a bishop of the English Church, as a Peer of Parliament, can resign his functions has been doubted. The following notice of the intention of Dr. Pearce, Bishop of Rochester, to resign, occurs in Dodsley's Annual Register for 1777 :- "In the year 1763, his lordship being 73 years old, and finding himself less fit for the business of his stations as bishop and dean, informed his friend, Lord Bath, of his intention to resign both, and live in a retired manner upon his private fortune. Lord Bath undertook to acquaint his Majesty, who named a day and hour, when the bishop was admitted alone into the closet. He told the King that he wished to have some interval between the fatigues of business and eternity, and desired his Majesty to consult proper persons about the propriety and legality of his resignation. In about two months the King informed him that Lord Mansfield saw no objection, and that Lord Northington, who had been doubtful, on further consideration, thought that the request might be complied with. Unfortunately for the bishop, Lord Bath applied for Bishop Newton to succeed. This alarmed the ministry, who thought that no dignities should be obtained but through their hands. They, therefore, opposed the resignation, and his Majesty was informed that the bishops disliked the design. His Majesty sent for him again, and at a third audience told him, that he must think no more of resigning .-The bishop replied, 'Sir, I am all duty and submission,' and then retired."

## The Garner.

HIDDEN SENSE OF THE SCRIPTURES.

Courage, O virtuous young man! When a beginning is so orilliant, what may not be expected from a riper age? Oh, if it was given me to guide a genius such as yours, not among the fabled vales of Ausonia, but upon the holy hills of Zion! If I had the faculty of teaching others what my studies have taught me; if I could produce in as lofty strains the mysterious oracles of our prophets, we should have wherewith to oppose the masterpieces of Greece. Receive, however, from me such advice as may serve to guide you in the understanding of our Holy Books. Every thing in them is bright and tempting, even on the surface; but it is the substance which is sweeter still, and to taste the fruit, we must pierce the rind. David himself prayed for light from on high to penetrate this hidden sense—how much more then should we do so, who are yet in the very swaddling-bands of our ignorance! It is not only Moses, whose face is covered with a veil; it is the same with the evangelists and the apostles. Jesus Christ seldom addressed the people, except in parables, and testified sufficiently that his words were of mysterious signification, by saying, "He that hath ears to hear, let him hear." He only who has the key of David to open and shut can discover these things to us .- St. Jerome, Letter to Paulinus.

NECESSITY OF INCULCATING CHURCH PRINCIPLES. Men may be intemperate in the pastoral office. They may over

drive the flock. They may excite a religious feeling, without communicating religious knowledge. They may light, as it were a fire among thorns, which burns impetuously, and expires in a moment. They may lose sight of the means, in the deep sense they justly entertain of the importance of the end. It is from a defect of this kind that Church principles are so often forgotten and kept out of the view of our congregations. The result is that many members of our communion have no distinct conscious ness of any of the characteristics of the Church to which thev belong. They lose all the benefit of Church union, Church sympathy, Church discipline. They are isolated and independent beings, instead of parts of a body, linked in a holy partnership with fellow-pilgrims, "every one members one of another." Their hearts are not "comforted, being knit together in love."—Bish

# THE CLOSING SCENE.

Let all remember that the closing scene of death must sooner or later be realised. Your friends shall stand round your dying bed, in the heart-sinking stillness of anxious suspense, gazing through cars of affectionate anguish on your changing countenance, and watching for that breath that shall part you from them for ever. O! that, whether that breath shall be drawn by you with the softness that leaves attending relations uncertain whether it has passed your lips, or shall be heaved aloud with the strongest convulsive gaspings of violent dissolution, you may possess in your departure the blessed hope of the Gospel-that when you lie silence, it may be said over you with truth by surviving friends, sorrowful, yet rejoicing," "blessed are the dead that die in the Lord; that they may rest from their labours, and their works do follow them."-Dr. Warlow.

Death is an awful and a terrible thing in itself; and David may well prefix that significant word yea, to imply the extraordinariness that he could contemplate thus an entrance into the dark valley without fear and trembling. It is the public manifestation of the tempter's original victory over man, of his right over flesh and blood, which by sin became his property, so that he has the power of death, and claims as his own the earthly house of this tabernacle in which he causes the worms to riot; and, oh, if the former tenant has not, through faith in Him who has abolished death, obtained life and immortality, he only waits until the resurrection to grasp him in his fell embrace, and together with his prey sink into an unfathomable abyss of eternal woe. Death is in itself a dreadful object of contemplation. It is called an enemy, and a variety of considerations invest it with awful features.

EFFECT OF PREACHING CHRIST.

Some of the best missionaries that this world ever saw,-next to the Apostles and primitive Christians, some of the best missionaries that this world of ours ever saw, have been, perhaps those sent out by the ancient episcopal church of the Moravian brethren. I look upon it that no missionaries who ever crossed the sea to preach the Gospel to the heathen, ever did more than they have done. They made a grand mistake, however, when they first began to preach. They went and preached to the heathen, mark you, that they were not to kill, that they were not to commit adultery, that they were not to steal, and the heathen public forms of idolatrous worship, and also many su- did not care a straw for what they said; some went to sleep, others paid no attention at all; others said, we knew this before. At length, one of them addressing the missionary said, do you come all this way to tell us what we knew before? did you, said the Indian, cross the great big water to tell us that we must not steal, that we must not commit adultery, that we must not murder one another; we knew all this before, but we cannot help it; we do these things and we cannot help it? The missionaries found out their mistake from that hour, and what do you think they did? They began to preach that Christ laid down his life for the sheep; they began to preach the death of Jesus to these poor untaught heathen, and what was the consequence? Why one poor wretched given to us, it is clearly in favour of serious and fervent man began to weep, and another began to weep, and one began to repetition: - "He went away again, and prayed the think on his wicked life and to wish to Gop to be a Christian; and

ing of his imagination recalled them, and in all the fluc- third time, saying the same words." (Matt. xxvi. 44.) the effect was, that there was soon a Christian Church planted VERY EXTENSIVE STOCK OF SPRING DRY

#### Advertisements.

FAMILY AND INDIVIDUAL PRAYERS. TUST PUBLISHED, Second Edition, price one shilling and six pence, FAMILY & INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. James Thompson, Agent for the British & Foreign Bible Society, sold at the Bible & Tract Depositories in Montreal & Toronto, and in Cobourg by Messrs. Gravely & Jackson.

These prayers are recommended by various Ministers hose testimonies may be seen prefixed to the book.

MIDLAND DISTRICT SCHOOL. THE REV. R. V. ROGERS, Principal. MR. C. B. TUR-NER, B.A., BALIOL COLLEGE, OXFORD, Assistant.

PERMS.—For Day Scholars, fixed by the Trustees. The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A

limited number only will be taken. It is therefere requested that a quarter's notice be given previously to the removal of a pupil. Each Boarder is to provide his own washing, bed, and

bedding, and silver dessert spoon. For further particulars apply, if by letter post paid,

o the Principal. A Candidate for the Ministry would be taken on the ame terms, if willing to render occasional assistance in the School, as a compensation for the superintendence

of his studies by the Principal. N.B .- The next Term will commence on Monday,

May 4th, 1840.

Kingston, U.C., April 30, 1840. THE JOHNSTOWN DISTRICT SCHOOL.

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

YOUNG LADY who has received a liberal edu-A YOUNG LADT who has recommended as Governess in a cation, is desirous of engaging as Governess in a family of respectability. She will instruct in the usual pranches of a polite female education.

Application (if by letter, post paid) may be made to the Rev. R. V. Rogers, Midland District School, Kings-30-tf ton, U. C.

## REMOVAL.

CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES,

AGENTS FOR VAN NORMAN'S FOUNDRY, HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market.

Toronto, December, 1839.

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

N. B .- Sleighs of every description built to order. 47-tf.

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

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

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

London, 7th December, 1839.

TO BE SOLD OR LET IN THE

TOWNSHIP OF SEYMOUR.

THE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced. with a small house and barn thereon.

Apply to B. Dougal Esq. Belleville, or to Robert Elliot, Cobourg. If by letter post-paid. January 1st, 1840.

FOR SALE OR TO LET

TOWNSHIP OF SEYMOUR.

A FARM, beautifully situated on the west bank of the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation-with a new fallow of 7 acres just cleared and ready for a crop. THE BUILDINGS CONSIST OF

#### GOOD LOG HOUSE, 36 by 28 feet, with good cellars and kitchen beneath

A back kitchen in the real, a large wood-shed, store house and boiling house, and good piggery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath. A beautiful living stream of excellent water runs be-

ween the House and Barn, and is well calculated for a

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

For particulars apply to D' Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises.

ST. JOHN C. KEYSE. Seymour-West, Oct. 14th, 1839.

24-tf

THE Subscribers beg to intimate to the Trade, that they are now opening out a more extensive and gen-

eral assortment of SPRING AND SUMMER GOODS,

Than they ever before imported. This stock was laid in during the autumn,-a period of the year when goods not suitable to the coming Winter Trade can generally be picked up much lower from the English manufacturers than in spring, when such fabrics are in active demand; and last year, the extremely depressed state of the Home markets offered unusual inducements to purchasers, able to lay in stocks nine months in anticipation, and having a trade to justiff their buying large lots.

The subscribers have been determined by the heaviness of the operation, and by the present prospects of the country,

To offer the greatest inducement to small as well as large cash buyers,

appearing in Toronto with the opening of the navigation, to avail of the advantage now for the first time secured to the trade of Upper Canada, of being able to procure stocks of Spring and Summer Goods

AT THE COMMENCEMENT OF THE SEASON, instead of after the proper time for sales is more than

half over. ISAAC BUCHANAN & CO. N.B.—I. B. & Co. will also receive an assortment by the Spring ships, containing the newest styles in FAN CY GOODS.

Front Street, Toronto, ) 16th Feb., 1840.

FALL AND WINTER GOODS.

THE SUBSCRIBERS respectfully announce having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which have go been purchased on very advantageous terms, they are enabled to offer them much halow the years and price of the control of the stock of the to offer them much below the usual prices. The following conprises a part of their Stock, and Country Merchants would do well o examine it before purchasing elsewhere:-

Broad Cloths, all colours and prices; Plain and Fancy Cassimeres and Buckskins; Plain and Plaid Pilots and Beaver Cloths and Flushings; Tweeds and Gallashiel's Cloths;
Plain and Twilled Prints, Ginghams, and Furniture Chiats,
Plain and Printed Moleskins and Drills;

Blankets, Flannels, Baizes, Serges, Carpets and Rags; Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks; Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plaid Shawls, and Handkerchiefs;

Twill Sacking and Russia Sheeting; Osnaburgs, Canvas, Brown Holland, Dowlas, Diapers and Huckabacks; Brown and Bleached Table Cloths; Linens and Lawns;
Linens and Lawns;
Hats, Caps, and Scotch Bonnets;
Hosiery and Gloves;
Silk and Cotton Umbrellas;
Gentlemen's Waterproof Cloaks; Lambs' Wool Shirts and Drawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stocks; A large assortment of Small Wares, &c.

Writing and Wrapping paper; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxonies and Robe D'Orleans and Muslinde Lains! Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lutestring, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers;

Black Lace and Blond Gauze Veils;
Black and Colored Silk Velvets;
Bobbinnetts, Quillings, Tattings, Thread Lace and Edgings;
Thibet and Filled Shawls and Handkerchiefs;

Thibet and Fined Shawis and Handkereniets;
Superior Furs, in Capes, Muffs, Boas, and Operas;
White and Colored Stays;
Bock, Jaconett, and Mull Muslins.—Also
Striped and Checked do.
Muslin Gapes and Collars.

ROSS & MACLEÓD, Toronto, 26th Sept., 1839.

BRITISHSADELERY WAREHOUSE Removed to Wellington Buildings, King-St. Toro ALEXANDER DIXON,

SADDLER AND HARNESS MANUFACTUBER, RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a year and public of the control o from England] a very extensive and Fashionable at

equal in quality to any in the first Houses in Britain, SADDLERY GOODS, which he is resolved to sell at the lowest CASH prices, viz

Ladies' Saddles, improved pattern.
Ladies' Fancy Bridles of every description.
Hunting Saddles, improved.

Silver mounted Carriage, Tandem, Jockey, and Ladies Whips in great variety.
Silver plated, Brass, and Japanned Single and Double Harness

Furniture, latest Patterns. Horse and Carriage Brushes. Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality.

Breaking Bridles, Cavasons, &c. &c. &c.

N. B.—Every description of single and double harness. manufactured with English Leather, constantly for sale, with every other article in the Trade. Toronto, August 29, 1839.

CUTLERY, MILITARY & FANCY STORE.

No. 120, KING STREET, TORONTO.

THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of Cavalry Infantry and Cavalry Regulation Swoods: common Last. NO. 120, KING STREET, TORONTO.

Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes Cavalry and Infantry Shells and Scales; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns. Light L.C. rious qualities and patterns, Light Infantry and Battalion Sa Gold and Silver Sword Knots; real Silver Epaulets; Gold Plated do.; Gold and Silver Cord; Gold and Silver Cap Tass. Cap Mountings; Brass, Steel, and German Silver Military Sp. Ivory, Buck, and Buffalo Handle Knives and Forks; best qui Razors; Penknives; Scissors; Ladies' and Gentlemens' Prestigned in the Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reason able terms as any other House in Upper Canada.

N. R. The School of the control of the contro

N. B.—The Subscriber having now in his employment so the best workmen, he flatters himself that he can manufacture use lery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good if not superior to any important from In

Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., with very other article of Steel, Brass, or Silver, repaired in the best ossible manner.

SAMUEL SHAW.

Toronto, Sept. 12th, 1839.

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[R. D. CHATTERTON, PRINTER.]

\*By the Rev. J. E. Riddle.